# LION

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NO. 1

#### ZION'S ENSIGN

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CHARLES FRY, BUITOR

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#### THE NEW YEAR.

Yesterday now is a part of forever, Bound up in a sheaf which God holds tight, With glad days and sad days and bad days which never Shall visit us more with their bloom and their blight. Their fullness of sunshine or sorrowing night.

Let them go, since we cannot retrieve them-Cannot undo and cannot atone; God, in his mercy, receive, forgive them; Only the new days are our own-Today is ours, and today alone.

Every day is a fresh beginning; Listen, my soul, to the glad refrain;
And, in spite of old sorrow and old sinning,
And puzzles forecasted and possible pain, Take heart with the day and begin again, -Susan Coolidge.

#### THOUGHTS ON THE NEW YEAR.

Like all things earthly what was twelve months ago the new year has become old and passed away, but what treasures, what secrets, have been gathered into its record, some of which will not be given up until the year's generation stands before God This record contains not only the in judgment. acts of individual men as such, but there are in the world almost numberless organizations, business, social, fraternal, religious, and civil, and these too have made their records of deeds which have been either for or against the world's true progress. Upon the record made these bodies are proving their availability or non-availability, as instruments in the hands of God in fulfilling his purposes.

The passing of the old year carries the world into a new cycle of time, bringing new opportunities, and in many instances returning the "bread cast upon the waters" in former years. In the material realm the year will (we trust) produce the autumnal harvests of its springtime sowing, but it will also bring forth the fruits of previous years' plantings; so in the moral and spiritual realm, the year may bring to us some of the returns of actions performed within its span, though the harvests of other years' plantings may also be ours, while still others will await their time of ripening for years yet to come.

How important it is that we carefully judge ourselves and determine the nature of each policy we have adopted, of each habit we have formed, of our alliances and associations, and consider what will be the narvest of these things. In the fields we sow good seed and look forward with joyful anticipation to the harvest to follow, knowing that whether it be thirty, sixty, or a hundred fold, it will be a harvest of good; so in the higher things of life shall we not sow "good seed," and look forward with joy and peace to the good which is sure to follow?

In determining our course we need an infallible guide. To follow the impulses of our own natures will be disastrous, for in them are mingled both good and evil; to follow the impulses and leadings of other men is no better for their natures are like ours. There is but one perfect leader, and it is he of whom God said: "Behold, I have given him for a leader and commander to the people," even his Son Jesus Christ, whose nature was divine, and who had no sin. Him we may follow with perfect safety, and if we see under his direction the harvest cannot be otherwise than good and perfect.

he world celebrates the birthday of the Son of God though in some degree the honor given him upon this day is formal and from motives similar to those which actuated the scribes and Pharisees to guild the tombs of the prophets. We would that in all men the service of praise to God for the gift of his Son might spring from hearts filled with true devotion such as can be had only by those who recognize the leadership of Christ by faithfully following him. Celebration based upon this motive would continue throughout the year as spontaneously and continuously as water flows from a foun-

Loyalty to a leader or a commander is shown not so much by acclamations of praise as by strict obedience to and enforcement of all his commands, and Christ being a perfect leader is worthy of such obedience throughout the year. In some measure the year will be what we make it. True, events unlooked for will occur bringing either joy or sorrow, but the effect of these upon our lives will be determined mainly by the condition in which they find us, and our power to turn them all to our good, The Apostle Paul emphasized this thought when he "We know that all things work together for good to them that love God."

The world has made progress in the year just past. The forces for good have gained advantage in some points over those of evil and the conflict is The church also has made progress still on. notwithstanding a more active and systematic opposition which it has had to meet. Shall we as individuals keep apace with progress and be prepared for every change which will come? In support of ancient prophecies the signs of the times point unerringly to great changes and momentuous events which are to follow in rapid succession until God's work shall be consumated in the coming of his Son to reign upon the earth, to the breaking down of false systems and evil practices and the establishment of his kingdom of righteousness. May the year more sully prepare us for the reception of these things.

#### A MODEL CITY.

A plan has been suggested, according to recent press reports, for the building of a model city somewhere in the world, the Netherlands, the eastern part of the United States and other places being mentioned as possible places for the location of such a city. We gather from the reports that the city would be built with a view to utility, beauty, and healthfulness, etc.

The question is raised in our mind as to what would be the character of those tkings and of persons who might be selected to become parts of a model city, for certainly beautiful avenues and homes, and healthful factories and workshops, with other things which go to make the material city, would not alone make it a model one. True the tenent house, the slums, the health destroying workshop and factory, the fire-trap buildings, and such would be left out, and in the place of the things which at the present time endangers life and limb there would be safety appliances which would reduce danger to a minimum.

But what about the dangers to the moral and spiritual part of man. Would the saloon, though clean, airy, and fitted in splendor, be permitted to have place in that model city, to supply that which lead men to physical and spiritual ruin? Would there be the usual loafing places for men to learn the arts of crookedness and crime? Would some of the beautiful mansions be used for the selling of virtue? If so it would be no model city.

A model city cannot be made from material things alone. To be ideal it must have ideal or model people for its inhabitants, and in the establishment of it there must be a selection of persons whose character and conduct would be in keeping with the material standards. So long as dishonest men, criminals, and men engaged in debasing lines of business have place in a city it could not be a model one.

In preparing for the establishment of a model city the first work must be in the preparation of its people. The qualities which it will be necessary for them to possess are intelligence based upon proper education, and righteousness in conformity with the divine law. A city to be ideal should be

without criminal courts and jails; it would need no police except for directing traffic and similar purposes; no massive vaults except for fire protection; no detective force. Poverty and its attendant wrechedness cannot be there. Hatred and strife must be kept out otherwise the city would not be ideal.

This is not the first suggestion for an ideal city in modern times. About eighty years ago Joseph Smith declared the Lord had directed him to seek the establishment of such a city, but the instructions given for the work provided that the preparation should begin with the people in a reformation of character. A place was designated and a few persons gathered to form a beginning. The laws which were to govern these people individually and collectively had been given for the purpose as the Lord That ye might escape the power of the enemy and be gathered unto me a righteous people, without spot and blameles,"-a high ideal indeed.

That the work of preparation must begin with people is further shown by the following: 'And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own e'. t from the four quarters of the earth unto a place which I shall prepare; a holy city... and it shall be called Zion." "And it shall be called Zion." New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it. . . . it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion."

While failure marked the early effort of those called to build up this city, such failure cannot be attributed to the weakness of the plans nor the principles governing, but to the individuals who omitted to conform their lives thereto. It was said to them: "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom . . . and my people must needs be chastened until they learn obedience." There can be no ideal conditions unless they first exist in the lives of the people, and when they are found there they will readily follow in material environment.

The Lord's purpose has not been changed, and the saints still look forward to the beginning of an idealcity, which shall have as its first characteristic, a righteous people; a people from whom selfishness and greed have been removed so that a practical system of equality can be established and maintained and poverty be eliminated; a people who have such a love for their fellow man that they will execute the Golden Rule to do unto others as they would have others do unto them.

Is it too utopian? . With only man's wisdom and effort it may be, but with God as its author and director it is quite practicable.

THE POSTMAN.

He truges along through the snow and the sleet, With a pack that is heavy to bear; The slush of the roadway has hampered his feet And the whiteness has powdered his hair.

But he stands by the gate with a smile on his face.

And his whistle is cheery and gay; Oh, people who live in a far away place Thank God for the postman today!

He carries a message that comes from the beart Of a bov who has gone from his home.

And sometimes a letter to make the tears start

From a soul that is sad and alone. The news of a world that is far from our sight Is stored in his magical pack,

And he mingles the sorrow with words of delight, For he carries a world on his back. Through city and country, through byway and street He comes to the home great and small;

And we wait for his coming; he brings such a treat.

A message of cheer to us all.

And so in this season of harvest and joy, When the crops have been stored safe away, We raise to the heavens our humblest prayer, "Thand God for the postman today!"

-Margaret E. Sangster, Jr., in The Christian Herald.

Gratitude is the memory of the heart.

Greatness lies not in being strong, but in the using of

#### INDEPENDENCE ITEMS.

The entertainment at the stone church on Christia was enjoyed by a large gathering of saints and friends. About venty children took part in the service of song in praise of

the King bore in humble Bethlehem.

Christmas day was one of cheer and good will everywhere, seemingly at least; many finding joy in remembering where, seeming, at least, many having joy in receiving. What a world or joy man would have could the "Chritmas Spirit" prevail the year round! President Joseph Smith and family celebrated the day with his son-in-law and daughter, Bro, and Sr. B. M. Auderson, and family, and in the afternoon called upon Bro, and Sr. 'T. W. Chatburn. He expressed himself as having had the happiest Christmas of any since coming to Independence.

One of the leading social events of the day was the ob-Due of the leading social events of the day was the ob-servance of the fiftieth wedding anniversary of Bro. and Sr T. W. Chatburn. An informal reception was held at the bome of their son in law and daughter, Bro. and Sr. Royal Brocaw, in the afternoon, when many friends called to offer congratulations. In the evening a more formal gathering as-sembled numbering 84, and with song and cheerful conversa-tion and other features of entertainment added to the joy and tion and other features of entertainment added to the joy and delight of the occasion. Some useful presents were received among which was one of \$102.50 mostly in gold, which was the collective gift of the many friends. Bro. Chathurn feelingly responded to the presentation speech of Bishop Bullard. Five of their children, and thirty grandchildren were present, two sons, Frank of Bandon, Oregon, and Alma of Shawnee, Oklahoma, being unable to be present but sent congratulations. Bro. Chatburn has been in the service of the church for many years and has been a valiant worker.

Onite a number of the missionaries have been able to

Quite a number of the missionaries have been

Quite a number of the missionaries have been able to spend the holiday season at home with their lamilies after an absence for some of them of about seven months. The faithful missionary is certainly entitled to such visits, as also are the families. Some are already hastening back to their fields to continue the gospel work.

Choir work has been taking a step forward of late through the efforts of the general chorister. Bro. A. N. Hoxie Ir., who arrived with Bro. John Zummerman Jr., on Saturday from Philadelphia. The Independence choir had special rehearsals Saturday and Monday evenings, and the associated choirs of Independence and Kansas City on Sunday afternoon and Tuesday evenings. Some hard work is being done in preparation of the general conference music, and in addition to the autherns the "Holy City" a cantata, is under preparation for a special concert during general is under preparation for a special concert during general conference. The choirs throughout the church are working along the same lines.

atong the same lines.

The Wednesday evening prayer meeting is announced for 7:30 this week after which the orchestra will give a coneert. A collection will be taken for the purpose of providing new music. The orchestra has rendered good service in the Sunday school, and should be large enough to divide and

Sunday school, and should be large chough to divide and furnish music for each department of the school.

Brn. J. F. Curtis and Arthur Allen were the Sunday speakers, morning and evening respectively. The attennoon prayer morning was good being in charge of Brn. W. M. Aylor, D. E. Tucker, W. H. Garrett and M. H. Bond.

#### INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 243, collection \$3.70, and Christmas offering of \$91.85, in addition to \$31.26 the previous Sunday, making a total for the branch, of \$123.11, that makes a good showing for 1913.

Bro. M. F. Gowell occupied at the 11 o'clock hour, read-

ing for a lesson, from which to gather food for the ught, the 19th Psalm, from tois a general review of the past year was made,

Psalm, from tais a general review of the past year was made, of the things done and those not done. No matter what we do or do not do, the judgments of God will find for the facts in the case, and we need not fear to trust ourselves in his hands. Apostle J. F. Curtis was the speaker at 7:30 p. m., real-ing Isaiah 53, text, "Who hath believed our report." The 2:30 prayer service was well attended, and a general good feeling was felt throughout the meeting. The local ministry were brought to the front nearly every service.

On Monday night was held an election of officers of the 1Sunday school, with the following resurt: A. K. Dillee, supernendent; J. T. Curtis, assistant superintendent; S. H. Fields, second assistant: Savdie Bailey. secretary: Geo. Gould.

second assistant: Saydie Bailey, secretary; Geo. Gould, treasurer; Clara Curtis, chorister; Robt. Miller, organist; J. E. Soderstdat, librarion: Leuora Redfield, home class superintendent; Goldie Wisemore, cradle class superintendent.

#### KNOBNOSTER, MO.

Sunday Dec. 28 was opening day of our new church, our pastor R. E. Burgess in charge. Elder J. W. Rushton offered the opening prayer. Elder Hale W. Smith had charge of the song service, with Sr. Ida Hansen as organist.

After the opening services Mrs. Earl Ross played a wedding, nrech and Elder (W. S. Macrae spike a few words that changed Sr. Fern Beebe's name to Mrs. J. R. Lloyd: we are sorry to lose Sr. Fern. Sr. M. Ross favored us with a solo.

Bishop E. L. Kelley gave the opening address to a well filled house of attentive listeners, The day was one that will long be remembered by the Knobnoster saints. Almost the entire membership was present.

The weather has been very trying still there are very few that are sick. Sr. A. Taylor and small daughter, and two of Bro. B. Andes children were not able to attend the services.

Bro. B. Aluces united were one one of the state of the state of the whope to soon have them with us again.

Elder O. H. Miller and R. E. Bozarth are usiting ther parents. Quite a number of members from a short distance came home for the holidays, and opening day.

KANSAS CITY, MO., SECOND CHURCH.
The coming of Christmas found the Sunday school prepared with an excellent program and presents to entertain the members and their friends. Many rejoiced and were made happy, and none were sad that we know of. Those

in charge worked hard and must have felt repaid for their efforts when all who were given parts on the program responded and did their part well.

Quite a number of the missionaries have visited us and

some have cheered and encouraged us by their presence and sermons. We are holding services regularly and always have more than a quorum. We have some members who are spiritually dead and no noubt every branch in the church could tell the same story.

Bro. Thomas Newton is trying to establish the church in the Isle of Pines and with others has organized a Sunday school at McKiniey and has been permitted to preach several sormons. If there is any other member of the church in or near KcKinley be would like to meet them. Bro. Charles Chaney was ordained a teacher last month and is an earnest sermous. active worker in his office.

active worker in his office.

Bro. E. W. Lloyd and Sr. Margaret Robertson will continue to look after the interests of the Sunday school for the next six months while Bro. Chaney and Sr. Tyra Lloyd will try to guide the Religio onward and upward. Sr. Sarah Faler who has been very sick was able to meet with us yesterday being restored to health in answer to prayer.

Some new nembers have been added while some have moved to other branches. God has been very kind to us in the past year and as a branch we hope to continue to live wore reprect lives and he more worthy of the great blessings.

more perpect lives and be more worthy of the great blessings we receive that we may be as a light set upon a hill.

Mrs. Margaret Clevelaud.

#### LOS ANGELES, CALIFORNIA.

1316 Circle Ave.

The annual business meeting was held Wednesday evening Dec. 17 with a fine attendance.

Election of officers for the ensuing year resulted in the choice of V. M. Goodrich, president; William Schade, presiding priest; W. B. Haskins, presiding teacher; Niles Paulson, presiding deacon; R. T. Cooper, choraster; Olive Lytle; son, presiding deactor, it. T. Cooper, contribute, York Lyne, organist; Albert H. Knowlton, member library board; Raymond T. Knowlton, branch clerk; Albert H. Knowlton, book agent; R. T. Cooper, correspondent. Good spirit and harmony characterized the entire election which speaks well for the continued and effective work of the officers of the branch.

Arrangements have been made for opening a new mission service at the home of Bro. and Sr. Ordway in Altadena, services to be held afternoons beginning the first Sunday in the new year, in charge of Elder Fred Adam in connection with the mission at Hermosa Beach.

Interest at the Long Beach mission continues good, a Religio local was recently organized there with twenty charter members.

A Religio is in prospect at Pomona soon as the home as has grown to the proportions of a local under the care of Bro. Peter Kanfman as a result also of the meetings held

there this summer by Brn. Roy F. Siye and W. A. Brooner. Christmas entertainment will be held at the church Tuesday evening Dec. 23rd.

Bro. W. A. McDovell recently held a series of meetings

Bro. W. A. McDovell recently held a series of meetings at San Bernardino with splendid results.

The committee on publicity are pursuing their work of security names and addresses of all ministers not only of Los Angeles City but all suburban towns so that the entire district will be "warned" the work proves to be of some magnitude but meets with the hearty approval of the entire brauch, the first installment of names and money heve already bean sent in the General Poblicity. Committe are cert ready been sent in, the General Publicity Committe are certainly to be commended on this means of reaching the people's spiritual chosen guides.

The recent letter from President Fred M. Smith in re lation to more fully organizing the priesthood on the original plan of the School of the Prophets is meeting with instant response and renewed interest on the part of the local priest-hood, organization was effected last month and a paper covering the history of the work in the old organization with a resume of the laws for its government is to be read at the next meeting looking to active work in this branch. All members of the priesthood including visiting members are especially invited to be present at the church the first Monday evening in January at 7:30.

The church parliamentary club are making for a continuous and the control of the priesthood organization of the priesthood including visiting members are especially invited to be present at the church the first Monday evening in January at 7:30.

The church parliamentary club are making fine progress meetings being held the third Tuesday evening in the month at the church, only one thing more could be asked and that is that more would avail themselves of this opportunity to improve in this important feature.

R. T. Cooper

#### SAN FRANCISCÓ AND OAKLAND.

The city young people held their usual prayer meeting Sunday morning with good interest, followed by a good Sun-day school. At 11 o'clock Bro. F. M. Sheehy delivered an interesting ciscourse. Elder C. A. Parkin preached the even

interesting ciscourse. Elder C. A. Parkin preached the even-ing sermon following an interesting session of the Religio un-der the direction of Sr. Florence De Salyer.

The paster preached the Oakland morning sermon and announced Bro. F. M. Sheehy for the evening, who ably filled the time. The Sunday school and Religio were both good and interesting. The motto is and should be, "Press on to higher grounds."

Christman has come and passed with its usual budget of

Christmas has come and passed with its usual budget of joy and gladness of work and responsibility. The city Sun-day school had their entertainment and tree on Monday night and Oaklaud on Tuesday night. All passed off pleas-After all I think it pays.

1202 14th St., Oakland, Calif:

#### ST. IOSEPH, MO., SECOND BRANCH.

Sinday, December 28th, being the regular semi-annual election of officers for our Sunday school the following officers were elected:—F. R. Gist superintendent, C. R. Smith assistant superintendent, Lucile Entire secretary, P. I. Rogers treasurer! Josephine Golf librarion, Ida Hodson chorister, Marcia Para placeis. Mamie Rapp pinanist.

Our Sunday school put on quite au interesting program as a Christmas entertainment, being the product of our own local talent with possibly the exception of one individual, featured chiefly by the Christmas tree and treat, to the bilari-ous delight of the little ones.

At this the close of another year, finds the brauch in all apparent prosperity, spiritually as well as temporally; the saints, with a greater determination than ever to press onward in the ways of truth.

The past has bad its lesson, the present its sorrows perhaps, yet the future holds forth its hopes. May God's work go on in this branch of his moral vineyard as well as else-where, that his will may be done and mankind be eventually free, to the extent that Zion may be redeemed, is our prayer, Correspondent.

#### OMAHA, NEBRASKA.

Our last items should have stated that Elder Charles Derry, that old and tried soldier who has fought life's battles so bravely and well, preached the first sermon in the Council Bluffs' new church. May we all strive to be as willing to sacrifice and walk in the footsleps of the Master.

Apostle J. A. Gillen again favored us with some excellent

sermons Friday evening and twice on Sunday, the 21st, How far beneath our privileges we are living in comparison with the ideals portrayed, Tuesday evening, the Cantata, "The Holy One of Israel"

rendered by the choir and Sunday school under the direction of Elder Paul N. Craig and his able assistants, was very much enjoyed by a crowded house. Will the time ever come when our saints, not the children, will be as auxious to attend a prayer meeting, or normal class for instance, as a high class related in the contraction of the entertainment?

The city celebrated Christmas Eve with a gigantic tree of feet high in the court house yard beautifully illuminated, while in the court house different bands and church choirs rendered a program. Our choir sang "Unfold Ve Portals," ich elicitated praise from the hearers, when they were informed that it was not a "Mormon" choir.

Prayer meeting Wednesday evening, postponed to Thursday as generate of the Cheistene feeting in the court of the court

day on account of the Christmas festivities, in charge of Brn. C. C. Coffeen and W. E. Stoft. Over thirty in attendance and a very spiritual meeting.

"Still with honest purpose toil we on,
And if our steps be upward, straight and true,
Far in the east a golden light shall dawn,

112 So. 26th Ave., Phone Harney 5677.

And the bright smile of God come bursting through."

Alice Cary Schwartz.

The manuscratter Manuscratter and The

### CORRESPONDENCE t True merenerament Winschmer normonine

Birdseve, Ind., Nov. 26.

Dear Ensign:—The debate between H. E. Moler and E. G. Dennysof the Church of Christ so called is a matter of history. Bro. Moler and I went to Louisville from the conference at Indianopolis, Ind., and were busy there holding meetings, and Bro. Moler received a letter on the 14th from Elder Stillings of the Christian Church telling him that E. G. Denny would be at Birdseye to enter into a debate with him on the 18th, so Bro. Moler saw that he was aiming to slip in and make the people believe that Moler would not meet him. The facts in tre case are that he Denny had never got in touch with Moler; had no propositions signed up for debate, but had attached Bro. Moler's name to a typewritten copy of ow the people to propositions and brought it with him to st

propositions and brought it with him to show the people to make them think that Moler had signed but failed to show up.

Bro. Moler and I were on the battlefield on the 17th and met Mr. Denny the 18th at Oak Hill schoolhouse and there at 9:30 a. m. the propositions were signed up and the debate began at 10 o'clock and lor four days we saw Denny flourdering around trying to prove something bad against Joseph Smith He tried to prove by Bancroit that Joseph Smith had ten wives, but his efforts went down in failure.

He denied the doctrine of Christ in Heb. 6:1,2, and said the way southing had the wives the Mosele.

that was nothing but the types and shadows of the Mosaic covenant and therefore was done away. Here Bro. Moler turned on him and showed that with faith, repentance, and turned on him and showed that with fath, repentance, and bastisin taken a way fron I him he would have almost nothing left. Bro. Moler put up a chart like a wheel, the spokes representing the officers in the church and the hub representing Christ. So Denny said he would tear that wheel all to pieces so he said away goes every spoke out of his wheel and away goeste hub. Bro. Moler turned it on him good when he dispensed with Christ too.

e are holding forth in the homes of the people with good interest, and our opponents see their defeat and are a sick lot of people. I don't think they will pay out their money soon again to get such a licking. Bro. H. E. is an able detender of the faith. I was his moderator and did all I could to help him. I had to keep time also as we had no chairman. Bro. Thos. Stillings was Denny's moderator. The saints here are happy over the results.

I am as ever your brother in bonds,

WEATHERBY, MO

Editor Ensign:-I had a splendid meeting at St. Joseph, Editor Ensign:—I had a splendid meeting at St. Joseph, First Branch, a week ago last Sunday and Monday. Also a fine meeting over last Sunday and Stewartsville, Mo. But the weather and roads get so bad that I could not continue for the present. I have more than a dozen calls for preaching now, and I am sorry I cannot be at more than one place at a time. Please say to all who have written to me in Missouri and Iowa asking me to come and preach for them, that I will be with them just as soon as I can make the rounds and get there. I am in my seventy-second year, but am feeling just fine and am at work almost continually.

I hope to be in the field most of the time this winter if my health continues as it is now. My six months' work in the west last summer was good for me. I found a number of good saints out among the Rocky Mountains. God bless

them for their kindness to me everywhere that I went. We had a splendid reunion at Wray, Colorado, with a good prospect to have another one somewhere in that vicinity next fall. What about the "Signs of the times?" What about the "Signs of the times?" What about the "Signs on the lakes" a short time ago? It makes one ask himself, "Where are we at now?" May well so live that God's sheltering hand may be over us while the scourges I remain your brother in the comflict,

Elder I. S. Roth.

PYATT, Ark., Dec. 1

Dear Ensign:—As I have contributed nothing to your readers for some time I will try to let them know I am not out of the faith but have been surely tried this conference year as never before. I have had to contend with things that I have never had to meet before, but through prayer and that I have never and to meet cucie, but unough reays; hargond advice from different ones I have been made to believe it is best for the work and me too to still remain in the mis sionary field notwithstanding I was templed to leave the field. I soon felt after reaching home I must not let Satan overcome me that way because I had met with different temptations; I felt led to read my patriarchal blessing, given temptations; I tell tell to read in partitational measuring, given under the hands of Bro. Alexander Smith. The Lord showed me he was his servant and had been called to that work. So after reading my blessing I discovered one thing had been fulfied this year which was that Satan would seek to throw stumbling stones in my way to hinder me in my work for the Master, and he would seek to do so when I was the least reacting it. So, they way he hear the trief of the works. the least expecting it. So this year has been the trial of my

After reaching home this fall I was led to counsel with Bro. E. L. Kelley as to quitting missionary work for the rest of the year. His advice was for me to go to Arkansas and labor under the one in charge of that part of the field as the Lord might direct me. So soon after this the Lord showed me there was a work for me to do in Arkansas, so I came to this place two weeks ago and began meeting at once, and the interest has increased all the time. Last night the house was well filled and fine interest. Some seemed to be very near the kingdom, so at the close of my effort one lady, a promi-nent, merchant's wife, came and asked for baptism. She was a member of the M. E. Church, and is said to be one of the best women in Pyatt. Another woman came to me and said she had been shown the church she was a member of was not the true church or Christ, and if she did not join the Latter Day Saint Church she would not be saved. So you see the Lord is moving upon the minds of men and women to accept the gastel.

to accept the gospel.

During my short stay last spring and summer in Mobile,
Alabama, I was blessed with power in preaching the truth,
and the Lord, was with me in my labors there, baptized I4
while there. Many others almost ready for baptism when I was called to leave that place.

Mobile was a new ifield almost, there has been but Mobile was a new ifield almost, there has been but little preaching done there. I made many warm Iriends. When I left the saints were having Sunday school and prayer-meeting every Sunday. Bro. Chute and bis noble family live at Prichard, a suburb of Mobile, and is doing all be can to advance the work; also Bro. Dave Tillman and his family are among the best classs of people in the city, and they are ready at all times to assist in the work. Then there is Sr. Enma Day and her brothers and sisters who are just as nice records as yet can find any place, and they are ready to Sr. Emma Day and her brothers and sisters who are just as nice people as you can find any place, and they are ready to help build up the work. Sr. R. Tillman and Sr. Alfred Tillman are all good eaints. Sr. Interkin and her husband also live there. When the captain is not on duty on his boat he is ready to assist in the great latter day work; then comes the Potters and their lamities, all good workers in the church. Bro. and Sr. Nix at Whistler, Ala., are also fine people I baptized there. They will make their mark for good it they will hold out faithful. Bro. Frank Scarciff and tamily also live in Mobile. He is stone in the faith and dur't torget to will hold out taithtul. Bro. Frank Scarcilif and tamily also live in Mobile. He is stong in the fasth and don't torget to take his place in the meeting there. May the Lork ever bless them for their strong stand against evil. It is useless to say the saints in Mobile are strong in the taith of this latter day work, for if they were not the most of them would have gone back on the faith before now, for it seems Statan has tried himself at Mobile this year, but thanks be to Him who has held up allup by his divine power. Not one of the saints there that I know of has weakened in the faith, notwith standing they have been tried.

I know it is the custom of some to only give the briefs.

I know it is the custom of some to only give the bright side of life, but I think it is best to give the facts as they are. It is all right to taste the bitter sometimes so we can enjoy the I may have made some mistakes this year, but if I have they have been made ignorantly and God has forgiven them, knowing athat I am a man who tries to do the right them, knowing that I am a man who tries to do the right thing all the time, and in the greatest trials that I have met this year God has shown me I was holding on to the rod of iron, which is his word. The warning was given me in my bleesing that when Satan sought to throw stumbling stones in my wat, I was not to use hasty speech, but in my conin my way, I was tention for the right to contend in meekness. How far I have heeded this instruction 1 do not know, but if I have failed in anything it has been in using hasty words for that is my besetting sin.

There was quite a crowd present at the baptizing yesterday, and last night much interest was manifested at the ng. Cannot say just when I will close here. Bro. J. T. Davis opened the work here about five years ago, baptizing Bro. and Sr. Foster three years ago. They have lived true saints, and it has had its effect on the people here, at d now their number is increased. We hope they will rejoice the more, II find a nice class of people here in this part of Arkansas. I have seen as never before the need of the saints to post themselves in the Bible. Book of Mornou and Book of Covenants and stick to what is written in them. or Covenants and suce to what is written in them. Those revelations received by saints and dreams and visions may be all right, and of course some of them are of God, but they are not binding on us as a law, hence the need of governing ourselves according to what is written in the standard books.

ourselves accorded to what is with the in the standard books, not the church payers and tracis gotten up by individuals.

Another thing is, in our teaching to observe the instruct principles of my gospel which are in the Bible and the Book of Mormon," leave off line spun theories, and as Joseph put

it—the horns and hoofs. We are to reach a unity of the faith by progression, or true evolution. The Spirit of God and the standard books are all we need to bring about such conditions.

I am still hopeful and ask the prayers of God's may still hold on to the rod of iron, which is God's

Yours, C. L. Snow.

STOCKHOLM, Sweden, Dec. 10. Editor Ensign:—As the year is nearing its end, I will write a few lines to our good missionary paper, which we are glad to receive every week, and we don't wait long to scan its pages. I love to hear of the progress of the work in many places, and I only wish we could tell of the progress in this part, as much as we desire to see, but it is moving slowly along and we have not lost hope in its final triumph, but there is a great indifference among the people concerning the religion of Jesus Christ, pleasure is the main topic of the day.

But we are trying to keep our own, and at the same time sowing the good send to others who are willing to stop and liaten. Am glad we have a few faithful saints that are slauding us nobly by. But it is a struggle for the few to hold on insten. Am gran we have a rew fathful saints that are standing us nobly by. But it is a struggle lor the few to hold on to the truth, nothing but their love for God is able to keep them steadfast, because all around they see their neighbors in their fine churches, with good music and large choirs, and to the ear many times, good preaching.

We here want to express our thanks for the help received through Bro. H. N. Hausen, from the collection taken up at the Western Lows and Restern Nebracks Requirement

through Bro. H. N. Hausen, from the collection taken up at the Western lowa and Eastern Nebraska Reunion, as we re-ceived from the same twenty-five dollars to help in printing books and tracts in this country. We certainly appreciate such help, because we are always in need of help. Also wish to convey my thanks to individuals who have sent some help, may the Lord abundantly bless all.

am glad to hear of the desire, "from different parts, to have the church debt paid. I think no Latter Day Saint should rest before it is canceled, it will be a blessing to all

Wish to extend my best "New Year's Greeting" to all the readers of the Ensien, and its staff of workers, may the good missionary paper continue its blessed work among the nations, to the light of all honest seckers for truth

Yours for the hope of Zion's cause,

Oscar Wm. Okerlind, St. Paulsgatan 17, 1 tr., Stockholm, Sweden.

Roy, Ala., Dec. 4.

Editor Ensign:—While the old year is swiftly passing out and the new year is drawing near I desire to express sincere thanks to the great Giver by pen through your excellent paper freighted with good news for his hand to protect, lead and direct, in my efforts in his service and most in the control of the control o paper freighted with good news for his hand to protect, lead and direct, in my efforts in his service and work in the ministry in the field actively engaged in the greatest work known upon earth. The Spirit in its comforting influence has been richly fell in power causing the writer to feel meek, humble prayerful, patient and a strong desire to continue submissive to the divine will. While there may be some little trials be fore the church and its faithful representatives to meet here and there yet they are bound to give way and vanish before the onward march of the kingdom like the chaff of the summer threshine floors. Spoken of by Daquel the prophet who the onward march of the kingdom like the chair of the sum-mer threshing floors, spoken of by Daolei the prophet who declares in chapter 2:35. And the wind carried them (chaff) away, that no place was found for them, Jesus said, "Who-soever heareth these sayings of mine and doeth them I will liken bim unto a wise man which built his house upon a rock." And we are told that the rain and the floods came and the And we are told that the islan and the mouse came and the winds blew and beat upon that house and it fell not, and the reason was because it was founded upon a rock. So also it is with the one who heareth and deeth the sayings of Jesus Christ. "He that endureth to the end the same shall be Christ. 'saved,' While there will be comething to endure such as the floods and storms of opposition yet the promise holds good to him that endureth all the way, for saith Jesus that if ye are built upon my rock which is my gospel the gates of hell cannot prevail.

not prevail.

We are told in the word of God, "For it must needs be, that there is an opposition in all things." 2 Nephi 1:81. Without an opposition to meet there would be no battle to fight and as a consequence no victory to be won, but we find the people who do the will of God have an opposition to meet and of times the opposition is greatest within themselves. and oftimes the opposition is greatest within themselves. Therefore there is a continuous warfare and he that overcom eth and gaineth the victory over all opposing forces in this religious conflict will be given power over many kiugdoms and he shall rule them with the word of God or he shall govern them by faith with equity and justice. Jesus says, "Break not my commandments for to save your lives." Also "If any man will come after me, let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny him self all ungoddiness, and every worldly lust and keep up commandments." Institut Trans. worldly lust, and keep my commandments." Matt. 16:26, Inspired Trans

If faithful and true in the line of service we can profit by the little trials of lite as well as by the peace and joy along the way for it takes the clouds as well as the sunshine to dovelop into full fruition the golden grain. "The fire shall try every man's work of whatsort it is." Paul; and Jesus says, "For it must needs be that offenses come, but wos to that man by whom the offense cometh." If it must needs be that man by whom the onedse cometh. It it must needs be that offenses come, we should hever murner or complain because of them, for Jesus says, "Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake, for ye shall have great joy, and be exceeding glad; for great shall be your reward in beaven.

Bro. I. M. Smith in preaching to the saints often puts great stress upon the following words; "Rejoice and be exceeding glad, for great shall be your reward in heaven." I ceeding gran, as a second and grant grant

stand by that. We can face the world with a clear conscience and testify that we know our system of faith is pure from start to finish and if any one will do God's will he shall know

doctrine.

o know that the Holy Ghost works in the churches We know that the riory chost works in the churchysa described in 1 Cor. 12, and Acts 2:16 IB. Therefore we have something that is grand to offer to those who will come and walk with us in the na.row way. We feel strengthened and thankful by reason of our rich experience in Spiritual matters and can truly testify with Paul that the "natural man re-ceiveth not the things of the Spirit of God; for they are fool-ishness unto him: neuther can be know them, because they are spiritually discerzed;" and we can also say with Jesus. "Except a man be horn again by can truly testify with Paul that the "natural r Except a man be born again he cannot see the kingdom of Gort.

The world is perishing in the dark and is needing to be born of water and of the Spirit in order to see the light that is shining in the Church of Christ restored by divine author-We express our thanks for all this and for the testsmony

that has come to us direct from heaven by the Holy Ghost.

We are trying to do our part to spread the glad idings
of the kingdom of God in our mission field and we have
some excellent helpers both of the traveling ministry as well as the local force. We have no time to stop and grumble or complain because the work is not prospering and blooming everywhere just as we would like to see it neither do we com-plain at God because he has not yet bound the devil, although he has power to do it, but he suffereth him to work and will allow him to work for sometime yet, so our complaining will not cause God to bind the devil any sooner.

Man does not always see as God sees. The infidel said once that if he had been God he would not have sent his well beloved son to suffer and to die, but he would have just killed the devil and been done with it. But God has said; "My thoughts are not your thoughts, for as the heavens are

higher than the earth so are my ways higher than your ways and my thoughts than your thoughts."

We are thankful that our work is prospering in some parts of the field and that many of the saints are moving right on in the taith striving as good soldiers of the cross to be. sorthy to wear the crown of life when the battle is over. Bro. Aylor has lately taken a tour with the writer doing much good, and has been a means of comfort and strength to the saints and work. At Flomaton Ala., we ordatued Bro. J. L. Mize an elder, who if faithful and studious will prove to be a minister for good to the people in this vicinity.

After Bro. Aylor left me I attended conference of the Alabama distict Nov. 8th and 9th at Owassa and was blessed in presenting the word. Here I ordained Bro. E. C. Shelley to the office of elder after ordination was recommended by the branch and conference. If this young brother will con-tinue to be studious, prayerful and faithful in the line of duty he will be effectual for good to the church as a minister. The harvest truly it great and the laborers are few, and I am thankful to see worthy men come to the front and move out in the work of the ministry for Christ equipped to carry the angel message to the world in darkness and sin.

I have been laboring here in a new place with indications

for good while sowing the good seed. As the old year closes and God has been with me to lead and direct in the great field of active service for which the render a full heart of sincere thanks. I now close with an earnest prayer for all the readers of the Ensign and for all the people of God in every land that they may be greatly blessed and prospered in the suffering and sorrow will never come.

As ever in the bonds of love,

F M. Slover

Mission address, McKenzie, Ala.

NORTH BEND, Coos Co., Oregon Editor Ensign:-I just came from what is called the Christian Church and oh how different their sermons are from Saints know why. How beautiful are the thoughts when we know we are of God's kingdom. We don't hear any preaching only when some of the elders are going through. Brn. Sheeby and Crumlry were here one night. Bro. Sheeby preached to a few of us such as could be gathered at short

notice. We all enjoyed it; some are auxious to hear more.

The Lord has blessed us while here. My wile and little girl and darlin; baby had the smallpox and are all well now, My wife and little and don't feel any the worse. I ask the prayers of the saints as a weak prother.

I remain in gospel bonds, Chas. F. Murray,

NIANGUA, Mo., Dec. 5.

Dear Ensign:—I thought I would write you a letter. I am eight years old, and was baptized June 15, 1913, by Bro. J. W. DuBose and confirmed by Bro. McFadden and Bro. Ŧ Bradley. I am glad I am a Latter Day Saint and I hope to Bradley. I am glad I am a Lutter Day Santa and I nope in five faithful and be useful in the hands of the Lord in doing good in the church. I am the youngest of four brothers. We belong to the church. Pray for me that I may ever be faithful to the end.

Your brother, Jesse Nyle Scofield.

Ava, Mo., Nov. 22.

Dear Ensign:-1 have been reading letters from the dear Dear Ensign:—I have been reading letters from the dear saints in your paper. I am eleven years old. Bro, J. T. Davis came through this country preaching the gespel and I joined the church, eight months ago. Bro. Davis haptized and confirmed me. I have been blessed many times since. We have a good spiritual branch and I want to live a good Christian lite the rest of my days. I am trying to get an education and be prepared for the Lord's work when he is ready to use me.

is ready to use me.

Yours in Christ, Oscar Seley.

No true and permanent fame can be founded, except in labors which promote the happiness of mankind.

## IDENTIFYING THE TRUE CHURCH.

BY ELDER HALE W. SMITH.

We are confronted with many problems for solution in the day and age in which we live, as well, as other people in other ages of the history of mankind. Of all problems confronting the world today, the one problem religion, is by far the greatest.

There may be many reasons why religion is so hard to be understood: First, There are so many denominations representing so many different theological schools; Second, All churches claim their interpretation of the Scripture is true and all other interpretations being contrary, therefore, false.

Shailer Matthews, Dean of the Chicago University, is reported to have said before the recent World's Peace Conference held at Saint Louis, Mo., speaking with reference to the merging of all protestant denominations into one universal church, It will be impossible now, because all churches would insist upon their peculiar characteristic doctrines being placed in the proposed universal creed. When the universal creed was formulated according to the desires of all denominations that universal creed would include the entire New Testament and when placed before the temporary universal church for adoption, the convention would never agree because all church denominations at present do not accept the whole of the entire New Testament.

Walter Rauschenbusch in his book, Christianity and the Social Crisis, page 45 says: 'We see in the Bible what we have been taught to see there. We drop out great sets of facts from our field of We read other things into the Bible which vision. are not there,"

see and hear, the more are we The more we convinced that his statement is true. We find in this church it is more or less true in localities where illiteracy is prevalent. We also find it true in localities where our people read but little and depend almost entirely on the preacher or elder for food for thought religiously. Hence the absolute necessity that our ministers should be correctly informed in order not to give their auditors wrong interpretations in such localities.

Bear in mind there are but four political parties in the United States thereby making it easy to make up one's mind as with which party he wishes to affiliate. But when one wishes to investigate religion he discovers there are one hundred and sixty-four separate Protestant denominations claiming to be the church of Christ, hence, making it more difficult to decide which one to choose as the one in which membership shall be placed. Each denomination insists that it is right and all the rest are wrong.

The greatest difficulty in studying Religion as far as deciding where the church of Christ is to be found is like the study of socialism. We lack a

Concrete scientific definition of the same.

One has said, "Religion is our attitude towards
God;" another is quoted as, "True religion is our
relation to God;" still another authority says, "Religion is our conscious attitude toward our God." Prof. Leighton expresses his belief of religion thus:
"Religion is our attitude towards God expressed by our conscious attitude towards our neighbor.

We find it equally difficult to decide which denomination represents the church of Christ judging by the various definitions given by various theological leaders. Eramus contends, "The church is the congregation of all men throughout the whole world who agree in the faith of the gospel." (The Church in Modern Society, page 23, by William

Jewett Tucker).
Dr. Lyman Abbott gives us his view thus: "The church is a tree, rooted and grounded in Christ, a body, Christ the head; a household, Christ the Father; a kingdom, Christ the King." (Evolution of Christianity, page 172). Walter Rauschenbusch says, the church, "the kingdom of God, is the true human society," (Christianity and the Social Crisis page 71). Rev. J. O. Ashenhurst says. church is the organized exponent of the kingdom of God in the world," (The Day of the Country

Church, page 146).
P. Marion Simmons in a recent work, (What Must the Charch do to be Saved) said "We must have the Spirit of Jesus in the church for that is the important thing after all, and if a cure for our present evils are to be had it will consist in the complete recovery of the idea of the kingdom of God and a church of the New Testament, SPIRIT and Type.

Prof. Leighton tells us, "The gospel of Jesus is way of conduct," (Jesus Christ and the Civilization of Today, page 5).

Henry F. Cope in a work called "Efficiency in the Sunday school, pages 6,7," expresses himself The test of the efficiency of a Sunday school is in the product it produces. The ultimate test is whether in this specific agency of religiously educated people have learned to live in the terms of the great teacher, to take life as tee sublime chance to love and serve, whether people have been moved to make the new world of which they learned, whether the community is really more heavenly, a place where it is easier for all to go right and harder for any to go wrong.

It ought not to be such a great problem to solve as to where the church is and whether it is in close relationship with God or whether the church is an organization with which God has nothing to do.

All theologians will recognize the Bible as the end of controversy. So we turn the pages of divine scripture to ascertain the land-marks to guide our investigating mind into the right road to that organization wherein dwells God by his Spirit.

As Jesus gives us the test by which we may judge the character of men professing to be teachers of God: "By their fruits ye shall know them," (Matt. 7:20), so we may apply the same test to the character of every church professing to be the church of Jesus Christ. The church as an organism will manifest its efficiency or deficiency by the fruit it bears.

Herbert Spencer says, "Life is the relation of organism with environment," and as "True religion is our conscious attitude with God" we wish to ascertain whether any of the 146 denominations will be bearing, not only one fruit but all the fruits of the manifestation of the Spirit of Christ. One psychological principle will be well to apply here, namely: It is impossible to give out impressions without first receiving them. So the church as an organism will be unable to manifest life before it has first received of the life-giving and life-sustain-

We are informed Jesus said he would build his church and we have every reason to believe he did so. All Bible students recognize the absolute necesity that the church be thoroughly filled with the life-giving and life-sustaining element, the Spirit of

The Apostle Paul writing to the Roman saints, chapter 1, verse 20 says: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so they are without excuse." We may infer from this statewithout excuse." We may infer from this state-ment that that the church may be understood by comparing it with other organisms which Ged has created. It seems that many theologians have overlooked seaching for the church which as an organic body shows forth the highest manifestation

We know a walnut tree, or a corn stalk, or a cotton plant by comparison with other plant life; we know a lion from a mouse and an eagle from a So it is equally true we may know the true church by a close comparison with other denominations claiming to be the church.

We know a live tree from a dead tree by its appearance, or by its manifestations. So we may also determine whether the church is alive or dead. How? By applying the test given by our Lord Jesus Christ. "By their fruits ye shall know them."

The Apostle Paul clearly indicates what the manifestations of life in the body of Christ, the church, are. He tells us of nine in all. concerning spiritual gifts brethren I would not have you ignorant. . . . Now there are diversities of gifts, but the same Spirit, and there are differences of administrations but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the Word of Wisdom: to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

The sap flows through the tree. In one part it manifests life by the production of a leaf, in another part a twig, in another the blossoms, after which the fruit will appear.

Francis G. Peabody in his wonderful book, "Jesus Christ and the Social Question," on pages 356 and 357 speaks of the object of the church, "It

is a power house where there is generated a supply of spiritual energy sufficient to move the world with wisdom, courage and peace. Let this power fail and a church stands in the midst of modern life without adequate reason for existence, a Sunday club, an etertainment bureau, a survival of the days when religion was real. A living church communicates power."

The tree is known by its fruit and so "every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire." The church that is not generating a supply of spiritual energy sufficient to clearly manifest all the nine manifestations of life is either dead or dying and soon will be only fit to be cast into the fire. If it is a "living church it will clearly manifest all nine of the gifts of the Spirit.

John M. Gillette in his constructive Rural Sociology, page 219 says: "The church must not forget to carry on its primary function of teaching fundamental religion." Therefore we must not forget the nine fundamental evidences of the true living church.

John R. Mott writes in his widely known book, "The future leadership of the church," page 3: The church is a divine institution, founded by Christ and the apostles. It should be the most powerful, and beneficient agency for promoting the cause of morality and religion. It has ever been and yet is an ameliorating force that makes life progressive." The true church in order to teach the fundamental religion and to manifest all the .ne evidences of life must be founded by Christ himself.

We affirm the Reorganized Church of Jesus Christ is the church organized by direct command of God, through Christ in which the life-giving element and life-sustaining element, the Christ is to be found. It is this church in which we find the nine manifesnations of spiritual life because it was "founded by Christ." We maintain this is the church that teaches the entire New Testument and the relation is so close to God that he communicates with his church constantly, giving the church that life-sustaining element which manifests itself in these different ways. We hold this church is the household of God in which we all become heirs of God and joint heirs with Jesus Christ. All we ask is like Jesus when he answered doubting Thomas when he was in doubts whether it was Jesus, -come and examine and compare and indge for yourself.

#### RATIONAL RELIGION. BY ELDER J. A. KOEHLER.

"Then said Jesus to those Jews which believed on him. If we continue in my word, then are ye my disciples indeed; and ye shall know the the truth, and the truth shall make you free."-Jn. 8:31,32.

While attending a lecture at a university in this place recently, I heard the professor say that religion was a matter of faith pure and simple: that it was dogmatic; that in religion men could not know anything; that religion (all religion) was largely a matter of superstition, or imagination.

It is true that religion is a matter of faith in the beginning, but what is a matter of faith today need not necessarily remain a matter of faith. A great deal of what is knowledge today was faith on yesterday. Are we not asked almost daily to take many things for granted in order that we may acquire knowledge? Religion asks men to believe its doctrines, but, like other sciences, it does not ask men to continue to accept its claims without argument and proof. Proper religious faith is a condition for knowledge.

Religion lays down its formulas like any other science and requirs no more than other sciences when it requires a conscientous and persistent attendance upon its formulas. No science promises results to the careless practitioner. ion says "If ye continue in my word" ye shall know the truth; but under the contradictory and obscure definitions of the word, we can hardly expect uniform results; and further so long as the interpretations are in doubt we ought not be surprised if we got no results at all.

As in any science, the first thing necessary is to determine acurately the formula: in this case the word," then proceed with our experiment. sert that in religson we may not "know" because under my interpretation of the "word" I cannot get results is the height of dogmatism. Evidently the authoritative interpretation of any formula in any science is that under which the promised results do follow. So long as there is one people whose attendance upon the formulas of true religion secure

to them the promised results—"knowledge"—the claims of religion are vindicated, and all who fail to get the promised results must in reason attribute that failure to either a misinterpretation or a misapplication of the formula.

RELIGION DESCRIBES ITS PHENOMENA

in much the same way as other sciences; and let it be remembered that this is the right of religion. By reference to Mark 16:15-20 as well as to I Cor. 12:4-11, and many other places, we may assertain what the resulting phenomena of the religion of Christ are. Any science would soon fall into disrepute if we were unable or failed to properly interpret and apply its formulas, and therefore failed to get results. Religon has fallen into disrepute, and is charged with being dogmatic and irrational, because under the supposedly authoritative in-terpretations of the "word" the phenomena have not developed. After a formula in the different sciences has once been demonstrated, any subsequent failure to produce results is at once charged to a failure to meet the original conditions. In religion, instead of questioning the interpretations of supposedly scientific theologians, their interpretations have been dogmatically asserted to be authoritative; and since under these (evident) misstatements of the requirements of religion we have not been able to get the promised results, the idea that the "signs shall follow the believer" has been abandoned, and religion is charged with being simply a matter of faith or dogma, and entirely unrationalistic. And this "charge" may not be far from the truth if the popular conception of "continuing in the word" is correct.

#### RELIGION IS NOT DOGMATIC

for the reason that is does not ask you and I to accept its claims without argument or proof, but contrarywise it declares that if we continue in its requirements we "shall know the truth." Let us see: Jn. 7:17. "If any man will do his [God's] will, he shall know of the doctrine [or formula]." This seems to be broad enough to include us. But if that is not enough let us read the promise held out in Mark 16:14-20, which we find extends to "all the world" as well as to "every creature". That surely includes us.

But religion is at an extreme disadvantage: almost universally these conditions are asserted to be no longer necessary or applicable, and the results are asserted to be impossible: thus religion is condemned without a hearing.

Let us look at our text-book on religion (the Bible,) and note how the people who meet the requirements of the Christian religion realized the things promised in a very uniform manner. Assuming that the Bible account is genuine we have the following incidents in evidence that the Christian doctrine works: Acts 19:.6, 8:12-18; 2:14; 9:17,18, and many others that you may see by continuing the search. In Matt. 8:5-15 we have as complete a demonstration of the healing power connected with the gospel as we ever had that medicine aids in the curing of disease.

But we must not assume, we should require proof. Religion does not ask you to be satisfied with the historical account of these occurences; that would be manifestly unfair to you. religion does ask is that you shall observe the same requirements as the ancients, and promises that you shall have similar experiences; in which case its claims are well established. It seems to me that no man who wants to know the facts about religion can afford to pass this challenge of the Christ by. 'If any man will do his will, he shall know of the In. 7:17. We are also assured by Peter doctrine." that the blessings of the gespel in primitive times 'you [the Jews] and to your children, and are for to all that are afar off, even as many as the Lord our God shall call," Acts 2:37,38. The slogan of the Christian religion is "Prove all things." "Ex amine yourselves whether ye be in the faith" and hold fast only to the things (religious) that prove to be good. The trouble is religion has been confused with tradition and superstition. Our reverence for the customs of our fathers leaves us unwilling to abandon the positions of the dominant creeds; and since we have been unwilling to abandon a position that does not give results we have been compelled (virtually) to abandon the idea that religion carries its own evidences of its truthfulness.

Religious phenomena is rare and uncertain then chiefly because its formulas are not scrupulously observed. To evpect religion to yield its phenomena before we conform to its requirements is more than we ask of any other science. There is still another reason why many have no knowledge of religious phenomena. Religion yields personal

returns upon personal investments. Instead of making a personal test men stand off a long way and try to judge the experiences of others from their view point: this is quite impossible. My experiments in phychology give me returns; that is all it can possibly do. Similarly my activities in religion give me results; no other person may reap the fruits of my religious activities. Two persons acting in a similar way may compare results and judge whether each is experiencing the same effects as the other, but he who fails to act that way can never know whether what the other testifies to is true or not; at least not by any of the known scientific tests. My actions and my words are the only index by which another may judge my mental operations: and even then he cannot realize what kind of a sensation I have under a given experience unless he has had a similar experience. Under such conditions the best I can do is to testify to the personal returns I receive from a given adjustment.

There are some who claim to have met the requirements of religion, but that religion has not yielded the promised returns. Well my mind adverts at once to the well known fact that many claim to meet the requirements of nature and that nature refuses to yield returns. There are certain modes of living that are evidently healthful and scientific, and still there are millions who do not seem to be able to make the connection between health and proper conduct. It is therefore true that the ones who do make the connection are mistaken; that the hygienic ways of living are not hygienic?

How many failures have there been in attempts (for example) to combine oxygen and hydrogen to form water? Does failure on the part of any man or number of men disturb the faith of chemists who are more successful in their tests? Churning cream to produce butter is a common occurence: we don't expect butter to "come" until we have carried our churning to the point of rupturing the fat globules in the cream. Occasionally we fail entirely, in which case a rational person becomes aware of failure to meet the requirements in the churning process. But in religion I suppose we will have to blame the formula and excuse ourselves Because of the simplicity and the frequency of the operation we get quite uniform results in butter prodution; and yet when you purchase you are made aware, sometimes to your discomfiture, that there are many grades of results even in butter production. Now then, I think I am safe in saying that if people were careless in their churning habits as they are in religion, churning would be as such of a conundrum to them as is religion.

But yet there is still another difficulty that makes us think that religion is a myth, and that is we cannot explain the secret hidden beneath the processes, and we cannot see any sense in doing something that does not yield its secrets. Well, then we act foolishly when we spend our good money for food and waste our time preparing and eating it, for who can tell the secret hidden beneath the process by which the elements contained in the food are distributed throughout the body to build finger nails in one place, hair in another, skin in another, and so on? Can you? Then why don't you stop I think we will decide after a while that after all that is the rational man who is satisfied with results, and that is a rational religion which gives results. If we must know the secrets hidden beneaththe processes before we can say we know things it will probably be a long time before the aggregateof knowledge piles up very high.

Again we say results are what count. And just as long as there is a people who get results in religion, religion will have a p ace among the rational sciences.

The Christian religion is not rationalistic if by that we mean that its doctrines are the product of human experience and thought. It is rational however in the sense that its claims are consistent with the experiences of those who conscienciously and persistently follow its formulas. Religious knowledge is personal: it is the fruits of "continuance in the word of Christ." The cloud of witnesses make this fact as defensible as any. Those who deny its virtues simply give evidence of their incompetency as witnesses, and of their failure to meet the conditions. "If ye continue in my word, then are ye my disciples, and ye shall know the truth, and the truth shall make you free."

I have seldom known any one who deserted truth in trifles that could be trusted in matters of importance.—Paley.

THE REDEEMER OF THE WORLD.

BY ELDER ELBERT A. SMITH.

(FROM SAN BERNARDINO CAL.. DAILY SUR.)

(The author of this article is a representative of the Reorganized Church of Jesus Christ of Latter Day Saints, and is the editor of a young people's monthly published at Lamoni, Iowa, the "Autumn Leaves." Formerly he was a resident of this city. He contributed this article to this special number, the Christmas edition.)

The balmy air of Southern California never thrilled to sweeter music than that which attended the advent of our Lord. This was no choir of paid singers, these were the angels from on high. And while they waited for that great event to occur which marked the meridian of time, they condensed the wisdom and poetry and love of the ages into a Christmas carol, "Glory to God in the highest, and on earth peace, good will toward men."

They did well to link these two sentiments together, because we can never have peace on earth until we have good will toward men, individual, community, and race hatren must be wiped out. Nations cannot dwell in peace while they nurse jealousy and hatred for each other, neither can individuals. Peace will come when all men accept Jesus and abide by his gospel.

The religious world has long maintained a mistaken attitude toward Christ. They have imagined that they could get close to him while ignoring parts of his gospel law. They have taken the statement that Paul made, "I am determined to know nothing but Christ, and him crucified," to mean: "I amdetermined to knownothing but Christ, and nothing about him save that he was crucified." Whereas Paul clearly meant more than this, "I am determined to know all about Christ and his teachings, including the great fact that he was crucified for you and for me."

No man can limit himself as some have done and get any meaning out of the death of Christ. The fact that men have died is not important to us, but the thing they died for—that counts. The death of Christ has meaning only as we learn what he died for. His death was the seal of his testimony. His testimony had been borne both in word and in deed so that man seeing and hearing him saw and heard the word of Gcd made manifest in the flesh,

To see and know Christ and him crucified does not prohibit us from teaching, and if need be, practicing everything he has revealed in his word, all that he said and did from the time of his baptism until the time when the clouds of glory received him. We feel just as free to tell the people that they must be baptized even as Jesus was as we are to tell them that they must believe as he believed. Both were a part of his testimony, sealed by his blood.

#### GET CLOSE TO CHRIST.

But while some make the mistake of ignoring doctrine and ordinances, others should not make the opposite mistake and set too great store on certain forms and ceremonies, and not at the same time get close to Christ himself. We must realize Christ as a personal friend. To us he should stand head and shoulders above the best and dearest friend we have on earth.

Jesus suffered for you, and did for you more than any other friend can do. He fought your fight in the Garden of Gethsemane.

Do you think that he was less brave than other men who have faced death unmoved simply because he shrank from it and suffered.

It was not death alone that he faced. But then every enemy that you have in the realms of hell came against him and fought with him for your soul. The Prince of the power of this world came that he might find something in him. Darkness settled over him and he was put to the rack and torture. The devil searched him in every nerve and fiber that he might find something of his own there, that he might claim at least a partial dominion over the Savior. He felt forsaken even of God. But upon the cross he did not flinch, he died with forgiveness on his lips and in his heart.

Jesus is the friend not only of individuals, but of classes. The rich young man came to him, and although he was exceedingly rich, and for that very reason would have been hated by many, yet we are told that Jesus beholding him, loved him. Jesus had use for him as a man, and had a great mission for him to perform with his wealth. He was prepared to unfold to him the ministry of material things, no less important than the ministry of spiritual things. He was prepared to teach him the great fact that all wealth is a stewardship to be consecrated to the service of humanity.

At the same time blind Bartimeus, coming to him, was received with equal grace and favor, and

though a poor man received the friendship of Jesus. Would that the great class which he represents, the poor, the laborers, might come even as he came to the Master of men and be healed of their blind-ness. Not until they accept the great invitation. "Come unto me all ye that labor and are heavy laden," can this class enter into its inheritance.

The peace that the angels sang about and the good will that they mentioned can not be until Jesus

is accepted as their friend.

Today he is with all individuals who are willing to abide by his law and keep his commandments. And while we celebrate his first advent into the world, we must not forget that the time of his second personal advent, which was predicted by the angels at the time of his ascension into heaven, draws rapidly near. And in a day when men think not he shall come in the clouds of glory with 10,000 of his angels to reign on earth over the pure and the good who have been gathered out of all ages.

He is our great friend for whose personal coming we wait and watch.

"I've found a friend in Jesus, he's everything to me, He's the fairest of ten thousand to my soul The Lily of the Valley, in him alone I see
All I need to cleanse and make me fully whole.
In sorrow he's my comfort, in trouble he's my stay; He tells me every care on him to roll: He's the Lily of the Valley. the Bright and Morning Star, He's the fairest of ten thousand to my soul.

#### "CHEER UP, SONNY."

Aunt Mary said in her cheering way,
"The world wasn't made in a day—a day;
And the blue sky, where the white clouds flit.
Why, the Lord was six days painting it: So cease your worry,

And do not fret: Just cheer up, sonny, You'll get there yet."

Aunt Mary said in her cheering way, The Lord sends that which is best each day: you'd grow a man both good and true, A lesson in patience is good for you: So cease your worry,

And do not fret: ust cheer up sonny, You'll get there yet."

Full oft to me in the days of youth Aunt Mary repeated the same old truth; And I dreamed brave deeds as I heard her "The world wasn't made in a day—a day:

So cease your worry, And do not fret: Just cheer up, sonny, You'll get there yet."

The dreams of youth are not realized, I haven't gained yet some things I prized: But I've learned in a measure the lesson of trust, And not to endure just because I must:

That God is my Father,
And he loves me;
And some day his wisdom I'll plainly see.

- Charles H. Baker, in The Christian Herald.

#### THE AGE OF SURGICAL MARVELS.

The Clinic congress at Chicago seems the climax of modern surgery and is surely a triumph of which the medical world everywhere may be justly proud. Before a thousand experts in surgical technique there have been during the past week performed operations which for their marvelous daring match the age of miracles in almost every particular save raising the dead.

To adduce a few instances. At the clinics here conducted portions of the intestines have been removed. A piece of bone has been taken from the leg of a patient and used to mend a diseased spine. Split arm bones that would not knit have been pinned together by silver nails and screws. The entire lung of a dog has been removed and replaced as a hint of what may be the future treatment of The calloused skin of the eyes of tuberculosis. a child thus blinded from birth has been pierced. By brain operations upon prisoners the savants demonstrated the surgical cure for criminals. Spectators have watched the effects of radium mineral upon malignant growths such as tumor and cancer. And patients under a new anesthotic method have actually watched an operation performed upon themselves. In short, the whole clinical exhibit at this congress has been one startling feat of professional practice following close upon the heels of another.

Angeneration ago many of these operations which have come into actual and assured practice would have been deemed chimerical and impossible of achievement. Thanks to the assiduous study and persistent experiment of medical enthusiasts, surgical science has reached a level where none dare dogmatize upon hits limits. It has next to the laboratory made a new era exalting medical lore

and research among the mightiest excellencies of a Sufferers whose desperate plight was once judged hopeless have the greatest reason to rejoice over the victories, of surgical research and experiment.-Philadelphia Press.

THE ROUND TABLE.

A family of five, consisting of father, mother, and three children were designated by patriarchal blessing as belonging to five separate tribes of Israel. What explanation can be

This question was received some time ago, and before answering we sought to determine whether the premises upon which it is based were correct. After some difficulty we located the family referred to and appealed to the presiding patriarch for information relative to the lineage of the five menbers and also submitted the question to him. Under date of November 29th Patriarch F. A. Smith wrote us from Lamoni, from whose letter we extract the following:

'Unon careful examination we find that we have the blessings of four of the family recorded here in the office, and in the blessing of —the father it is said he is of the seed of Abraham and no mention is made of any special tribe whatever. Now in this case he might be of Ephriam, Manessa, or Judah. or any other tribe . . . In his wife's blessing there is no mention made whatever of her lineage. the blessing of the son C-, it is specifically stated that his lineage is in Ephraim. In the case of M- it is stated that she would inherit with her companion. Now this is as far as any definite statement is made . . . so the question is misleading and is not true; consequently I think it unnecessary for me to go into lengthy details or arguments to try to explain something that does not exist. That there may be lineage in more than one tribe through which individuals [of a family] may inherit I believe to be true, which any one can readily see who will look at the matter for a few moments, for in the apportionment of rights according to relationship and legal heirship they might inherit in several different tribes through virtue of direct lineage through the fathers and mothers. You discover that in this family of five, four of whose blessings we have copies, that there is only one who has been assigned to any special tribe."

Where it speaks of disciples in the New Testament, does it mean just the twelve apostles or all the followers of Christ?

The word "disciple" signifies a believer or follower, and was frequently applied to all of the followers of Christ as in Acts 6:1, 2; John 4:1; 9:27, 28; though it was often especially applied to the twelve as in Matt. 10:1; 11:1: 26:26; etc. The Jews said they were disciples of Moses, John 9:28, and others were disciples of John, Matt. 9:14. The text usually shows what disciples are meant when the word is used.

Where will the nations come from whom Satan will go forth to deceive and bring up against the camp of saints at the close of the millenium as mentioned in Rev. 20:8?

It seems that at the beginning of the millenium some people will be left on the earth in mortality, and from these will develop the nations referred

to. See Isa. 24:6, 13.
I have been told that there will be wicked upon the earth during the thousand years reign. If so please explain the following: Rev. 20:5; Matt. 5:5; Ps. 37:22, 34.

Isa. 65:20 seems to indicate that there will be some sinners on earth at that time. The passages referred to in the question do not conflict with this view as Rev. 20:5 relates to the wicked dead who will not be raised until the close of the millenium. The righteous being raised and having an inheritance upon the earth will fulfill Mait, 5:5. The warning in Ps. 37:22, 34 as to the wicked being cut off will have been fulfilled in regard to the dead, and Isa. 65:20 implies that it will be fulfilled in regard to the living who become sinners at that time. Isa, 4:3-6 shows that it will be from Zion and Jerusalem that all the wicked will be removed and none but the righteous left.

Is hell a place, and if so are there any references in the Bible indicating where it is?

Hell is a condition and also a place, for a condition cannot exist except in some place. Any being who is altogether out of correspondence with God is in that condition and his place is to him hell. The name is used more specifically however to denote the place of assemblage of those who by extreme wickedness are unable to have access to God, and where none but this class exist it would be dark indeed. Any place where such characters are gathered together whether temporarily or permanently might be indicated by this name. From Ezek. 32 some suppose that such a place is located in the heart of the earth, but so little is revealed upon this point that it is a mooted question.

HILO, Hawaii, Nov. 21.

Dear Ensign: - Desiring that the readers of the Ensign

Dear Emission:—Desiring that the readers of the Emission might know on the onward progress of the gospiel, among the Hawaijan people, is the object of this lotter.

We are at present in Hilo, a city of about five thousand inhabitants, on the island of Hawaii. This is the largest island in the group, and is about two hundred miles from Honelbul. Honolulu.

The principal industry is sugar, which is carried on quite extensively; there being more than six hundred square miles of sugar cane on this island. Hawaiian malogany is also a profitable industry here. Last Jan. a fre destroyed one of the large sawmills, with several hundred thousand feet of this valuable lumber. The company lost almost one-half million dollars, but they have rebuilt the mill and again on the way to prosperity.

This is our second visit to this city. We came here in November of last year and tried to get to preach in some of the small churches that were not being used all the time but

we were denied the privilege to use any of them.
Then we made some charts, and tried street work for a
few nights, but the showers of rain were too frequent for
that kind of work. The winter time is the rainy season and
it rains most all the time, for about three months. We then
tried cottage meetings and were more successful. We visited
from branes the same of the same transport of the same of the from house to house until we found someone that was willing to let us preach in their house, and then we would invite their neighbors to come to the services. Our congregations were small, but they were attentive and interested. In this way we got our message before many of the most influential Ha waiians in the city.

We spent one week going through the Puna District, It rained most of the time. Our first stop was at Pahoa. We held meeting at the home of a promising young Hawaiian, and as we had no song books, he rendered an appropriate selection on his graphophone. Bro. McCouley then spoke for about an hour, after which we answered questions for some time. We left him some literature to read. He invited some time. We left time some interature to read. He invited us to visit him again whenever we were in Pahoa. We stopped night with a young Korean, who made us welcome, and provided us with a lunch to eat on the way to the next village. We finished visiting the natives at Pahoa, and started for Kalapana about noon. It was twelve miles through the forest and the weather was showery. We visited the families along the way. We ate our lanch of bread seasoned with berries that grew in abundance in the woods. We kept our bodies dry with our Japanese umbrellas, but our feets and limbs got quite wet before we arrived at Kalapana. It was almost dark but we soon found a place to stop for the night, with a native family. The breadfruit poi and salmon tasted good to the weary missionaries.

The Hawaiian people are very hospitable, and will always give you a share of the best they have in the house. They will sleep on the hard floor and insist that you take the bed in the house. We have had this to occur in our , The next two days, we visited and explained the gospel to all who would listen to us. We followed the paths from one house to another through the Guava bushes that were wet from the showers of rain, that continued all the time we were there. It was like going out into the highways the byways, calling in the lame the halt and the blind the wedding feast.

And as it is written in Jeremiah 16:16. "Rehold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send many bunters, and they shall bunt them from every mountain and from every hill, and out of the holes of the rocks."

Returning at night wet nearly to our waists by wading through the damp underbrush, we found a place to stay with the school teacher. With tears of thankfulness to our the school teacher. With tears of thankfulness to one heavenly Father we sat down to eat our evening meal of poi, potatoes, rice and meat. Oh how we did relish that dinner. We had fasted since morning, except for some guavas which we ate that grew along the paths. It was the first English meal we had eaten for several days.

In the morning after breakfast we had prayer with them, In the morning after breakfast we had prayer with them, and also administered to their baby, who was troubled with the earache. God's Spiril was present and all felt it. We then thanked them for their kindness to us, and they asked us to come and see them again. We then started on our return trip to Hilo. The sun was shining and as we walked along that new road made of volcano cinders leveled off, ready for the finishing coat, we almost wore out the soles of our shoes. Our shoes we damp and soft from the day before, our shoes. Our shoes we damp and soft from the day before, so that the rocks cut them like a knife. At the next village Bro. McConley had to buy a new pair of shoes. You might wonder why we did not walk on the soil. There was no soil to walk on. The whole country was one mass of volcano cinders and the road has been leveled down so that people could travel on it.

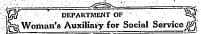
At Kapoho we held a meeting in the court house, and Bro. McConley preached using the native tongue. From this place we took the train to Hilo, where we arrived about 8 a. m. We repaired at once to our boarding house and told the waiter we thought we needed about ten dollars worth of ham and eggs.

We were soon called to Honolulu to look after the work there during the absence of Bro, Waller. Most of the summer we have been doing tent work and in this way have kept our message before the people. We baptized a number of nice people while in Honolulu. We are now following up the work we began here last year, and we expect to make another trip through the Puna District soon.

J. B. Barrett.

#### GLEANINGS FROM OUR CORRESPONDENTS.

F. C. Keck, Wimer, Okla.—I have baptized five adults since coming here, four of them heads of families, which makes fitteen since I left Independence. I closed our meeting last night the house packed with interested hearers. Some outsiders bid us good bye with tears in their eyes. I am enjoying the greatest liberty in my preaching that we have. To God be the glory. I am feeling the best kind, and standing the preaching so much better than I expected. In the conflict for life.



MRS. MADGE SIEGFRIED, EDITOR

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All persons sending money to the Woman's Auxiliary for any purpose, Including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave Independence, Mo.

#### HOW ONE SORELY TRIED COMFORTED ANOTHER.

To have much sickness, to have accident, to have death; to have one of the little brood of six sadly afflicted for an indefinite period of time, to have widowhood and more sickness; and finanicial and home responsibilities all heaped on one in a few months, (comparatively), ah-how some do suffert

"My oldest" says this mother, says, 'Mama, I But I tell her. 'Dearie, you shall never marry!' must remember that there are comparatively few who have to endure what has come to me."

Some would give up in despair! This one, outwardly has a stout heart for the sake of loved ones 'who have enough to bear." And the childrenthe children must be glad to come home, they must not have to endure more than they must, of the burden. The keeness of it will come soon enough.

So, many profit by her words of cheer, her deeds of kindness; the neighborhood children flock to this home for her stories her aid and information in various lines. And her "salvation" in trial has been to keep interested in things and people and to keep abreast of the times. It would simply mean more of trouble to others and sometimes to self, to yield to extreme feelings of a heart near bursting with grief and anxiety—so she reasons.

And there are the evidences of God's watch care over this household-which increases the physical, mental and spiritual strength of one so handicapped in the face of those hopes and aims; talents- as yet undeveloped or untrained in her

In response to a letter which this mother sent one of her kin, also enduring a succession of trials and heartaches, she received words of comfort and food for thought, which may not come amiss for other tried hearts to look upon.

'I think there is little doubt but that you have had your share of troubles and we trust that the outcome of this latest addition to your burden will be in accordance with your hopes and not your

You ask 'What is there to live for?' cases as these, 1 suppose-Roaming around in the Art Institute a day or two ago (I often go there at noons as it has a soothing effect on my nerves), I drifted into the hall containing the statuary, bas reliefs, inscriptions, and other relics of accient Egypt.

Among others was a shaft commemorating the life and deeds of one Shalmanezer II, who appeared upon this stage, some hundreds of years before Christ: and I recollected a volume I have at home. giving translation of inscription's beaten in the rock at the command and for the glory of this same mighty King; telling of his battles and conquests; of the hundreds he slew; of the riches he gained, and his captives. He had something to live for —and he lived. He had nothing to die for-but he died.

And all this happened hundreds-yes, thousands, of years ago. Shalmanezer and his boastings are but a memory here, but somewhere he is a living factor and his record of selfishness and lust and bloodshed can afford him no pleasure.

I doubt not he would be glad if he could exchange he victorious life for the fearsome existence of one of those he tormented.

We start out in life with ideals and high ambitions and when one by one, as we add years we find that this hope will never attain fruition, and that this ideal is not to be attained by us and

that this ambition is impossible of attainment by we are saddened and pity ourselves, and wonder why we were born.

The fact is—we are born, and we willingly accept and go out of our way to meet, conditions that carry with them responsibilies sufficient to try the stoutest hearts-each of us cognizant, to a degree, of the breakers ahead, but each of us hoping that he, through some favor of Providence, may escape serious reverses and enjoy the comforts and blessings only.

You and I have probably lived half our lives. have had some trials, yours have been much greater and harder to bear, Much suffering here must make a future life under other conditions, much sweeter than if everything moved here to meet our wishes; and you have the satisfaction of knowing that the battles you have fought were more difficult than those waged by Shalmanezer (and others before and since); and that the result is not a crime to be accounted for, but an actual taste of life's bitter :up which can only work to your advantage-We can feel assured of this-that we were not placed here to have a 'good time' ".

From John Jay's writings. "When affliction's make us wiser and better, they answer their purpose; and they do so when they produce acquiescence and resignation."

'Remember, the only remedy against evils inseparable from humanity,-fortitude founded on resignation'

#### CORRECTION.

In last week's issue, the account headed 'Tag Day" was not written as a sub heading to the editorial, and should not have been included in the editorial, as we find it printed.

Also,—in next to the last paragraph of the editorial, the word "com-ort," should read "confront" making it read, corrected,-

'The poor may in truth be rich, for what is poverty endured here (when endowed with the riches of heaven) compared to the poverty of soul which marks the rich in the round of narrow lives and which confronts them in the world to come."

#### MISCELLANEOUS

#### CONFERENCE NOTICES.

DES MOINES DISTRICT. - Conference will meet at Des Moines Saturday and Sunday, January 17, 18, 1914. Branch presidents and clerks are requested to see that statistical reports are sent in. We hope for a good attendance.

2500 Logan Ave., Des Moines, Iowa

NORTHEASTERN NEBRASKA DISTRICT .- Conference will convene at Omaha, January 17, at 9 a.m. for prayer service Business session at 10. It should be remembered that offi cers are to be elected at this conference and as many should attend as possible. The church is located on the northwest corner of 24th and Ohio Streets.

Anna Hicks, Sec.

E. O. Clark, Sec.

NAUVOO DISTRICT .- Conference will convene with the Burlington, Iowa, Branch, February 7, 8. 1914. Let all the priesthood and branch secretaries get their reports in to the secretary, W. H. Thomas, 1100 South 7th St., Burlington, Prayer meeting Feb. 7th at 9 a. m. Election of dele-o the general conference. Let all come who can. gates to the general conference. Special music by Ottumwa male chorus.

C. E. Barpe, Pres

SEATTLE AND BRITISH COLUMBIA. - Semi-annual conference will convene February 14th in the church at Scattle, Wash., corner Kilbourne St. and 1st Ave. N. W. Fremont-Ballard and West Woodland cars pass by the church.

We are looking for a good representation of the district. We expect Bro. George Shippy to be present and if he is we assure you that you will enjoy his presence. We also hope that Bro. T. C. Kelley will make it a point to be with us. He is a welcome visitor to our district always. It is the time for the electron of officers, and delegates to general conference, and for the consideration of the annual range. The Desirior and for the consideration of the annual reunion. The British Columbia saints have desired a conference for several years, so consider this matter carefully and act according to your convictions. Another important question is the financing of a district tent fund. There is a great deal to be considered that requires the Spirit of the Lord to enable us to solve. Let all branch secretaries have their reports in the hand of Let 31 branch secretaries have their leports in the hand site in the district secretary a week before conference. His address is F. W. Holman, 4233 Bagley Ave., Seattle, Wash. Remember that the Religio and Sunday school conventions convene on Friday the 13th at 10 a. m. and 2 p. m., with an entertainment in the evening.

Wm. Johnson, Pres.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

CENTRAL OKLAHOMA.—Conference will be held at Sperry, Okla., Feb. 5-7 1914. All branches please make out reports Jan. I. and mail to me as secretary. All holding priestle make reports ending Jan. 1, and mail to me.. Let us make reports ending Jan. I, and mail to me. Let us have more system in the work and all will feel better over the work more system in the in the district.

C. T. Sheppard, Sec.

#### CONVENTION NOTICES.

SOUTHERN NEBBASKA.—The Religio and Sunday school associations will meet in joint covention at Nebraska City, Thursday evening, January 7, 1914, at 7:30, and continuing all day Friday. Send in your reports promptly after Dec.

Bethany Nebr.

Holdenville, Okla.

Mrs. Blanche I. Andrews. Sec.

#### QUORUM NOTICES.

FAR WEST DISTRICT.—Quorum of elders will mast at Stewartsville, Mo., January 17 and 18 at the Sunday school and Religio convention. Elder J. T. Ford will lead in the discussion of the following subject: "How should branch finances be raised—by subscribtion, collection or assessment?" Brethren please come prepared to enter the discussion of this

S. H. Simmons, Pres.

#### STOCKHOLDERS' MEETING.

The annual meeting of the Stockholders of the Independence Planing Mill & Supply Company will be held at the office of said company at 150 East Lexington St. Independence, Mo., on Tuesday, January 6, 1944, at 9 o'clock a. m., for the purpose of considering the dissolution of the company and such other business as may come before the meet-

J. M. Kelley, Pres. J. D. Briggs, Sec.

#### CONFERENCE MINUTES.

NORTHEAST KANSAS.—Conference met on the reunion grounds at Blue Rapids, Kansas, Sept. 19, 1913, Frank G. Hedrick, John W. Rushton and F. A. Cool presiding, Sta Itstical reports were received from Centralia 32, Atchison 93, Blue Rapids 154, Idylwild 64, Scranton 100, Topeka 59, Fanning 122; showing a net gain of 11. Ministerial reports were read as follows: Elders R. T. Walters, Fred A. Cool, Mahlon Smith, V. F. Kodgers, Frank G. Hedrick, Joseph Arber, and E. T. Lucas; Priests W. H. Hivens and G. H. Robinand E. T. Lucas; Priests W. H. Hivens and G. H. Robin-son; Teacher Joseph S. Norman; Deacon Charles Jacobson. An endments to district by-laws were presented to be acted upon at next conference. Bro. Rushton of the quorum of twelve addressed the conference with words of timely advice and counsel. Bro. Hedrick was elected a member of the Graceland Scholarship Committee. Conference adjourned to time and place to be designated by district prosidency.

Emma Hedrick, Sec.

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#### MARRIED.

DILLEE-HACKER.—At their future home 1330 West I ington St., Independence, Mo., Bro. Ray S. Dillee and Sr. Maggie Hacker, Elder Alma K. Dillee brother of the groom

#### DIED.

Duncan,—Mrs. Laura C. Duncau (nee) Flanders passed away at her home in Spokane Tuesday Oct. 21, 1913. She was the wife of Elder N. C. Duncau who passed away May was the wite of Edee N. C. Duncan who passed away May in 1998 at Independence Mo. She has left behind, her aged parents Mr. and Mrs. J. D. Flanders of Stewartsville, Mo., also a sister of that place Mrs. J. N. York, Three brothers, Mr. N. C. Flanders, Mr. O. E. Flanders of Independence, and Mr. G. J. Douglass of St. Joseph, Mo. Her children were with her to the last and still remain in Spokaue; Mrs. C. L. Potter, Mrs. D. H. Crum, Mrs. C. A. Mitchell, Miss Stella Duncan, and Mrs. S. C. Weaver of Lewistown Mont.

STANLEY .- Eleanor McDermit was born Aug. 15 1844. near Fort Wayne Ind., and came to Illinois with her parents when one year old, and grew to womanhood near Rariton, Ill. She was married to Adolphus E. Stanley, Feb. 27, 1868, of which union seven children were born. Elwood and Alpha deceased, Judith, Lucy, Ralph, George and Ruth. She united with the M. E. Church. Later in life she placed her letter in the U. P. Church at Media in which she was a faith ful member till death. She was a loving mother, is survived by five children, one sister, one brother and three step-chil-

Womack.—Anna Womack was born Dec, 16, 1834 in Adair Co. Kentucky; Married to Harrison Womack on April 11th, 1852 and who died a little over a year ago, they having lived together over sixty years. She was the mother of eight children, four of whom survive her. She was forty years a member of the Baptist church, but accepted the restored gospel in 1912, being naptized by Bro. Thomas Newton, and confirmed by Bra. W. S. Brown, E. W. Lloyd and F. A. Evans. Died at the home of her daughter Mrs. M. E. Cagle, 1226 Resevoir Ave. Kansas City, Mo., Nov. 11, 1913. Shortly before her death she had several visions in which she said she had seen Christ and angels. Funeral service was held at the home Nov. 13th. Prayer by Bro. F. A. Evans, Sermon by Bro. J. A. Tanner, burial in Elmwood cemetery. WOMACK.—Anna Womack was born Dec, 16, 1834 in ir Co. Kentucky; Married to Harrison Womack on April

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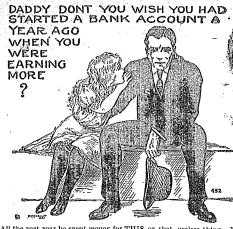
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NO. 2

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BY MARGUERITE OGDEN BIGELOW.
Poverty asked, "Will it cost too much?" Poverty asked, "Will it cost too much:
Mammon asked, "Will it pay?"
And Scholarship, "Is the measure wise,
And are you sure of the way?"
Statesmanship, "Can we find the time
To finish before the night?" But when the Seeker had heard them all, He only asked, "Is it right?"

Poverty said; "I cannot belp, For my pockets are not filled,"
Mammon said, "That land must wait
Till my own broad lands are tilled;" Scholarship, "If I lend a hand,
Too much, I tear I shall miss;"
And Statesmanship, "There are other things Of as large import as this."

But the Seeker, poor and of little power, All untried and untaught, Bearing only the knowledge dear, Bearing only the stookedge userly,
Dauntless, and fearing naught,
Turned his face to a rugged path,
Far from the world's delight,
And only said, "Come death, come day, Profit or loss, I fight!"

-The Congregationalist.

# THE BODY OF CHRIST.

Those who in former times accepted the claims of Jesus Christ as the Messiah were gathered into an organic union which was referred to as the church, the body of Christ, the kingdom of heaven, etc. The individuals thus gathered were called saints, disciples, believers, the brotherhood, etc. What were the elements which brought this brotherhood together and which held them together in the body of Christ?

That Jesus Christ was the real author of the inknown as the church none will deny. hence if his work by which his church was established be examined it may readily be found what those elements were. Besides he is represented as the head of the body, the church, so that the same principles which characterize the one must characterize the other, and what is found in the head must of necessity be found in the body.

### A COMMON TRUTH.

The principles which Christ advocated and often spoke of as the word, the truth, were the basis of belief for all those who became his followers. Those who did not accept those principles or any part of them, did not follow him, nor could they be united with a perfect union with those who did accept them. Thus the truth was the first element by which these people were brought together. It brought them to see alike, to think alike, to have similar desires, hopes, and aspirations; it was the first essential element in forming a true Christian brotherhood.

#### COMMON ORDINANCES.

Principle was not the only thing which brought and held these people together, for the Scriptures show that upon their profession of faith in the word men were initiated into the brotherhood of Christ by the ordinance of baptism in water. John the Baptist in preparing the way performed this ordinance for the se only who accepted the principles he taught and were willing to live in obedience to them, while those who did not accept them and were unwilling to live them were refused. Jesus himself did not hesitate to observe it, and insisted upon fulfilling the law by which he became an example to all others.

The urgency of this ordinance is set forth in many places in the Scriptures. Jesus evidently refers to it in speaking to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." When the Jews who were convicted dom of God. When the Jensenhold of sin by the preaching on Pentecost cried out in their despair, "Men and brethren, what shall we do?" the inspired apostle commanded: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," The absolute necessity and importance of this ordinance are here shown.

Other ordinances of universal application were also taught and practiced in the church, such as the laying on of hands for conferring the gift of the Holy Ghost, and the Lord's Supper; the necessity of which cannot be questioned without reflecting upon the wisdom and integrity of Christ, the Holy Ghost, and the inspired ministry, by whom they were instituted, observed and approved. These ordinances also constituted one of the elements in the body of Christ by which its members were brought into and maintained in unity.

#### COMMON AUTHORITY.

Recognition and acknowledgement of Jesus as the Messiah carried with them an acknowledgement of his authority as being the authorized representative of God, and upon the basis of this authority the members of the church were what they were. It was the element of authority that gave to Christ's words their power of life, and which made the ordinances effectual, and without it words have no force and ordinances become but dead forms.

Jesus affirms his authority when he said: "The Father hath sent me." "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him." The Father "hath given him authority to execute judgment "He taught them as one having authority." This authority was shown more clearly in the results which followed for those who became subject to it through obedience to the principles and ordinances, received of the Holy Spirit by which they were assured of a forgiveness of sins and of their acceptance with God, receiving also other gifts and blessings which often healed them of physical infirmities and strengthened them in the battles of

This element of authority was extended to those whom Christ chose as his ministry. "As my Father hatn sen: me, even so send I you." Those who accepted and applied the principles and ordinances to their lives under the ministration of the apostles and elders received the same results as came from Christ's personal ministration, thus showing that the authority of Christ remained with the church and was one of the elements within the body which bound the members together.

#### A COMMON RIGHTEOUSNESS

Observance of the principles and ordinances taught by Christ and his ministry under the authority of God brought a cleansing from sin and an acceptance with God, and to maintain this new and exalted relationship it was necessary to continue to live in accordance with those principles. "It ye continue in my word, then are Iesus said: ye my disciples indeed." He further taught that men are sanctified and perfected through obedience to the truth, and without such obedience they could not be a harmonious part of the "one body." "Abide in me. and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." branch in me that beareth not fruit he taketh

Only by continuing in the word, fulfilling every requirement, can the member of Christ's body be at unity with the Head, and railing in this he is subject to removal the same as the dead parts of any organic body. This point is so self evident that it is not necessary to continue with further evidence. Righteousness, which results from obedience to the principles and ordinances belonging to the kingdom of God, is then an element essential to the existence, and perpetuation of the body of Christ as well as its members.

#### DISINTEGRATION.

Jesus came to bring life, spiritual life, to the world. The principles, ordinances, authority, with the resultant righteousness, operating in and through the organic body, constituted the means by which that life was attained and preserved, and hence the rejection of any one of the essential elements would deny man the power to receive this life. If those who by acceptance of and obedience to these things had attained life in Christ, should afterward neglect or reject them, death would ensue as certainly as to the branch that did not "abide in the vine."

Before the apostles had finished their work men began to slight the principles which they had previously espoused, and in subsequent times much of the truth was rejected by the protessed followers of Christ so that many dissentions and schisms resulted. The ordinances, where not rejected altogether, have been so changed in form and purpose that they have become vitiated and unacknowledged of God. With the rejection of these things, the "righteonsness of God," which is revealed in the gospel, does not exist, and men have established their own standards according to the degree of truth which they retained.

It is not strange that under such conditions the authority of God should have been withdrawn, and that Christ no longer sent men into the world as the Father had sent him-with authority to minister in the things of the gospel, until in these latter times he saw fit to re-establish his work. Under these conditions men have urged their own opinions, and having found followers, multitudes of organizations have sprung up each purporting to be the body of Christ, but all failing to bring the same results which were experienced by the members of Christ's body in ancient times.

The present divided state, of Christianity, as it is called, tells the story of unfaithfulness and disloyalty to the institution established by Christ. Dissolution has done its work, and for centuries the church (?) has been without Christ and without Whosoever transgresseth, and abideth God for: not in the doctrine of Christ, hath not God." Upon their own initiative and authority men have launched movements bearing Christ's name, and have not thought to ask him for the privilege, neither awaited his counsel.

#### RESTORATION.

Through what is called "The Restoration," the Lord has in recent times re-established his church, and set anew before men the ancient principles, restored the authority and ordinances, and is again calling men to come up to the righteousness of the gospel and receive of the same life as those of ancient times with all its attendant gifts and blessings. The same promises are made, and the same possibilities are offered by which men's acceptance with God and their salvation are assured.

What more could be required? What more could God do in order to leave men without excuse? The opportunity of coming into association with Christ through his body is given to every man, and every one who improves this opportunity may know the correctness of his course.

Elders who have been accustomed to stop with Bro. T. S. Martin, at Eufaula, Okla., will note that he has removed to Independence, Missouri.

#### PRACTICAL HYGIENE.

Of the 4000 new graves made daily in the United States Of the 4000 new graves made daily in the United States nearly 2000 of them are dug because people are either ignorant or careless of the principles of hygiene and sanitary science. The 700,000 lives mouthly destroyed by infectious diseases and the million ther cases of sickness from contagious maladies, with their attendant suffering, are largely sacrifices on the altar of ignorance—The Shield.

Do you wish to be great? Then begin by being little. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility. The higher your structure is to be, the deeper must be its foundation. Modest humility is beauty's crown.

How much better it is to see men live exactly than to hear them argue with subtlety!

#### INDEPENDENCE ITEMS.

The new year was ushered in under favorable conditions, the saints and people generally being prosperous and happy. While chilly the weather so far has not been extremely cold, and but little snow

and but little snow.

The Religio held its election on last Friday evening resulting in the choice of Bro. J. F. Rudd for president, John Zahnd first vice president, Sr. R. Brocaw second vice president, Vivian Brackenbury secretary, Albert Parker treasurer, Mrs. A. V. Closson superintendent home department, Emma criley chorister, Edith Orick pianist, Mrs. J. H. Logeman superintendent normal department. Bro. W. A. Bushnell the retiring president found it impracticable to continue the work on account of his stake work, being president of the stake Religio. The new corps of officers are well qualified to successfully carry the work on. successfully carry the work on.

The city council at its meeting on Tuesday Dec. 30th, refused to grant a renewal of licences for the three pool hal and consequently since the beginning of the year the city has been free from these places of questionable anusement. A large number of citizens attended the council and entered a vigorous protest against these places being permitted to run, while of course a number were present to plead for them. The pool hall closed some time ago was not permitted to re-

Jackson County, like the parabolic net, has gathered of all kinds, as may appear from the divorce docket in the In-dependence division of the county court. 261 cases were flast last year and await trial. Each case must be investigated by the divorce procter before going to trial, and the delays incident to such investigation make it harder for people to set aside the sacred obligation of marriage. We understand that but few if any of these cases come from the church mem-

At the monthly branch business meeting Monday evening, the 5th, the presidency composed of G. E. Harrington, W. H. Garrett, and M. H. Bond were sustained, A. Morgan re-elected priest, W. H. Callin re-elected teacher, J. G. Jenkinson re elected deacon. Other officers re-elected were Louise Giesch secretary, Mary Steele assistant secretary, Audentia Anderson chorister, Arthur McKin member of library board, C. A. Gerwell, E. Etzenhouser, W. A. Blair, auditing committe.

Other items of business were the releasing from numbership of Sr. Sarah E. Street; granting letters of removal to Samuel and Myrtle Fields to Second Independence, Bro. and Sr. W. H. Bir I to Detroit, Mich., and Joseph and Sarah Howden to Windsor, Ont.; receiving letters of Frank W. and Laura L. Mills from Vera, Okla., Mina C. Hart Madison and Alma Lee Hart from Lamoni, Sarah T. Hooker from Spo-kane, M. F. and Lillie Gowell from Provo, Utah. Elmer E. and Eliza Corthell from 2nd Independence, Sr. V. G. Bracken-bury from Lamoni, and Mary M. Tucker adopted daughter of Bro, and Sr. D. E. Tucker from Portland, Ore.

J. G. Jenkinson reporting as deacon reported branch receipts from July 1st to Dec. 31st of \$1570.75, and expenditures of \$1523.82. The oblations to Pfine same period 'ammounted to \$213.32.

Announcement was made by President Harrington that plaus bad been made for the special meetings at the church to begin on January 18th, the speakers to be Patriarch F. A.

to begin on January 18th, the speakers to be Patriaten P. A. Smith and Anostle J. W. Rushton.

The Christmas offering of the Independence Sunday school amounts to \$580.50, and the Superintendent Bro. Krahl assures us it will reach \$600 before the fund closes.

The speakers Sunday were Elder O. R. Miller in the morning and Elder Joseph Arber in the evening. The sacramental service in the afternoon was unusually large, and was in charge of the presidency with Brn. A. H. Parsons, Wm. Aylor, and others.

Bro. Jeptha Scott aged 78 died on Monday at the sani-tarium where he was doing light work. He was born in Nova Scotia and was a sailor, and made the trip with Bro. and Sr. Burton and Bro. and Sr. Hubert Case and others to the South Sea Islands on the Evanelia. He came to Independence a little over a year ag a.

#### INDEPENDENCE, SECOND BRANCH.

The Sunday school had an attendance of 258, and collection of \$4.55

At the 11 o'clock hour, Bro. S. H. Fields was the speaker his central thought was, what might be expected by obedience to the gospel plan; the promises contained in the gospel plan can be realized only by a constant right living. It will make bett r men and women, hence better society, and the influcuce of those who live the gospel tends to improve the neighborhood.

The 2:30 prayer service was very well attended, being

The evening preaching hour was occupied by Apostle The evening preacting nour was occupied by Apostie Win. Aylor, and his subject matter was embraced in the saying of Pilate, "What shall I do with Jesus?" as he advaced with the subject he began to enlarge and broaden out, and we were well entertained during the hour. We were all exhorted to hold sacred our obligation to God when we agried with him to live true lives, and to be ready to say a word for leave and follow him. word for lesus and follow him.

New Year eve was spont with an assembly of the brauch at the church, from 8 o'clock to 11 p, m. was occupied with statements from the branch officer concerning their dulies, with a talk by Bro. Warnock and Bro. U. A. Austin after which until 12 m, with prayer and testimony of all the mem-

#### ST. JOSEPH, MO., FIRST BRANCH.

were surprised to see our last letter appear under the f "Second Branch." This was the printer's error, head of not the writer's.

not the writer's.

Christmar, with its usual burry and bustle, its air of surpressed excite-cent and mystery, its prevailing joyousness and good fellowship, has come and gone once more. So far as we could observe it was a happy season everywhere. This city was very generous to the poor and many hundred dollars were spent in providing comfort and cheer for the needy, and gladdening the hearts of the destitute little ones.

On Christinas eve the Sunday school gave its usual entertainment in the anditorium of the church, and we can say the music committee certainly did themselves "proud," The program was mainly a musical one, and was rendered by some of the best musical talent in the city. The orchestra was composed of Professors W. C. Maupin, Charles Welty. Hugh McNutt and Fred Davis, accompanied by Miss Mary Kinaniana, on the piano, Miss Francis White gave a beautiful vocal number, and little Juanita Nixoo charmed the auditory with the programment of the control of the cont cance with a sweet little song. An instrumental piece, was played on two pianos by Misses Mary Kinanman, Minnie Scott, Elmis Dobson and Edna Christiansen. Bro. W. W. Scott, made a short appropriate talk, and Superintendent Harry Tilden in a few well chosen remarks presented our dear pastor Bro. B. J. Scott with a comfortably filled purse. the gift of the congregation.

At the close of the program, an artistic old mill on the platform, which had been concealed by curtains was uncovered and began grinding out Christinas boxes at a high rate of speed. A number of little Rubes stepped out of the mill and with baskets laden with the 'igrist'' served the audi once not missing one. Seldom have we had a more delightful evening, and the committees were deserving all the praise

Sunday the 28th Bro. Herbert Salisbury of Ferris, Ill., spoke in the morning. His talk was very interesting, and instructive as be gave us many facts concerning the antecedents of many of the pioneers of the church.

In the evening our pastor preached a fine sermon, also occupied both morning and evening on the fourth. were not privileged to hear these sermons but understand from others that they were good.

Last Sunday the regular sacrament service occurred and a spiritual meeting followed. We have been having good prayermeetings for some time both Sunday and midweek.

On Wednesday the thirty-first, the superintendent and teachers of the primary and junior departments of the Sunday school entertained the pupils at the home of Sr. Cochran.

The little folks enjoyed themselves to all appearances.

On New Years day, it became our sad duty to attend the funeral of Earl Shool a young orphan brother, nearly fitten years old. The services were held at the church, in charge of Bro. Roy Fifer, our pastor delivering a comforting talk and a loving exhortation to the two brothers who are all that remain of the family. The little boy was well cared for by a kind family with whom he has lived since his mother's

death, and who seemed to care a great deal for him.

On Friday evening the second the Religio held its semi annual election of offi ers. resulting as follows: Roy R. Fifer, president; Paul Pugsley, vice president; M. S. Ross, secretary; Belle Burlington, treasurer; Russell McKee home de partment superintendent. The hour being late it was decided to defer the remainder of the election to the following friday. All the officers elected so far were the former incumbents, which goes to show that their services were most

satisfactory.

The new seats for the choir have been received and we

presume will soon be in position.

Bro. W. W. Scott and wife have been having a family union, their two daughters, Srs. Leona Salis ary and Ardeta Gifford coming with their families the one from Illinois, and the other from Iowa, to spend the holidays. Bro. and Sr. salisbury returned home last Friday.

Bro. Herbert D. Ennis who has been in the sunny south for nearly a year, returned with his son Hollis on Christmas day. He thinks the south is not just the place for him, but we are beginning to feel like any place where the sun shines

would be nice.

Sr. Pearl Piper was removed from the hospital to her in the hispitual to her in the hispitual to her in early find the hispitual to her in the hispitual to

Our prayer is that it may be the best year in the history of the church

Reporter.

#### SAINT LOUIS, MO.

As another year is entered into may our efforts be such as will bring to us the knowledge that we have pleased our beavenly Father, trat we have grown in spiritual understand

neaventy Father, it at we have grown in spiritual understand-ing, and assisted in the advancement of the work.

The morning of December 28 we were made sad by the retiring of our highly esteemed Sunday school superintend-ent, Bro. H. C. Burgess. He expressed his appreciation of the support he had received and regrets to separate from us the support he had received and regrets to separate from us but he feels it is best for the future of himself and wife to locate on their farm near Lamoni. We pray the choicest of blessings to attend them. Our pastor, Bro. T. J. Elhott, then took charge and after fitting remarks regarding Bro. Harold's work, presented our newly elected superintendent, Bro. Robt. Lloyd, admonishing the school to give him the support that is due. Bro. Lloyd then made remarks expressing his hopes and desires in the Sunday school work with which he is entrusted. which he is entrusted.

The morning sermon was delivered by Bro. H. C. Burgess, and being his farewell sermon it was very impressive.

Many thoughts were gathered of an edifying nature, among
which were: Why have we come, what is our mission? When storm comes see what lesson there is in it. Lay a sure foundation

Bro. S. A. Burgess having come home for the holidays was pressed into service the evening of December 28. His effort was reported as being exceptionally fine.

We have had three baptisms since last report, and the little babe of Sr. Kneusman and husband was ble Bro. T. J. Elliott.

Bro. T. J. Elliott.

Our pastor, Bro. T. J. Elliott, and wife are rejoicing in the arrival of a dear little girl which came to bless their home Dec. 18th, as are also Bro. and Sr. Gomer Evans who welcomed their little girl Dec. 23d. All are doing well.

January 4th being the first sacrament of the veer a goodly attendance assembled to worship in song, prayer and testimony. A soul reviving season was enjoyed. By request of the pastor all families, that could do so were seated together. The evening discourse was delivered by Bro. T. J. Elliott his subject being Resolutions kept, and broken.

The St. Louis choir is to render the beautiful cantata "Daniel," Sunday, January 18th, in Lanadowne, Illinois. It is well worth every one's effort to hear it.

Our Jubilee or fiftieth annuversury celebration is to take place February 4th, and will last fifteen days. A most spiritual and reviving time is anticipated. We are expecting some of our brethren from Lamoni and Independence, Apostle Rushton, Hennau C. Smith and Elbert or Fred'k M. Smith Advertising is to be down and with the simple statement of th Smith. Advertizing is to be done, and with active interest we trust good will result.

Elizabeth Patterson.

2739 Greer Ave.

#### SAN FRANCISCO AND OAKLAND.

The old year passed out taking with it a severe storm period that has been upon us for some days, in which much damage was done, in some regards the worst storm on record. The new year comes in serene with a gentle breeze and thin floating clouds. We extend to all a hearty wish for a happy and prosperous New Year.

The young people of the San Francisco Branch have in-

stalled electricity in the church which is a great improvement over the gas. The Oakland saints are also installing electric lights in their church. The fixtures are in but the connection is not made with the power house,

Bro. Cecil Howley was the morning speaker in the city, followed in the evening by Bro. J. W. Presley, priest of the Oakland Branch. The efforts are well reported of by the

Daniel Daniel The clotte are well reported of by the pastor. The pastor was the Oakland speaker.

Bro. Geo. Daley baptized a Mr. Stevens in Sacramento on Sunday last making eight having been baptized there lately. Bro. Reiste was still there at last report.
In making up our annual report as agent for Bishop C.

A. Parkin for Oakland Branch 1 find I have handled over twenty-five hundred dollars from fifty individuals. There has been a marked spiritual growth in the branch though but few baptisms. The auxiliaries are in a healthy condition,— the Sunday school under Dr. W. P. Bush, the Religio under Bro. J. W. Presley who is now also assistant superintendent of the Sunday school.

I. M. Terry.

1202 14th St., Oakland, Calif., Jan. 1.

## minister sun sun sun Minister sun sun sun sun 200 CORRESPONDENCE 33 - moringrangian Moringrangian moring

DUKE, Ohio, Nov. 11. Editor Ensign:—As I have not seen anything in your valuable columns for a long time will write a few lines. We are having our first winter weather here in Southern Ohio, Snow fell all day Sunday and almost all night and is badly

Elder N. L. Booker came here with the teut in September and stayed three weeks. None were added to the church but we feel sure that the good seed sown did not all fall on stony ground but will eventually spring forth and bear much fruit. We are still trying in our weakness to serve our Master as best we can. It seems that we receive many ble that we are scarcely worthy of.

We saw the power of God wondrously manifested re-cently in the partial healing of a three months' old baby, We with several neighbors and friends were gathered around the bedside of the baby which was to all appearaces dying, Old gray-haired mothers said the baby would not live until the physician, who had been hastily summoned, could arrive. They even said the little finger nails were turning blue. I Incy even said the little inger nails were turning blue. I took the little sufferer in my arms trying to do what I could to soothe it in its last moments. Oh how my heart ached for the babe, its little frame racked with pain. I offered up a silent prayer in behalf of the little sufferer and the Great Physician heard and answered. The child then slept peacefully for a few minutes, awoke and opened its eyes and looker around intelligantly. Great was the surprise of those looker around intelligently. Great was the surprise of those around, some saying it was better others thought it was dying. As the minutes passed into hours and it was still better, first As the minutes passed into hours and it was still better, hirst one kind of medicine and then another was given credit for the change, but none gave credit where it was due. When the physician arrived he pronounced the child much better than when he saw it a few days of re, although they told him it was apparently dying when he was called. We offered no opinion as to what caused the change for the knowledge we possessed seemed too sacred to offer to the world, for we know they would not believe it. knew they would not believe it.

We are happy in knowing that we are one of God's chil iren and that he does answer our unworthy prayers. Pray for me, dear saints, that I may continue to grow in the faith that I may be worthy of any blessing God may see fit faith that I may be worthy of any blessing God may see fit to bestow upon his servant is the request of your sister in

Ella M. Foster.

HOUSTON, Texas, Dec. 20.

Dear Ensign:—it will be remembered by many of our readers that a certain erring and unfortunate brother in Michigan brought suit some time ago in the Oklahoma courts mengan prought suit some time ago in the Oklahoma courts against the writer for publishing the church court decisions and leading facts concerning said brother's expulsion from church fellowship. It may also be recalled to mind that the lower court rendered a decision in our misled brother's favor at that time, and that the case was immediately appealed to the state superior court of appeals.

the state superior court of appeais.

We now write to inform those interested, that the superior court at Oklahoma City has just handed down its decision, and has rewrested the findings of the lower court. So if it still be insisted upon that a man is a criminal who has perpetrated the heinous crime of telling the trath and telling it plainly, it now becomes necessary for the prosecution to take up the remanded order for a new trial, and proceed (in the interest of the moral welfare of our country) to see to it that these who fearlessly tell the truth shall be adequately punished; for there are critical occasious when special inter-ests do not demand an over production of that edged article,

Cake

And now in view of the fact that it is but human to ere, and with a heart of charity toward our Michigan brother, we will here say that it might have been a wiser course upon our part to have left some of the 'truths concerning our brother's mis-steps unsaid; and if these lines should come under his eye, we vish to convey in words of soberness, calling upon our Lord to witness, there is in the heart of this writer no hatred nor any thoughts akin to malice toward him whom we have regarded in this matter as persecutor, rather than presenter. And now in view of the fact that it is but human to err,

May the Lord deal kindly with him and forgive us if in our zeal to defend the cause we love we have been indiscreet or have been instrumental in wronging another in any way is

James E. Yates.

21 Park Place, Guthrie, Okla.

PORT HURON, Mich., Dec. 18.

PORT HUROR, Mich., Dec. 18.

Dear Ensign:—It has been a long time since I have at templed to write anything for your pages, and having had a few weeks' rest from labor, and taking advantage thereof I made a flying trip through the Eastern and Central Michigan Districts, and have through it presents well as the contract of the property of the proper Districts, and have thought it proper to write you some of my observations which may prove of general interest to your many readers

In the different places where I have visited I have found the saints in general very much alive to the work, and in no place more so than in the beautiful city of Port Huron. Here the work was started a long number of years ago, and a branch was organized; but notwithstanding under a hard a branch was organized; but notwithstanding under a hard struggle a church-house was purchased, the time came when many of those as first organized either moved elsewhere or were cut down by death, and the work here began to decline, confusion and distrust rapidly following and gain ing the ascendency which finally resulted in the old campfires burning but dimly. But within the last three years, through the efforts of the district officers and the selection of this place for the holding of our reunions, etc., a change has taken place. The old spirit of love and Christian fellowship has been revived, and union and concerted action are in the lead, and the Spirit of God thrills the heart of the worship her as they weet in their devotional exercises, and gladness per as they meet in their devotional exercises, and gladness is pictured on the countenances of all.

I believe there are only about 129 members enrolled on the Port Huten Branch record, and all of them are working people; yet in their zeal and earnestness for the advancement of the work in the city they have set themselves the task of building a more commodious place of worship—a place more centrally located—that the weary traveler and the earnest searchers for truth—the outsiders—might be attracted thereto and obtain rest and the gospel find its way in the enlightenment of the bonest in heart. They have therefore sold the old church building, and are erecting a new one at a cost of five thousand dollars, a building of which the extreme length and width is 57x34 leet; having a basement for Religio and Sunday school work, etc., and an upper auditorium for gen

As above referred to, the saints here are poor in this world's goods, but rich in faith; and they are making grea sacrifice in their struggle to complete their place of worship; scarifice in their struggle to complete their place of worship; and notwithstanding they now contemplate having, their church opening about the 11th of January, yet they are lacking in funds to complete and dedicate their church building to God; and i: any one who may read these lines can find in their beart to help them to the extent of their ability and generosity, whether it be much or little, they would be contributing to a worthy cause, and their aid would be greatly appreciated by the Port Huron saints. Elder Otto Fetting having moved here last April, at dhaving the general charge and oversight of the work of the church building here will gladly receipt for all moneys sent him for the purpose of helping in the completion of this noble enterprise. His address is 1031 Gillet St., Port Huron, Mich.

I also recently visited the saints in Whittemore, and found them cornestly engaged, Elder Summerfield having the work well in hand there. I found Elder O. J. Hawn bammering away in Bay. City with prospects of baptizing some in the near luture, and the further prospect of a theological tossie with the Rev. Simms at no very distant day.

tussle with the Rev. Simms at no very distant day.

Glad to find conditions so favorable where I have been.

I expect to be with the saints in St. Clair next Sunday, then n to Detroit for the holidays, thence back to my work after

Would love to say to all my friends throughout the church, I am still in the conflict, and the hope of the gospel was never more bright, nor its message more cheering to my soul than it is now; and no matter what the adversities may be which may come into my life, my faith in this great latter day work will ever remain unshaken; and while here on earth I stay, wherever opportunity affords me the privilege, I am always glad to testify that I know this is God's work, and that he will direct its course until every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them shall in triumphal strains joyfully exclaim. "Blessing, and honor, and glory, and power, be unto bim that sitted upon the throne, and unto the Lamb forever and ever," Amen!

Very truly and sincerely yours.

Willard J. Smith.

KINGFISHER, Okla., Dec. 30.

Kingfisher, Okla., Dec. 30.

Editor Ensign:—Many have written to us concerning the Lamanites and the work among them. We think it is progressing very well. We can get them about as fact as we are able to care for them. There are two Indian elders at work among them. We have been too busy to give much time to the work among them for the present year, as there are so many demands on us for work at various places in the mission-that we cannot even do, justice to the many calls for work at warfows places in the mission-that we cannot even do, justice to the many calls for work among the white people. We had about 300 Indians at the exercises Chrimmas time, and the tree was beautiful, so many had sont deeventions and such nice presents; the Indians also put on many presents, Brn. Christensen, Sanders, Hersney, Srs. Sanders and Christensen, Mr. and Mrs. Jarvil, and Mrs. Wildow the field matron, and the writer were the

only white people present. The weather was so bad we could do much missionary work. Bro. and Sr. Sanders are the ready beloers in all the work in this part of the field. He is ready delpairs and the worth this part of the neal. He is the branch president, and she is the district Sunday school superintendent. We have many good workers also in the district who are coming to the front and will be heard of in the future.

BACK TO THE FIRST ALTAR OF PRAYER ERECTED IN OKLAHOMA. About twenty years ago Bro. J. R. Lambert began the work in Oklahoma at old Matthesson, (now Piedmont) where the first fruits of the mission were gathered. Bro. and Sr. Aylor, Bro. Head and others being some of that fruit, That altar has never been deserted, and that first brauch is still in working order under the leadership of Bro. H. K. Row-land, who has been its president for about fifteen years. The writer preached one week lately at this place and find the good Spirit there to encourage and bless. Also another meeting at Reeding a few miles from there where we preached two weeks and baptized four. That is a good place, for an angathering. We have a good live Sunday school there, and ingathering. We have many good friends.

"Open Letter to the Clergy" is a good thing; we

bave needed it for years.

I wish to here thank all who helped in any way on the Indian Christmas tree.

Your co-worker Hubert Case.

INDEPENDENCE, Mo., Dec. 17. Editor Ensign:-Mrs. Short and I have just returned from a somewhat extended trip through Arkausas and Oklahoma and I trust a brief report of same will not be uninter-

company with Apostle William Aylor we left home Nov. 28th, objective point Granuis, Ark., at which place we went under appointment to assist in the dedication of their new church.

On arrival there, we were met by Bro. J. T. Riley, our genial missionary, and one who is ever ready to perform whatever duty devolves upon him. We were also met by a number of the resident saints, some of whom the writer has long known, and in whom we could discern the same old time zeal and the same determination to move forward in

At this juncture will just say we were all nicely entertained at the homes of the saints. Bro, and Sr. Ed Clinton's large, comfortable home, as always being open to the mis-

At the appointed hour, Sun. 11 a. m. we met for dedicatory service. Although the rain was falling, a good repre-sentation of the saints and f.iends were present, and the Spirit of the Lord was discernable from the time of the open ong to the closing benediction.

ing song to the closing penediction.

The opening prayer was by Elder Elzie Youmans, president of the branch. The sermon was first thirty minutes by the writer, last half of the hour by Bro. Aylor, who also

of fered the dedicatory prayer.

The attention was perfect all seemed to enjoy the occasion and some, not members were heard to say "A better service could not have been rendered."

The writer was the speaker for the evening, and although weather conditions were still unfavorable a goodly number were in attendance. The building is a commodious and substantial one, being about thirty eight by fifty-six feet, and is the result of a well and earnestly directed effort upon the part of a few saints, chiefly Bros. Ed Clinton, Elzia You mans, Jasper Clinton and perhaps others. We see no reason why the branch should not make substantial growth.

why the branch should not make substantial growth.

Bros. A Jor and Riley continued the meetings through
the week, the writer going to other branches in Oklahoma,
viz. Wilburton. Hailevville and Holdenville, where we met
with saints who were alieve in the work and whom we endeavored to etrengthen and council.

deavored to strengthen and council.

On our arrival home we were glad to have a favorable report from the laborers of Brn. Aylor and Riley at Grannis, they having baptized nine since the dedication, wit hall of whom we are acquainted and know to be bright earnest young people, and thus our work moves along.

Ellis Short.

Dow CITY, Iowa, Dec. 17. Editor Ensign:—I feel impressed to write a few lines for your most excellent paper, trusting that the few lines I may write may be interesting to your readers. The more care fully and coroughly our work is examined in the light of the Spirit from the standpoint of the sacred books of the church, the more impregnable it seems to be; and I am glad this is true. The writer had a good many experiences during the last fiftytwo years which confirms this belief, even though at times we meet with things that try our faith, and for a nomeht make conditions exceedingly unpleasant. However these things are like a raging storm which in its fierceness seems to shake the very foundations of nature itself, but in a short However these time it passes by and the sun in its splendor, reveals the glory of God and the weakness of man,

October the 16th in the evening Sr. Inez Kinney and October the 10th in the evening Sr, 10th Almey and daughter Shirley from Sanborn, Iowa, and Sr. Tilley Smith and daughter from Masou City, Iowa, called at our home, expecting to spend Friday at conference at Gallands Grove, but learning that there would be no session till evening, and having to return home the next day, they concluded to remain having to return home the next day, they concluded to remain with us over night that they might be able to take the early train Friday morning for home, instead of waitin (all day for the evening session, as that would be the only service they could attend. Sr. Shirley was anxious to be baptized, and it they made the morning train the ordinance must be administered that evening, and it was growing dark. However, by request of Sr. Kinney, the writer and a number of the saints went out the same hour of the night, like one of old, and the ordinance of haptism was duly solemnized, when under the direction of the branch president, J. L. Butterworth, Elder D. R. Chambers, and the writer confirmed the one who had just been bern ancw into the kingdom of the one who had just been been anow into the kingdom of

Saturday the 18th, the writer went to Columbus, Neb. and after some difficulty found the home of Sr. Susan Watkins and daughter Elizabeth, where I held services, and also at the home of Bro. George Muerie, closing my effort the evening of October 26th. While in Columbus I preached eight discourses, and gave three partiarchal blessings. The saints in this city are few in number, but rich in faith, and some non-members were in attendance at the services, and manifest some interest in the word snoken.

manifest some interest in the word spoken.

October the 27th, I went to Comstock, and found Bro. J. October the 27th, I went to Commune, and I acompanied him to his home where I found a welcome while in town. I continued my effort in Comstock till the evening of November the 9th, having preached fifteen discourses, and spent some pleasant hours visiting among the saints, during my stay. Bro. John Naab, and at least a part of his family, drove in a distance of three miles nearly every evening to attend services, thus manifesting a zeal that is commendable. The saints at Comstock, as well as those at Columbus gave evidence that they are true disciples of Christ, by belping the

dence that they are troe disciples of Christ, by nelping the elder on bis way. May the Lord prosper and bless them all.

Monday, November 10th, in company with Sr. William Keill and Sr. Bangs, and their children, the writer drave the team belonging to Bro. Keill, a distance of thirty miles to Lillian, Nebraska, and I was made welcome at his home by himself and family, the father and mother and daughter Mabel, and Sr. Bangs, daughter of Elder C. W. Prettyman, are the only saints in the neighborhood, and Sr. Bangs lives some six miles from Bro. Keill's and Bro. David H. McWilliams and family, who live some ten miles north and east of Lillian. Lillian

Id the town of Lillian there is one country store and postoffice, which is run by Bro. Keill and family, a Christian church, and a schoolhouse, and a Mr. Barnes and family who live near the church, but all the others live out of t limits of the town, and are farmers, and Mr. Barnes is also a farmer, as it looks to the writer. While at this place the writer preached twenty-eight discourses to good sized audiwriter preached twenty-eight discourses to good sized addi-discress, some times the hou-e was well filled, though a few services, owing to the weather and bad condition of the roads were not so well attended. Those attending my services were in the main members of the Christian Church, though I was informed that there were a few Presbyteriaus, and some non-members, but they all gave me a kind, attentive, and respective hearing, and some expressed themselves as enjoy ing my services very much

W. W. Barnes O. L. Swick, and William Myers, all of

whom are local elders of the Christian Church, were very kind to me, permitting me to preach in their church house Sundays after the close of their Sacrament service, in the Sundays after the close of their Sacrament service, in the forenoon, and after their League meeting in the evening, when their pastor was not present, so that I preached seven discourses in the Christian Church, and twenty-one in the school bouse, which is next door to the church. If there was any offence given during these meetings the writer was not aware of it, though he saw a little uneasiness manifest at times on the part of some. The writer tried to the best of his ability to correctly, and as fully as possible represent the dectrine of the Representace Church such as the time would admit doctrine of the Reorganized Church as the time would adust.
The thought in the writer's mind may be stated as tollows:
It is not so much what is said, but the way in which it is said that gives offence, and causes hard feelings.

At this point the writer preached the usual subjects from faith to eternal judgment, including the angel's message, or the restoration of the cospel, including the restoration of the Spirit, the priesthood with the gifts and blessings of the Spirit, the necessity for re-commitment of the gospel commission, and the prophetic mission of Joseph Smith. In mission, and the prophetic mission of Joseph Smith. In making our points on these subjects last mentioned, we based them on this line of argument: God spoke to Adam and others in the first dispensation by his own voice, by the voice of angels, and by the voice of the Spirit. In the second dispensation God spake to Noah by his own voice, by the voice of angels, and the voice of the Spirit. That in the third dis-pensation God spake to Abraham, Isaac, and acob and others by his own voice, the voice of angels, and the voice of the spirit. That is the fourth dispensation God spake to Moses and many others by his own voice, the voice of angels, and the voice of the Spirit. That in the fifth dispensation God spake to Christ and others with his own voice, the voice of angels, and the voice of the Spirit. That after the c.uci-fixion and resurrection of Christ Jesus be appeared to the woman, to the Twelve to above live hundred brethren at once, and then to San and after that to John on the Island of Patinos. That it was but reasonable to believe that in the opening up of the sixth dispensation, which is "The dispensation of the follows of times," God would again speak to Man with his own voice, with the voice of his Son, with the voice of angels and the voice of the Spirit, which was true in the visions of Joseph Smith, and the revelations given to the church and the world to him.

I have written these thoughts thinking they might be new and interesting to some of the members of the church who have belonged with us but a few years, but older members and ministers will, without doubt, understand these things as well if not better than the writer.

The 12th instant received a telegram from home asking me to return owing to the illness of Sr. Butterworth. She is better at this writing, though yet far from being well.

Bro. William Keill and family were very kind to me, and made their home a pleasant stopping place, and kindly brought me with team and wagnot to Broken Bow, a distance of fifteen miles, that I might catch the first train for home.

Kindly yours, Charles E. Butterworth,

LANSING, Kas., Dec. 29.

Enter Ensign:—As I see my time expires January 1st, I would like to renew my subscription to the Ension. We are not members of the Saints' Church, yet we can not get along without the Ension. It is such a good paper for any one for read. Enclosed you will find monsy order for 50 cents. Happy New Year to all the saints. Editor Ensign:—As I see my time expires January 1st, I ld like to renew my subscription to the Ensign. We are

Yours very respectfully.

# SERMONS AND ARTICLES

#### HAS THE ANGEL FLOWN?

We are apt at times to accept statements, when fostered by representative men, as fervently and tenaciously as we would a "Thus saith the Lord;" believing that he who speaks has undeniable authority, and a knowledge of things as they are and shall be

It is this lack of analysis that places us at times in a critical position, when expostulating before the informed; for an error though propounded by a prophet, is empty and damaging to the cause when confronted by truth and an array of facts.

We have been led to believe that the angel spoken of in Revelation 14:6, has already come with the entire message as is there recorded; but has he? If so, where is the record to be found telling of such a message having been received by any people up to the present time?

It seems to me, the first knowledge to acquire concerning this subject is, what does it really say as to the period that the cry shall have its consumation? Let us read and see:-

"And I looked, and lo, a Lamb [Jesus Christ] stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

Who are these who shall come with Jesus Christ when he stands upon mount Sion or Zion?

Doctrine and Covenants 108:10, last part: "And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever."

It is the saints who shall be thus privileged as

we read:-"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God."

Note carefully here, that we have the ushering in of the millennial reign. Christ has come with his saints, and he stands upon Mount Zion. After this has taken place, then John records:

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

Now in analyzing this message, we discover several things; viz. There is to be a distinct period when this angel shall make his advent. That period is after the Lamb shall stand upon Mount Zion. He has to have a peculiar message which he shall utter with a loud voice. Why a loud voice? His atterance is not to be confined to one man. but to all nations, the significance of which is to prepare them to hear the messengers of Jesus Christ when they shall present the message of truth to them, and also to break down the thraldom which priestcraft has erected as a barrier to the word of God.

There is a peculiar day or period, in the which Jesus Christ purposes to make his gospel plain and convincing to the nations, and he has ordained that this special time shall be ushered in by the proclamation of an angelic being, who shall shout the tidings in a supernatural way, that their attention may be elicited, and that there be no mistaking his authority. We read of this period somewhat more plainly in the Doctrine and Covenants 87:3,4, latter part of verse three:-

As also through your administration the keys of the school of the prophets, which I have comperfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gen-tiles, as many as will believe, that through your

administration, they may received the word, an through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the lews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ."

You will notice here, that it is to be a special day subsequent to the day that this revelation was given; in the which, the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, of the gospel of their salvation. And note further, that this day spoken of is subsequent to the teaching of the Gentiles and the Jews.

We are perfectly aware, that what gospel is being taught now, is being taught to the Gentiles: the Jews have not yet been approached with the message, hence, this great day spoken of, is not yet When is this day that the heathen nations shall hear the gospel? It is a definite time according to the language cited. Has the Lord made special provision for the heathen nations under a special dispensation? If so, when?

Doctrine and Covenants 45:9.10 seems to me to let light in upon our mental vision and sets forth the day of enlightenment of the heathen in no uncertain terms. We read:

"And then shall the lews look apon me and say. [This is when Christ shall come at his second advent] What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King. And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men.'

It is very plainly stated here when the day spoken of shall be ushered in, it is the millennial day, Did the angel which came to Joseph Smith proclaim any such language as cited from Revelation fourteen? I have utterly failed to find any such message as is there recorded, in any of the records purporting to be the history of the angel message. The only statement which even hints at such a message, is that recorded in Doctrine and Covenants 108:7, which reads:-

"And now verily saith the Lord. That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the mid-t of heaven, having the everlasting gospel, who hath appeared unto some, [not to every one as we will see the full message implies] and hath committed it unto man, who shall [future again] appear unto many that dwell on the earth, and this gospel shall [at some time in the future] be preached unto every nation, and kindred, and tongre, and people, [its ultimate ending] and the servants of God shall go forth, saying, with a loud voice; Fear God and give glory to him, for the HOUR OF HIS JUDGMENT IS COME, and worship him that made heaven, and earth, and sea, and the fountains of water."

The only evidence I get from this passage is, that both the angel and the servants will proclaim the same message, but the space of time seems to be different, and the magnitude of the utterance made by the afigel is vastly multiplied, the servant's message being proclaimed now, with a loud voice, but the angel's specific cry is reserved for the fu-

We read that the angel told Joseph, that if he was faithful the Lord would use him to establish his gospel in the world. He also told him that in the Book of Mormon the fullness of the gospel was contained. That Jerusalem should be again inhabited as towns without walls. That the gospel should never more be taken from the earth. it should be preached to all nations in every land, But we fail to find any record referring to the fulfillment of Revelation fourteen.

Again, reading from Doctrine and Covenants 43:5. he refers to this certain day to come in very emphatic language:---

"Hearken ye, for, behold, the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: saints arise and live. Ye sinners stay and sleep until I shall call again; wherefore gird up your loins, lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free; saying, Prepare yourseles for the great day of the Lord, [future to this time] for if I, who am a man, do lift up my voice and call upon you to repent and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent, and prepare for the great day of the Lord; yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come."

I do not purpose in this article to prove that this great day, is the millennial day of judgment; I shall take that subject up under the title: "The day of judgment." All that I propose to establish here is the fact, that the angel cry as recorded in Revelation fourteen has not come yet, but that it is to come in the morning of the millennium.

I would not take the ground that this particufor angel has not come already with the gospel, I verily believe it to be the angel who came to Joseph Smith and committed the sacred message into his hands; who restored the gospel to the earth. I believe that it is the specific work of this particular angel, and he will come again to finish his task, and make the proclamation as John has recorded.

To further substantiate my contention we will read the last revelation given concerning this particular angel and his mission work as recorded in D. and C. 85. Firstly we will establish the period of his advent, then we will analyze his message.

Paragraph 25, gives us to understand that certain testimony shall be given; searching into the context, we discover, that this testimony in the preaching of the ministry in the latter days, after the restoration of the gospel, following which, on the disobedient cometh wrath and indignation upon the people.

'For after your testimony cometh the testimony of earthquakes, and thunderings, and lightnings, and tempests, and the waves of the sea heaving themselves beyond their bounds," etc.

Following this incident, other angels are to fly through the midst of heaven as heralds to announce the coming of the Bridegroom. To my mind these signs which are now to take place are the very ones Jesus gave voice to by his Spirit through Peter on the day of Pentecost as is recorded in Acts 2:19, 'And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke."

Returning to D. and C. 85:26. One of these signs is made manifest openly to all people. We read ---

"And immediately there shall appear a great sign in heaven, and all people shall see it together."

I have speculated on this sign; its magnitude is incomprehensible; I have thought that it might be printed in flaming words across the face of the heavens, and the angels sounding their trumps rivet the attention of the nations upon the great sign. For it seems to me this will have to be convincing in the absolute, for it will be the destroying of the religous beliefs of more than half the inhabitants of the world.

I cannot believe it is the angel that will constitute the great sign. I think it is something far superior to that, and that the angel is the herald to proclaim it. The great church is destroyed, her fetters have been broken from the people, the thraldom is dissolved away. The way is being prepared for John's angel message.

The scene again changes: When the host of the

inhabitants behold their deception, they are amazed, astounded, stricken dumb, and the twenty-seventh verse records their plight thus:-

'And there shall be silence in heaven for the space of half an hour, [A cessation of signs for sufficient time fot them to let the truth of the situation perculate through their minds. Then the opening scenes of the Millenium are opened up.] And immediately aftershall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened and they also shall be caught up to meet him in the midst of the pillar of heaven; they are Christ's, the first fruits; they who shall descend with him first and they who are on the earth and in their graves, who are first caught up to meet him, and all this by the voice of the sounding of the trump of the angel of God.

You will note here that the saints are caught up to meet the Lord, they are to act as an escort for him to earth. They are Christ's, the first fruits, the only ones who shall be permitted to meet the Lord when he descends from the courts of glory. These are the ones Paul had reference to when writing to the Corinthians, Chapter 15, verse 23, of the resurrection. 'But every man in his own order; Christ the firstfruits [including those who follow Christ] afterwards they that are Christ's at his coming.'

This gives us to understand that there are some who will not be Christ's until after he comes. Section 85:28, makes this more comprehensible, it says, "And after this, [The catching up of the saints] the redemption of those who are Christ's at his coming; [The same people Paul had reference to] who have received their part in that prison which is prepared for them, that they might receive the gospel and be judged according to men in the flesh."

This class seems to have been resurrected during the time Christ is with the saints in the air, they come forth, are resurrected. D. and C. 76:6, gives us to understand who these people are, and enumerates many others who will be resurrected at the same time.

"Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it."

And Peter goes still further and tells us distinctly who they were. 1 Peter 3:18,19. I. T.

"For Christ also once suffered for sins, the just for the unjust, being put to ceath in the flesh, but quickened by the spirit, that he might bring us to God. For which cause also [to bring them to God] he went and preached unto the spirits in prison. Some [not all] of whom were disobedient in the days of Noah, while the longsuffering of God waited, while the ark was preparing, wherein few, that is, eight souls were saved by water."

You will note here, that his preaching was not to those only who lived in the days of Noah, but all the inhabitants from the creation, from Adam down to his day, and among those who heard his preaching were those who had been disobedient in the days of Noah.

As these people are classified und r the terrestrial world, we assume the position that the whole terrestrial world will be resurrected when Christ comes. And as that includes those who died without law, D. and C, 45,10, states:—"And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection." Hence the heathen nations will be there

Referring to Zechariah 14:16. After the last great battle which shall take place at Jerusalem After Christ comes, there will be remnants of the nations left, and this decree is sent out: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles."

D. and C. 85:26, told us of the destruction of the beast, the great and abominable church. Revelation 19:20, gives us a little more light on the subject.

ject:—
"And the beast was taken, and with him the
false prophet that wrought miracles before him,
with which he deceived them that had received the
mark of the beast, and them that worshipped his
image. These both [the beast and false prophet]
were cast alive into a lake of fire burning with brimstone."

Note here the deceived were spared, (that is, saved from destruction) while the deceivers were destroyed.

Ezekiel 37 portrays the whole house of Israel who will be resurrected. We now have a mighty concourse of people who will be on the earth who have not joi received the gospel of Jesus Christ, nay, have never known of it; they are a heterogeneous mixture of all nations. God wills to save them, they know not God or his gospel, so the same angel who has been commissioned with the trans-

mission of the gospel, undertakes to open the way for the evangelization of these souls. The great day of the Lord is come, the hour of God's judg-All things are in readiness, and then comes the proclamation as recorded in Revelation fourteen; and reiterated strongly in D. and C. 85:-'And another trump shall sound, which is the fifth trump, which is the fifth angel who commiteth the everlasting gospel, [the same angel] flying through the midst of heaven, [when he came before he came to Joseph Smith quietly, and secretly, not openly, note the difference] unto all nations, kindreds, tongues, and people; and this shall be the sound of his trump, saying to all people [not to Joseph Smith alone] both in heaven and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, fear God, and give glory to him who sitteth upon the throne, for ever and ever; for the hour of his judgment is come."

Has the world ever heard such a message? Not Did Joseph Smith ever claim that any angel ever made such a declaration? Not Has the time ever been ripe for such a cry yet? Not It will have no effect until after the power of the beast is broken, and priestcraft has been destroyed. So God has reserved this message for a time when his creatures will be liberated from the chains of darkness, and will be in a receptive condition for his most precious gospel message. So he has instituted a Millenium, the great day of the Lord, separate and distinct from the "isms" of mankind, and purposes to give man another chance for redemption.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. . . . Saying with a loud voice [why loud? because he is announcing something directly to the children of men], Fear God, and give glory to him; for the hour of his judgment is come."

The Millenial hour —Think it over.

W. A. Sinclair.

#### THE TWO WAYS.

BY ELDER J. A. BRONSON.

"Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat. Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7:13,14.

There are two powers at work in the world, a power for good to help us walk in the "narrow way which leadeth unto life," and an evil power to persuade us to walk with the "many" in the "broad way, that leadeth to destruction."

The one great question that ought to be continually before each one of us is, which power is having the greater influence in our daily life. The influence which we yield obedience to will eventually determine which glory we will be able to survive in at the great judgment day.

The two ways might rightly be called two principles, viz., the principle of conversion to a higher type, and the principle of reversion to a lower type. Then we would ask ourselves, which type are we developing in our lives. the higher type which we understand to be Christ Jesus, or the lower type which is he who has always been the enemy of Christ? A very serious question indeed, for the Master has said no man can serve two Masters."

As we kneel in our family altar we are either serving one Master or the other, living up to one principle or the other, and what is true in that case is also true in every thing we do in life, whether it be at the family altar or some dram shop, whether it be at the prayer meeting or at the moving picture show, whether we are at the lodge room or at some one's home trying to tell them the gospel story: it matters not where we are or what we are doing, we are serving a master, but which one? We necessarily are serving one or the other, for Jesus said "he that is not with me is against me."

Is Jesus then the author of the things I love or is the other power? Which author am I serving when I kneel with my family at home in prayer, the one that said "watch and pray" "pray always?" then to be fair which master am I serving when I frequent a saloon, the one that said "strong drinks are not for the body?" Who is the author of the prayermeeting where we sing praises to God, where we kneel in humble reverence to God, and where we testify of his goodness to us? Is it Satan? Emphatically NO. Then who is the author of the "movies" where we see pictures of men kill

ing one another like brutes, where we see stealing, murder, drunkness, gambling, and some other things that aught to make the very boldest blush with shame and embarassment for beingat a place where such vice is suggested? I ask who is the master of all this, Jesus the pure and good? Emphatically NO.

Can it be possible that when I join the lodge and become a full pledged "brother" that I am serving the Master who said, "Be ye not unequally yoked together with unbelievers" or may it not just be possible that I am "robbing God" when I pay my little "surplus" (of course it must be surplus or I would not be handing it over to some lodge or insurance Co.) into some "old line" instead of turning it into "the store house" of God? Oh how "broad" is the oue way, and how "narrow" the other.

It has been said that "there are three possibilities of life offered to every living organism, balance, evolution and degeneration." In my mind there are but two in the christian world, viz., evolution and degeneration. I am serving one master or the other and when I am serving Jesus I am developing into a better man, when I am serving Satan I am losing ground. It may be true that for a time I may seem to live what is termed the "balance" neither doing anything especially good, nor any thing especially bad, but itsoon becomes monotonous and if I am watched closely I will soon be found to be in a higher state of mind or a lower one.

Why is it that there are so many living the decenerate life, walking in the broad way, and so few in the narrow way? In the first place it takes a continued effort on our part to walk up the "narrow way," while we need but neglect ourselves and do nothing to go down the "broad way."

A man standing on a high tower may have strength to hold on that he will not fall and die, but it is necessary for him to exercise that strength while on the other hand all he need do to fail and die is to neglect to keep his balance and then another power will drag him down, -down to death. A man need not be a drunkard, a gambler, or a man that partakes of the forbidden pleasures to walk in the "broad way to destruction." "How shall we escape if we neglect" the Apostle argues. Jesus said regarding the progress of his children, to those who had increased the talents given them: "Well done, good and faithful servant: Thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord," but to him who had tried to live the balance life, not trying to enlarge the talent given him, he said O wicked and slothful servant, thou knewest that I reap where I sowed not, and gathered where I have not scattered. . . . I will take, therefore, the talent from you, and give it to him who hath ten talents." Matt. 25:23,25,28. (I.T.)

There is a universal law in the world, known as the principle of reversion of typ-, for instance we have a beautiful flower garden, and through years of study and patient labor we have trained each bed of flowers to be the best of their kind. Now to destroy that garden of flowers, to make them worse we need not bother to go at it with a hoe or sow the seed of foul weeds, just neglect it and that natural law will be sure to do the work, and before long instead of the tame flowers we will have a garden of wild flowers and weeds. If we neglect the garden then the one result will be weeds and ruin, if we neglect our, bodies we will become filthy and they will decay: if we neglect our minds we will become simple and ignorant, it is a proven fact that solitary confinement has the power to undo sound minds, and if we neglect our souls how can we escape spiritual degeneracy and death.

Jesus gave us the key note to the principle of convertion to a higher type when he said "Come unto me all ye that labor and are heavily laden, and I will give you rest." We must realize thoroughly that this is not an accidental but a methodical world. Each effect requires some kind of cause. The effect that we desire is to become like Christ. Jesus gave us the cause when he said 'learn of me," learn of the things that he would have us to do, learn to live as he would have us to live.

The Lord said that if we would "do his will," we would know, hence knowledge comes by doing, so when Jesus said "learn of me," he did not mean to sit down and simply believe in him but he did mean to "take my yoke upon you," be a "laborer" "let your light shine," and finally every man will be judged "according to his works."

Holiness is happiness; the more you have of the former, the more you will undoubtedly enjoy of the latter.

#### THE ROUND TABLE.

See Matthew 24:23-26 of the Inspired Version. If this applies to our day who are the talse Christs? Who are the elect according to the covenant? There have been false prophets and it seems also that there should be false Christs since they are both mentioned together.

Christ had been speaking of the destruction of Jerusalem and the judgments upon the Jews, and verse 22 says, "And again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo! here is Christ, or there; believe him not. For in those days, there shall also arise false Christs," etc., which shows that the days" referred to were subsequent to the destruction of Jerusalem. Wars and rumors of wars were to follow but he says, "But the end is not yet," showing that that time would not be the time of the end. Though we have not the data at hand we understand that a number of men arose among the Jews making claims as to the Messiaship. In later times men have made claims of being the Christ, such as "Potter Christ," and Schweinfurst. The latter times are more directly described from verse 27 to the end of chapter.

The "elect" sometimes refers in a general way to all Israel as in Isaiah 45:4, but more often in a restricted sense to those who are accepted of God because of having made covenant with him. See Titus 1:1; Rom. 8:33. This latter application seems to be the one in Matt. 24:28,29.

How do you account for elders and high priests from Moses to Christ since according to Doctrine and Covenants 83:4 thé Holy priesthood, (high priesthood), was taken away with Moses?

This point has been difficult of explanation, though in Moses' time there were many elders and high priests, and it must be apparent that their authority remained with them rather than ceasing with the death of Moses. The continuation of high priests and elders for some time at least, if not to Christ, shows that some of the authority of the high priesthood remained on earth, which may leave us to infer that the statement, "Therefore, he took Moses out of their midst and the holy priesthood also," refers to the highest order of the priesthood, or the Presiding quorum or authority. D. C. 83:5, also says that the office of elder and bishop are appendages to the high priesthood, and it is not improbable that these with local high priests remained.

What passages in the Bible refer to the building up of Zion in this land in the last days?

Deut. 33:17 referring to the final gathering of Israel in the last days says of the posterity of Joseph: "He shall push the people together to the ends of the earth," showing that there will be at least two gathering places. A careful reading of Joseph's blessing of which this statement is a part, (See verses 13-17), clearly shows that Joseph and his posterity were promised a special land distinct from that given to the other tribes in Palestine, and Gen. 49:22-26 states that his branches would "run over the wall," (the bounds of their home land), and that his blessing was greater than others in that it was to extend "unto the utmost bound of the everlasting hills. The Book of Mormon teaches that the Lord gave the land of America to Joseph's posterity and they possessed it for many generations, their remnants being still here.

In the light of this, the many references in the Bible to Zion and Jerusalem, (both of which will be Zion), favor the idea of two gathering places. [erusalem is for the gathering of the Jews, but Isa. 49:22, says, "Behold, I will lift up mine hand to the Gentiles, and will set my standard to the people," letc., showing that God's work in the last day will be begun among the Gentile nations, followed by the gathering. Chapther 5:26 says, "He shall lift up an ensign to the nations from far, and will hiss [speak in warning] unto them from the end of the carth." Isa, 18 speaks also of the ensign being lifted up, and the trumpet being blown to all the inhabitants of the earth, and that "afore the harvest," or the end of the world, all of which is connected with the "Land shadowing with wings," or America. Read Micah 4; Joel 3:16; Jer. 23:3.

#### PROFESSOR RECITED BADLY.

One day a college professor, going to his class, came across one of his students who had just fallen down. Asking across one of his students who had just fallen down. Asking him how he fell, the student replied, "Notwithstanding," Telling the anecdote a short time later the professor said: "I met Mr. Junior the other day, and he made a very bright remark. Ho hot act falle a second and the said as the said and the said and the said and the said as the said and the said as mark. He had just fallen down, you know; and, when I as him how it happened, he said, 'Nevertheless.' "-Budget.

The righteousness which is by faith in Christ is a loving heart and a loving life, which every man will long to lead who believes really in Jesus Christ.—Charles Kingsley.

Louisville, Ky., Dec. 20.

Dear Ensign:—It has been some time since I remembered you with a letter. By this writing I repent of my neglect and promise to do better hereafter.

and promise to do better hereafter.

Sr. Barmore and I arrived in this district, my field of labor, in the latter part of July. First of all we attended the Derby reunion where we met old friends and made new ones We continued to labor in that part of the field until Sept. 22nd. On that date we went from there to a point near Birdseye. We were taken part way by Bro. Weaver Glenn. Bro. Williard Sigler, one of the Birdseye saints, an old friend and school mate of mine, met us and took us the rest of the way. On this latter, next of the inverse or of the brosses. way. On this latter part of the journey one of the horses took sick with the result that we spent the whole night on the road. We stopped with a German family named Hardwick. In the mean time we had sent for Bro. William Kendall's

Bro. Kendall is my brother in law. were haptized into the church twenty-six years ago yesterday We arrived at his place at 5 a. m., on the morning Sept. 23, and were soon enjoying a pleasant visit with him and my sister whom I had not seen for eleven years. At this point, too we received a lot of mail from Australia and elsewhere, and

had a pleasant time reading letters punctuated with oral re-

marks about "ye olden times."

We remained about a month in the vicinity of Birdseye. Preached at four school houses, one church, and one private house. Here is where I spent my school days and lived as a boy on the farm. Since I left many changes have taken. place. The country has, in the main, improved but many of the alterations are pamful to me. Most of the old people are dead and quite a number of the young ones have, like my, self moved away. The old houses, barns, and orchards have sen inoven away. The our noises, name, and occarros nave been replaced by new ones and most of the farms have changed owners. Nearly all the woodland has been cleared, and of course the hickory tress, and the hazlenut and pawpaw patches, and most of the other wild nut, and berries have been destroyed. "Change and decay in all around I

Since I was there last the church has made some advace ment. Brn. H. E. Moler, J. B. Halb, E. O. Byrne, and Fred Moser have labored there, and several have been bap-tized. The work there was neglected for several years. Bro. Byrne was the first to arouse a new interest. Some of those bytne was the first to arouse a new interest. Some of those baptized were friendly to the saints years ago while others appeared to be farther away. It was, I assure you, encouraging to me to find so many of our old neighbors and my old school mates members of the church. Our advancement

Several months ago Rev, G. T. Stalbings of the Christian Church made a public attact on its at the Oak Hill school bouse. Bro, Moler replied later on. Still later Sunday Oct. 12th, Rev. S. made another attack. The saints were expecting this onslaught hence they sent for me. I was not far away so I easily responded. He spoke both at 11 a. m. and 7 p. m. for an bour and 1 replied for about the same length of time. The controversy passed off pleasantly. In length of time. In a controversy passed on preasanty. In the mean time Bro. Moler was negotiating for a regular debate. Finally, Nov. 18th to 22nd, it came. Bro. Moler and Rev. E. G. Denny were the disputants. Bro. Moler and the saints were perfectly satisfied with the outcome, I hear the Christian Church was disappointed in its man. Rev. Denny saints were perfectly satisfied with the outcome, I near the Christian Church was disappointed in its man. Rev. Denny has met us before, having debated with L. F. Paniels, George Jenkins, and S. W. L. Scott, but the verdict is, "he is the weakest man who ever came against the work."

From Birdseys we went to Oakland City, Indiana, where I spent my fortieth birthday, Nov. 4th, with my sister, Mrs. Leona Burke. Both my sister and brother in law are saints. They gave me a birthday dinner, and invited their neighbors and friends to come. A large company responded. I also preached while there. Occupied for a week in a school I also preached while there. Occupied for a week in a school house near by. From there we went to Indianapolis where we attended the conference of Nov. 8tu and 9th. Here we met Bro, and 5r. Pitt and Brn. Moler, Metcalf, Halb and Nolan of the traveling workers. Just after conference Bro, and St. Pitt, and wife and I visited the Davissisters of James town, tormerly of Derby, Indiana Misses Rose and Pauline are milliners and Miss Edith is a dentist. They are 'making good' and highly respected by the citizens. This visit recalled 'the days o' auld lang syne,' since I have known them from their childhood. from their childhood

Our next point was Wirt Indiana. Bro. and Sr. Pitt are still with us. still with us. Bro. Pitt and I spoke here alternately for ten days. Then wife and I went down to Derby where I worked on the new church and preached three weeks. During this time I officiated at the Juneral service of Bro. Simpson C.

time to included at the fullerial service or Bro, Simpson C. Gruver. Brc, and Sr. Pitt came on to Louisville and later to Denby also. They have just closed a week of sermons, visits and patriarchal blessings at the latter place

The four of us are now abroad the Tarascon plowing our way up the Obio River to Louisvill. Bro, and Sr. Pitt are going direct to Joliet, Illinois, for Christmas. Sr. Bar more and I will remain over Sunday at Louisville and then Oakland City to enjoy the festive season with the sister béfore mentioned.

In bonds

A. C. Barmore.

WOODBURN, Ind., Nov. 18.

Dear Ensign:—While renewing my subscription to the
Ension I thought I would write a few lines to let the saints
know that I am still in the faith.

I attended the conference at Clear Lake the 1st and 2nd

I attended the conference at Clear Lake the 1st and 2nd of November and truly had a good spiritual feast as well as a fine visit with the saints. While at conference my oldest brother was baptized and since coming home, Bro. C. F. Ellis and Bro. Wm. Dowker came to our home and my mother and a younger brother were baptized. No one knows, excepting my heavenly Father, the great joy it gave me to have some of our family come into the fold of Christ. If I could have my father in the church I would be very happy, Dear saints, remember us in your prayers that if possible

Dear saints, remember us in your prayers that if possible we may have some good results from the meetings Brn. Dowker and Ellis are holding in a school house. Bast wishes to all the saints and the Ensign.

Your sister in Christ, Dora Bennett.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.

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NOTICE,

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave Independence, Mo.

#### THE NEW YEAR IS HERE.

At our New Year Eve prayer meeting, the general opinion seemed to be in favor of the making of resolutions to help and strengthen us for life during a new year. The very fact that we have learned of, or discovered our weaknesses, and that this knowledge has been recieved gladly (and necessarily with humility) into an honest heart, -is a battle

But the war must needs go on, "even unto perfection.'

The desire to overcome now floods the soul and the heart cries out in anguish of hope, repentance, remorse-and sometimes loneliness and fear. see and realize as we have never done before.

And the desire proves father to the effort, strengthened by the resolution that we must do better; we WILL overcome. We feel we know how we ought to live, and if we are guided by the leadings and judgments of our conscience,make advancement.

When in the midst of our strength of purpose and determination, comes the first failure or mistake! This is discouraging. But they tell us mistakes are stepping stones to perfection; provided we do not succumb to the inevitable. We are not perfect-but we shall be-perfected.

So we stay on our feet and battle on, remembering our resolution, that "we will overcome;" and we make it anew each year, with renewed confidence in God, for has he not heard and helped us in the year past? Else we would not still be true to our desires; and with renewed confidence in ourselves, because he has owned us and recognized our feeble efforts.

The New Year's resolution is a good thing. Why drift along, the slave and plaything of our unmanaged desires and

along, the slave and plaything of our unmanaged desires and of our accidental circumstances? Why not be our own master and live one year like an intelligent human being?

Examine your habits. Lop off the bad ones. Free yourself from any ways you have fallen into that make you lazy, unhealthy, miserable and disagreeable to other people.

Determine this year to be master of self; that you will sent the proper of the prop

control your thoughts, regulate your passions, and guide your own deeds; that you will not let events lead you by the

#### A GOOD RESOLUTION.

"Is marriage a failure?"

Marriage is a partnership, the most perfectly planned and ordained, and will not fail, if conducted on business principles, from the start. Equal interest in the financial workings of the firm is an absolute necessity, which includes the profits that should result from a systematic course of action.

And the resolution -the cure all? A system of bookkeeping. .

It is not a pleasant or interesting task to one who has never made the attempt, and he is likely to fail in accuracy of accounts, therefore, for a time. But in order to keep the firm on a firm footing accuracy is necessary, the itemizing of all the expenditures and the receipts as well.

One may have separate accounts for clothing, groceries, incidentals, household—and balance these at the end of each month, entering amounts "Household Ledger." in the

There are too many testimonies to the efficacy of this plan, for it to be ignored, for one reason or another.

One is not so likely to be thoughtless or extravagant in the use of his earnings if this account faces him at the month's end.

One is more likely to have something to put in the bank (for a bank account is pretty sure to help one to a degree of content and security); the account here is sure to come and increase, as the plan fastens its results upon the life partners—and Co. And the results upon the "Co."—morally and financially are no small item.

One is sure to have cause to ponder and reflect as he views the accounts of uncontrolled appetite or desires in any of many lines.

The partners will be called upon to look upon various phases of life and management, and to notice ways and means of buying and the cost of living. They will enjoy much in common which they would otherwise have missed. They will not want to buy what they cannot pay for; they cannot escape training themselves to plan the proper use of money—that most necessary "evil."

#### AN UNCONSCIOUS SPECIALIST. BERTHA BURNHAM BARTLETT.

"I always wanted to do something-to be something," confessed a woman whose gray hair bore evidence to the fact contessed a woman whose gray hair oore evience to the race that years had not been wanting wherein much might have been accomplished, "I used to think that I'd like to write or paint—something that would keep me remembered when I was gone, I suppose that hvmn of Dr. Bonar's, 'Only remembered by what I have done,' was responsible for that," she added, looking wistfully at her visitor, a singer of no

mean ability.

The other smiled sympathetically.

'You have not been idle all these years?' she queried

gently.
"Not idle!" The older woman's eyes rested upon her toil hardened hands. "No. I am sure no one could ever call me that. But the work was so commonplace, and as for being remembered by that, why, it is bard for me to recall what I have done, except that I've done what every wife and mother has to do. There was always so much to do and so little time. I have the time now—the children are all away -but I am too old to accomplish anything in a nominome—out a fail too out to accomplish anything in a new field. Ol if I only could, how I would work to make myself known as a specialist in some line of work. You will think me a very foolish old woman," she concluded apolo-

It was not often that dear Grand:na Barbour thus gave t was not often that dear crandina shroot thus gave way to her feelings. However, the fault was partly that of the day, which was particularly gloomy. Realizing this, her triend felt it her duty to brighten mat-ters with a gleam of the sunshine of encouragement. "Your children," she said somewhat irrelevantly, "have

"Your children," sue said somewhat irrelevanty, have they ever shown an aptitude for anything special or are they —forgive me!—also common-place?", Graudma Barbour cole red.
"Oh!" she said earnestly. "Indeed they are not com-mon-place in any sense of the world. There's Harold, he's "Oh!" she said earnestly. "Indeed they are not common-place in any sense of the world. There's Harold, he's a professor in college, and Jack is a lawyer. Grace-well, poor Grace is just a housekeeper like myself, but she is a splendid one with children as good as mine were—and as mischievous. Her husband seems to think there never was such a woman as she is, and I don't know as I wonder, though perhaps I ought not to say so. And then there is Kenneth; he's a farmer, but a good one, and one whose opinions neth; he's a latmer, but a good one, and one whose opinious are consulted in town affairs. Joe's work is a good deal after the same sort as Kenneth's, only he is employed by the state and is head forester. Percy is an architect. I don't mind admitting I was worried about him one spell, for he didn't seem to take to books, but after awhile he got bold of an idea and worked up, going to night school after he began to work for his own living, and now be gets his twelve hundred "And not one of them has what you might really call a

"And not one or them has what you might really call a bad habit. I never did believe in letting children roam the streets, and I think that is where most bad habits are picked up, don't you? My, though! how I did have to plan to cir cunwent those boys when they got to be fifteen and sixteen years old and wanted to go out o' nights. I used to lay awake thinking up schemes to leep them contented at home."

The visitor smiled.
"I should call you a specialist." she declared, her eyes on the proud, amazed old face opposite, "a genuine specialjst; with trophies of a high order to show, and by which to he remembered. Six splendid men and women doing their work in the world in a manuer to win the respect of all who know them, and each one owing his success in life to your special care and guidance and teaching and example. How small achievements like mine seem in comparison!

And as her visitor said good bye Grandma Barbour mur-

mured softly:

"To think that she calls me a 'sprcialist!' But oh! if
somebody had given me the same encouragement during
those days when I needed it so much! How I wish I could
write a piece, now, that would tell every tired, discouraged
mother what that blessed woman just told me! Anyhow, if
I can't write I'm just going to tell it to every mother I know,
for it is the deal of the latter. for it is the dear Lord's truth, and will surely help the poor discouraged mothers to feel that their work is m tant than any other work in this whole wide world. I'm only surprised to think that I never realized it myself.

#### MISCELLANEOUS

#### CONFERENCE NOTICES.

SOUTHEASTER ILLINOIS DISTRICT.—Conference will meet with the Springerton Brunch at Springerton, Illinois, February 7, 8 We desire a full representation of the district. Sond all branch rejects and assessments to W. E. Presnell, Sec., Xenie. Illinois.

MASSACHUSETTS DISTRICT.-Conference will convene with the Boston saints at Somerville, Mass., the last day of January and the first day of February, 1914, at 3 p. m. Special business election of officers, and delegates to general conference. All reports should be in the secretary's hands at least ten days before conference. The quorums are expected reast ten days herore confedence. The quorums are expected to report; also the Sunday school and Religio societies. There will be a short session of business with the quorum of elders, and we would like them to report items of work done. Let all come determined to have a good time, bringing their proportionate amount of spirit to enliven things, and a good time cannot be denied us. Address all communications to W. A. Sinclair, M. D.. 166 Pearl St., Winter Hill. Mass.

NORTHERN WISCONSIN DISTRICT.—Conference will convene February 7, 8, 1914, with the Fox River Branch at Appleton, Wis. A full report from all branches in the district is earnestly solicited. These should be sent to the secretary, Leroy Colbert, Chetek, Wis., or the undersigned. My address for the week just preceding the conference will be Appleton, Wis., Gen. Del. We shall also expect a report from all in the district holding the priesthood.

B. C. Flint, Pres.

Home address, Evansville, Wis,

NORTHERN CALIFORNIA DISTRICT .- Conference will convene with the San Jose Branch on February 28 and March 1. The usual routine business will be presented, all of which is important. Special effort should be made to send full statis-tical reports—each branch or remnant of a branch. Let each itical reports—each branch or remnant of a branch. Let each individual holding the priesthood report on new blanks which have been sent to all the presiding elders to give to each member of the priesthood. The Sau Jose saints will do their uttermost to care for all who come with desire for the good of the cause. Let all reports be sent to Elder J. A. Lawn, Hollister, Calif., our worthy secretary.

J. M. Terry, Pres.

TEXAS CENTRAL DISTRICT.—Semi-annual conference will meet with the Cook's Point Branch, February 7th, 10 a. m. All saints and friends who can, come meet with us in the interest of the Lord's work. The first session of the Sunday school association will meet Friday night, the 6th.

#### CONVENTION NOTICES.

DES MOINES DISTRICT.—Religio convention will convene at Des Moines, Iowa, Jan 16. The "District Doers" will give an evening program on Jan 15th. Everyone welcome. A large attendance is expected.

Carrie E. Maitland, Sec.

J. M. Nunley.

DES MOINES DISTRICT .-- Sunday school association will meet in convention at Des Moines, Iowa, Friday, Jan. 16. The opening service Thursday evening will be in charge of the Des Moines District Doors.

Pearl Shannon, Sec

FAR WEST DISTRICT. - Sunday school and Religio conventtion will convene at Stewartsville, Mo., Jan. 17, 18. This convention will be a very important one, the election of delegates to the general convention, also election of officers for the coming year. Reports covering the work done is the district dur-ing the past year showing the progress that has been made will be considered. Secretaries please send in your reports and list of your delegates at once, so that a full report may be made up for the past year.

R. L. Heury, Sec. S. S. 2904 Patee St., St. joseph, Mo.

Paul Pugsley, Sec. Religio. 1128 No. 19th St., St. Joseph, Mo.

### QUORUM NOTICES.

SASKATCHEWAN DISTRICT .- The priests and deacons quo rums will convene with the district conference at Vanscoy, Sask., Jau. 15, 16, 17 and 18.

Very truely, T. J. Jordan.

ADDRESSES.

Elder lames C. Page, field address, Minot, N. Dakota, care C. F. Graham.

#### CONFERENCE MINUTES.

MONTANA DISTRICT.—Conference convened at Deer Lodge, December 6 and 7. with Pres. A. J. Moore in charge. Motion carried the district officers preside over the confer-Motion carried the district officers preside over the conference associated with Bro. Peter Anderson. Bro. W.J. Murray was chosen secretary protein, Sr. J. P. Wyckoff organist, Bro. G. W. Thorburn chorister. Reports of following branches read: Bozenan, Culbertson, Fairview, Warm Springs, Gallatin and Deer Lodge. Officers reporting were A. J. Moore, Peter Anderson, J. E. Bliason, W. R. Smith, L. E. Hills, R. Newby, G. W. Thorburn, Thos. Reese, S. M. Andes, A. R. Ritter, C. B. Freeman, Wm. Murray.

Reports of bishop's agent and district treasurer, Thos. Reese, read and referred to additing committee who later reported as finding both reports correct. Spiritual reports received from Gallatin and Warm Springs branches.

Recommendations from Bozeman Branch for the ordina-

tion of Bro. Joseph Reese to the office of teacher, and from Fairview Branch for ordination of Bro. Walter Hillman to office of elder, were approved and ordinations provided for. No action was taken on changing district rules as the rule or desired change was not specified in notice given at last conterence

Following officers elected for ensuing year: Pres., A. J. Moore; 1st vice pres., Frank Christofferson; 2nd vice pres., J. P. Wyckoff; secretary, Maggie Reese; treasurer, Thos. Reese.

r. wywkou; secretary, Maggie Reese; treasurer, Thos. Reese, Delegates chosen to general conference were G. W. Thorburn, Thos. Reese, A. J. Moore, W. R. Smith, L. E. Hills. The reunion committee was continued. Motion carried that the district retition general conference to divide the district Preaching by W. R. Smith and Peter Anderson. Adjourned to meet at Bozeman the Schuddu before the Gallery the Conference of the Confer to meet at Bozeman the Saturday before the first Sunday in

Maggie Reese, Sec.

546 W. Babcock St., Bozeman, Mont.

#### CONVENTION MINUTES.

ALBERTA DIFFRET.—Semi-annual Sunday school convention was held with Edmonton Branch at Edmonton, Alta, Dec. 26. An enjoyable convention was held with Edmonton and held with the convention was held with the convention wa vention was hold with Edmonton Branch at Edmonton, Alta, Dec. 26. An enjcyable convention was held although there was not a large turnout. Nevertheless, business was conducted in a very satisfactory manuer, under the presiding care of Supt. 1. I. Beckhan assisted by Elder J. W. Peterson. On resignation of home class superintendent, Sr. G. L. Davison was chosen. Her address is Gen. Del., Edmonton, Alta. Isolated saints please take note. Next convention will be held with Michigan Branch which is located on C. P. R. hranch line at Sastathway homedres. branch line at Saskatchewan boundary

W. Osler, Press Com.

NORTHEASTERN NEBRASKA.-Religio and Sunday school convention will be held in Omaha. Friday, January 16th. Election of officers. Secretaries kindly forward reports

Mrs. M. A. Peterson, Dist. S. S. Sec.

#### MARRIED.

OWEN BAILEY.—At the home of the officiating minister in Independence, Duc. 17th, Mr. Ira Owen of Blue Springs and Sr. Lola Mure Bailey of Independence, Elder Alma K. Dillee officiating. They departed to spend a few days in Shreveport, La., after which they will be at home on their miles south of Lake City.

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BENNETT.—At Kansas City, Mo., Bro. Newton P. Bennett, of old age, Dec. 14, 1913. He was born September 1840, lived in Kansas City over thirty years; became acquainted with members of the church and rejoiced in the truth; was with members of the church and rejoiced in the truth; was baptized March 9, 1887, by Elder J. C. Foss. He was a good man, faithful to the end. He leaves to mourn a faithful, devoted wife and four daughters, all members of the church. Fumeral sermon by Elder F. C. Warnky; interment in Forest Hill Cemetery

ALLEN.—At Cherr vale, Kansas, Dec. 3, 1913, Mr. Jacob Allen, aged 86 years and 2 months. Born Oct. 3, 1827. He was one of the earliest settlers in Decatur County, Iowa, in 1855, and when the first saints ca ne in 1870-71 he lived about two miles east of where Lamoni is now. His wife died in 1904 and he went to dwell with a son in Kansas. Four other children are living. The body was brought to Lamoni Dec. 7th for burial. He lived an honorable life. Service was held at the grave by H. A. Stebbins.

WHITTIER -At Tuskego, Iowa, Dec. 9, 1913, Mrs. Hester A. Whittier, aged 70 years, 7 months and 4 days. Her parents came to Decatur Co. in 1858 and in 1865 she married Honry W. Whittier, who died March 15, 1894. Six children survive her, one being Sr. Mary Owens of St. Joseph, Mo. Paralysis seized her one week before her death and s short her life. Funeral sermon in the Adventist Ch short her life. Funeral sermon in the Adventist Church by H. A. Stebbins and butial near Mount Avr.

#### GLEANINGS FROM OUR CORRESPONDENTS.

William Newton, Exeter, England .- My change of lowithin dewicel, Easter, Editation—in State of the city where I can have greater influence among the people. We are having lots of rain—raining most every day. I have preached every Sunday since I came back from U. S. but very few strangers attend our meetings. I am doing the best I can and am not discouraged.

Jennie Nelson, Joplin, Mo. I have been going through some very severe trials for nearly two years, but the dear Lord has been my stay and comfort. I am so thankful for the truth and the blessed promises. May God bless those who will listen to the truth. Some follow the ways of the world and the fashions which are displeasing to the Lord Let us all strive to be like Christ.

Mrs. Eva Thompson, Heim, Miss.-I feel so lonely and I ask the dear saints to pray forme, my health is so bad, and I get very much discouraged at times. There are no saints here that I know of, but I live in hopes that some day I may live where I can go to church and enjoy some more good preaching.

Mrs. Menzo Dieterman, Marion, Mich. the church six years last August. I like the Ensign very much, being somewhat isolated. I am trying to live a saintly life, and love to be with the saints and worship God. I have nine children but none are in the church. Pray for them. My prayers are always for God's people.

Mrs. Jessie Bailey, Blanchard, Iowa.—I want to find out there are any saints in or near Blanchard as we have lately come here from Minnesota. I live first house south of the blacksmith shop and would be glad for any saints who can to come and see me.

Mrs, R. E. Wright, Bourbon, Mo.-When Bro. H. Spar Mrs. R. E. Wright, Bourbon, Mo.—When Bro. H. Spar-ling came here to preach six years ago I was tos prejudicad to go to hear him, though my husband heard and liked him. Then five years ago Bro. Paxton came and my husband per-suaded me to go, so we believed and were baptized. We have never regretted the step taken but rejoice that we were able to bear the gospel in its finless. Our boy was an invalid until he was about eighteen mouths old and nobody thought he could live, but when Bro. Paxton came in June 1911 we had him administered to and the "Prayer of faith" aved him and the Lord raised him up. Now he is strong and healths and has hed an emptone of the disease since. healthy and has had no symptoms of the disease since.

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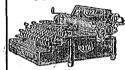
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VOL. 25

#### INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 15, 1914

NO. 3

#### ZION'S ENSIGN

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CHARLESIFRY, EDITOR
W. H. DEAM, BUS, MANAGER
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#### AN ANCIENT PERUVIAN CITY.

High up in the Andes Mountains in the heart of of Peru and sixty-five miles north from Cuzco, the Pernyian Expedition, exploring under the auspices of Yale University and the National Geographic Society discovered a city of wonderful interest to scientists and the public at large. The first discovery was made in 1911 by Prof. Hiram Bingham the leader of the expedition, and the work of exploration and clearing the ruins was taken up in the summer of 1912. A popular report accompanied with 244 fine illustrations dealing mainly with this city which is called Machu Picchu was published in The National Geographic Magazine for April 1913, from which we make the following quotations.

In the loop of the Urubamba River the mountain rises precipitously to the height of 4,000 feet at its highest point, above the river, and upon a ridge of this mountain 2,000 feet high was built the city now brought to light for the first, time since the discovery of America by Columbus. It is accessible only from one side, and that up steep precipices up which paths had to be cut. Toward the top the explorers found a wall extending across the ridge from precipice to precipice through which they passed by a narrow doorway, only to meet a little later another wall of similar proportions surrounded upon the outside with a dry moat, making a double defense for the city in addition to its natural impregnability. This inner wall was 15 to 20 feet high and contained stones some of which weighed many tons.

The whole city was covered with vegetation, and invisible until reached, but months of work in clearing revealed the wonderful works of a past civilization which built them and had residence here over two thousand years ago. There was "a maze of ancient walls, the ruins of buildings made of blocks of granite, some of which were beatifully fitted together in the most refined style of Inca architecture." The stone part of houses and other structures showing excellent workmanship remain almost intact, while the roofs and other parts which had evidently been of wood had long since disappeared through decay.

The city "contains about two hundred edifices built of white granite, and including palaces, temples, shrines, baths, fountains and many stair-ways." "On top of the sacred hill is a curiously carved stone called an Intihuatana stone," or sun dial. Terraces were built with walls averaging eight feet high, on many slopes where produce was raised, and springs upon the mountain side accessible only by steps leading down from the top, had been enclosed in stone fountains in which the water could

be conserved. 'Machn Picchn is not only more extensive than any previously discovered Inca city outside of Cuzco, but it is in a remarkably good state of preservation, and its architecture has not become con-

fused with Spanish efforts to build churches and villas." "The workmen of Machu Piccha not only had skill: but originality and ingenuity. tery is var. d in form and attractive in its ornamentation. They understood how to plan great architectural and engineering works and to carry them

to a satisfactory conclusion."

A CITY OF REFUGE. The whole scheme of the city in its location, its protecting walls, its watch tower, its signal sta-

tion upon the point of the mountain, and in almost every detail of its construction, indicates that it was built as a place of safe retreat where its inhabitants might live in comparative safety while surrounded with dangerous enemies. Professor Bingham says:

"Machu Picchu is essentially a city of refuge. It is perched on a mountain top in the most inaccessible section of the Urubamba River. So far as I know, there is no part of the Andes that has been better defended by nature. A stupendous canon, where the principal rock is granite and where the precipices are frequently over 1,000 feet sheer, presents difficulties of attack and facilities of delease second to none. Here on a narrow ridge, flanked on all sides by precipitous or nearly precipitous slopes: a highly civilized people—artistic, inventive, and capable of sustaining endeavor-at some time in the remote past built themselves a city of refuge." On the north side, on the narrow ridge connecting the city with Huayna Picchu, [the mountain peak] strong defensive terraces have been strategically placed so as to render nil the danger of an attack on this side. Difficult to reach at best, the city's defenses were still further strengthened by construction of high steep walls wherever the precipices did not seem absolutely impassible."

#### AN ANCIENT TRADITION.

The early Spaniards in Peru learned tradition of an ancient city called Tampu Tocco from which it is said three brothers started out to found Cuzco and the Inca nation. Thinking Macchu Picchu might be this city, Professor Bingham gives the tradition as follows:

Thousands of years ago there lived in the highlands of Peru a megalitic folk [stone builders] who developed a remarkable civilization, and who left as architectural records, such cyclopean structures as the fortresses of Sacsahuaman and Ollantavtambo. These people were attacked by barbarian hordes coming from the south-possibly from the Argentine pampas. They were defeated, and fled into one of the most inacessible Andine canons. Here in a region strongly defended by nature, they established themselves; here their descendents lived for several centuries. The chief place was called Tampu Tocco. Eventually regaining their military strength and becoming crowded in this mountainous valley, they left Tampu Tocco, and, under the leadership of three brothers, went out of three windows (or caves) and started for Cuzco.

The migration was slow and deliberate. eventually reached Cuzco, and there established the Inca Kingdom, which through several centuries spread by conquest over the entire plateau, and even as far south Chile and as far north as Equa-

#### OF INTEREST TO LATTER DAY SAINTS.

The account of this remarkable city as related in the magazine mentioned, of which the above is but a brief report, is of special interest to Latter Day Saints in that it undoubtedly adds further evidence to the correctness of the historical account which the Book of Mormon purports to give of that particular region now within the limits of Peru, and of the people who inhabited that mountainous country.

The story the Book of Mormon gave to the world in 1830 was a strange one which found little credence with the public, but since that day discovery after discovery has been made of ruined cities, and other archeological remains in Mexico, Central America, and South America, all of which have tended to prove its correctness in general and in many of the details. Thus far the believers of the book have found nothing in the archeological discoveries in America to raise doubts in their minds regarding its truthfulness, but on the other hand their faith has been many times confirmed by these discoveries and that of Machu Picchu is no exception to the rule.

The committee on American Archeology appointed by the general conference of the Reorganized Church of 1894 to outline and prepare a map of Book of Mormon history after thorough research of the record presented a report tracing the journeyings of the several colonies of which the book This report shows the settlement of a col-

ony upon the western coast of South America (Argentina) shortly subsequent to 600 B. C. This was a colony of Jews who had come from Jerusalem and after forming a settlement which grew in size, eventually became divided into two distinct peoples, one known as Nephites after their leader Nephi, and who was a righteous man, and the other Lamanites after Laman a wicked man, each people following the character of their leaders, and the latter becoming cursed of God with a darkened skin because of their extreme wickedness. For a thousand years the two races remained, with one period of exception, bitter enemies.

Enmity with resultant war caused the Nephites to leave and they journeyed northward days," and formed a settlement where they felt safe from the encroachments of those they had left behind. This settlement of safe retreat seems to have been made at or near Cuzco as the committee indicates. Here they grew into a nation and built up a great civilization, but in later generations the Lamanite people which had also become great a nation of savages reached their borders, followed by numerous wars in which the latter sought the overthrow of the former.

The Book of Mormon writers state that the Ne-"were scattered much upon the face of the phites land," that is from Nephi, and that the Lamanites who were far more numerous "came many times against us, the Nephites, to battle," and "we withstood the Lamanites, and swept them away, out of our lands, and began to fortify our cities." we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron, and copper, and brass, and steel, making all manner of tools of every kind to till the ground, and weapons of war; yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war."- Jarom 1.

From such passages as these we get a small insight into the conditions surrounding the people which the Book of Mormon points out as occupying the very country covered by the Yale exploration, and where Machu Picchu was discovered. It must not be understood that this last was the only ancient city found in this region, for other cities were found by the Spaniards including Cuzco which was then inhabited, and other fragmentary ruins were recently discovered by the Yale expedition.

During the long continued wars between the Nephites and Lamanites in this region numerous dissentions from the Nephites occurred; the dissenters going over to the Lamanites, and when ultimately the righteous part found it necessary to migrate northward again and leave their land, a large part of their number remained and became assimilated by the Lamanites. This brought to the Lamanite people a considerable portion of higher civilization, and it is not improbable that from these sprang the Inca Nation which still occupied the country when the Spaniards came. The tradition already quoted contains many points of similarity with the Book of Mormon story but space will not permit noting them here.

Latter Day Saints are not dependent upon this class of evidence in order to prove the truthfulness and divinity of the Book of Mormon, but when such evidence appears corroborating other evidences which they already have received, it is, to say the least, gratifying, and the saints are confirmed in the belief that God is caring for his own work by multiplying evidences which meet the demands of all classes, leaving all men without excuse.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.

You may be quite sure that if little light comes from a Christian character, little light comes into it. We must have the glory sink into us before it can be reflected from us. 2

Carefully purify your conscience from daily faults; suffer no sin to dwell in your heart; small as it may seem, it obscures the light of grace, weighs down the soul, and hinders that constant communion with I caus Christ which it should be your pleasure to cultivate.—Fenelon.

INDEPENDENCE ITEMS.

Beautifully clear days of late in contrast with the weather of December have brought cheer to all. Daudelions were still blooming on the south side of some of the buildings the first of this week through the severe cold of Monday will probably click their growth.

At the stone church Elder William Aylor of the apostle-ship addressed the saints, the sermon being accompanied with the Spirit of light and peace by which the message was carried to the minds and hearts of the hearers. The Spirit of God is such a factor in the work of the ministry which, in its absence, cannot be compensated for by any or all other attainments. A little said under its influence and direction will do more toward changing men's lives than volumes will do more toward changing men's lives than volumes uttered without its help.

Ittered without its neap.
Elder Alvin Knisley spoke in the evening, the effort be
ing well spoken of. Choral practice of the several choirs
was had in the afternoon following the regular prayer service, under the direction of Sr. Audentia Anderson. These united cheir rehearsals will be held the second Sunday of each month until general conterence for the purpose of pre-paring for rendition "The Holy City." The authems are be-

paring for rendition "The Hoty Casting prepared at the regular practices.

Arrangements have been made by which the stake offices will be removed from the building at 106 South Osage St. to

" " " Hedrick Building. The change will be made Rooms 7, 8, 9, Hedrick Building. The change will be made Saturday the 17th. This will give the stake officers a more desirable location.

#### INDEPENDENCE, SECOND BRANCH.

f All the meetings Sunday were of excellent character. The Sunday school had an attendance of 274. Bro. Geo. Jenkins was the speaker at 11 o'clock, reading the 15th Psalm, "Lord who shall abide in thy tabernacle, who shall dwell in thy holy hill?" etc., from which the speaker drew words of encouragment for his hearers.

The 2:30 prayer service was very well attended, and many took a willing part, more particularly in testimony. 7:30 p. m. Bro. John Dowker was the speaker, attention being called to the saying of the Master that those who follow him must

be willing to torsake all, or they are not worthy.

The Religio at the last meeting elected the follo cers for the ensuing year: Clarence Martin. president; Alfred Curlis, vice president: Ethel Martin, secretary; Ira.Curlis, treasurer; Geo. Towsley, librarian; Jessie Willis, chorister Robert Miller, organist. A good attendance was reported.

W. S. L.

#### BENNINGTON HEIGHTS BRANCH.

We are marching onward, though it may not be very fast. Most of our preaching has been done by Brn. E. Curtis F. C. Warnky and the branch officers. Sunday 4th, Pres-G. E. Harrington gave us a good talk in the morning on Revelation; its purpose and benefits.

nation; its purpose and benebits.

At 8 p. in. Aposlle J. F. Cuttis preached for us, subject continued testimony, John the Baptist had a testimony when he saw the dove descend upon Christ and heard the voice of God saying, "this is my beleved Son;" yet when he was in prison he sent his disciples to Christ seeking further testimony of his divinity. So with us, we need to live so that we can have communication with God daily. We need heavenly food all along life's journey.

We have a good lively Sunday school presided over by

Bro. Selbe, also an excellent Religio, always well attended, Our prayermeetings are all well attended and a good

spirit prevails. The nearer we live to God, i'.e. core of his Spirit we enjoy and the better our meetings are. Bro, Winn and the reporter have been preaching at neighboring branches

We had some sickness among us, but thank God through prayer and administration nearly all are well.

F. C. Warnky.

6223 E. 15th St.

#### KNOBNOSTER, MO.

Apostle J. W. Rushton closed a week's meetings Friday Jan. 2. Elder W. S. Macrae was the Saturday evening speaker. Elder J. A. Tanner pastor of the Central K. C. Church has occupied the pulpit the past week; the attendance during these meetings has not been as good as we had hoped for; but it has been encouraging to see the same people turning, .
Sr. Moorman fell on her return home from church Fri-

day the 2nd, and broke a limb, she is improving but has suffered a great deal. Grandma has been one of the faithful

ones and hardly ever missed a church service of any kind.
At the annual election of Sunday school officers Bro.
Earl Redfeld was chosen superintendent, and Bro. B. D.
Andes assistant, the Sunday school work has been hindered

Andre assistant, the Sunday senson work has been hindered on account of lack of room, this will not trouble us now.

Elder J. E. Bozarth left Friday for Marshall, Mo., to hold a series of meetings there. This is a new opening.

Elder Tanner was the Sunday morning and evening speaker. This closed the series of excellent sermons, and we feel that we can look forward to good resulting from these services.

#### ST. JOSEPH, MO., SECOND BRANCH.

Our branch is in good condition. Dec. 30 being our election, the following officers were elected, John L. Bear, Jr. election, the following officers were elected, John L. Bear, Jr. president; Fred Ropp, priest; Robert Beadmaid, deacon; A. D. Goff, teacher; P. I. Roger, clerk; Ethel Hutchins, organist; Ida Hobson, chorister. With this new set of officers we expect to make a new record for the new year.

On Sundary Dec. 28, Elder C. P. Faul of Stewartsville was the speaker for the evening. A grand sermon was delivered we were tunefitted and encouraged, we hope Bro. Faul will some spain soon.

Our president john L. Bear was et a two days meeting.

Our president, john L. Bear was at a two days meeting at Stewartsville.

A watch meeting was held at Bro, and Sr. F. R. Gist's new home 6508 King Hill Ave., new year's eve.

We are holding weekly cottage meetings, the first one night at Bro. and Sr.

this year was held on new year's night at Bro, and Sr. Van Deventer's home 4721 King Hill Ave. It was well attended. We believe much good can be done in this way. We have with us this week Dec. 4 to 9, Apostle John W. Rushton of Independence, and with his wonderful sermons he is drawing large crowds. On Sunday the house was full to overflowing, many were turned away. The house was well filled every night. every night.

Our Sunday school is one of the finest, best and largest in the district. And the Christmas entertainment was de-cidedly the best that was ever given in the history of the school. A large sack of candy was given to each one present.

Mr. Godfring, professor of one of the large schools has been attending our nectings, and invited Bro. Rushton to give an address to the school. He was taken with Brn. B. J. Scott and W. P. Pickering, by Bro. P. J. Rodgers in his auto, and received a cordial welcome at the school.

Bro. and Sr. Samuel Duke of Burlington lowa has permanently located here. We are glad to have good saints lo-

To Bro. and Sr. Charles Robins 6215 Carnegie St. a son was born Dec. 2, 1913.

#### OMAHA, NEBRASKA.

"Gird yourselves with humility to serve one another; for God resisteth the proud but giveth grace to the humble."

The following officers were elected at our recent branch business meeting: President, M. A. Peterson; priests, H. A. Scott, W. E. Stoft, A. E. Stoft, W. N. Hill and W. T. Lowe; teachers, C. M. Hollenbeck, R. W. Scott and J. C. Howe; deacons, S. E. Marmoy, T. A. Hicks and C. C. Coffeen. With such a priesthood of pure minded men, filled with the love of God, wonders should be an complished, but of the

hours spent in fasting and prayer, the discouragements and defeats, the recording angel will bear witness.

Also: Clerk, W. E. Stoft; chorister, Paul N. Craig; organist, Mrs. Paul N. Craig; member of library board, David Lewis; book agent, T. A. Hicks.

We were highly lavored some weeks past in having an opportunity to attend the Roberson Travelogues, and learn of the beauties and interesting facts of our own beloved America, as well as foreign lands by lecture, stationary and moving pictures. Magra Falls, the Canyon of the Colorado River and Yellowstone Park are surely marvels. How our hearts should respond in gratitude to our Creator that we are

permitted to live in this wonder ful age of progress and inven-tion, since the gospel has been restored to earth. The following brethren have occupied the pulpit during the recent past: A. E. Stoft. Paul N. Craig, C. W. Pretty man and M. A. Peterson.
"Speak a shade more kindly than the year before,

Pray a little oftener, love a little more; Cling a little closer to the Father's love; Thus life below shall liker grow to live above."

Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg

#### SAN FRANCISCO AND OAKLAND.

It is a sad sight to see the unemployed, the poverty strick en depenent oues in San Franc seo. The city is doing a good work in giving them something to eat, and as much work as possible. We witnessed their eating today—each one gets a quanity of stew and potatoes with bread and coffee. The manager told me they fed 4626 vesterday evening. It was a scene similar to earthquake days. It is a hard problem for The number is constantly increasing. Disthe city to solve.

Bro. F. M. Sheehy is in the capital city this week in the interests of the work. Three more were recently baptized

e, making ten in all. Bro. Geo. S. Lincoln was the evening speaker in the city

while the pastor occupied in Oakland. The morning hours being occupied by the usual sacramental services. The Religio in Oakland re-elected about the same officers as were serving. Brn. J. W. Presley and George Taylor as presidents.

The placing of electric lights has greatly improved the Oakland Church. Four clusters of lamps with three burners oanhaud control. Four engages of hamps with the outside and entrance lights, make up the light—very beautiful. Now for further improvements in the way of font and other

1202 14th St. Oakland, Cal., Jan. 8.

smoon smoon smoon smoon smoon small - CORRESPONDENCE Bluernennennen und mermermennen El

INDEPENDENCE, Mo., Dec. 24. Editor Ensign:—The eighth of January Uncle John will be seventy years old. Poor old fellow! Still he is on deck and ready to do all he can for the Master's cause. Somewhere each Sunday sounding the warning cry. Be ready to meet the King of glory, for he is coming soon to gatter his dear ones to the promised land of the Zion of our God.

Only think, to live with Jesus, our elder Brother bere on earth a thousand years, and then this old worn out world will be changed, and made a beautiful world. Who would

not try and be a real good Latter Day Saint.

Saints, try and clean up and be ready to meet him in peace for only the pure in heart will be permitted to see him He is holy; so must we be,

He is holy; so must we be.

On the seventeenth I had the pleasure of baptizing into the church and kingdom of God, a fine young lady, the daughter of Sr; Pendleton, and last night at the home of the bridegroom's parents I united dear little Fay O. Pendleton to Bro. Wayne V. Newkirk. Only a few minutes after the c-remony they stole their way out of the crowd, and slipped into their automobile, drove ten miles away to Kansas City. But what could we'do, only put on our wraps and retire to our homes? our homes?

I leave on Saturday for Topeka, Kansas, for two Sundays, by request of President Lucas.

1 am as ever,

I. C. Foss

NORTHEASTERN ILLINOIS.

NORTHEASTERN ILLINOIS.

The work eeems to be in most respects upward and onward in this district. However in every department of church work we can from time to time see great room for improvement. This to the writer's mind is not a source of discouragement but rather one that causes thought, which if properly directed will lead to growth and improvement. For example: At the close of the Southern Wisconsin reunion held at Madison Wis. in Aug. 1911, by kindly invitation of the Northeastern District and advice of those in charge, it was decided to meet in joint reunion at Belvidere Illinois, in Aug. 1912. The joint committee did all they knew how, but was decided to mee in joint reunion at nervicer timos, in Aug. 1912. The joint committee did all they knew how, but still the gathering was not as large as that formerly held by the Northeastern Ill., Dist, meeting at Plano a more central point for that district; to say nothin g of the Wisconsin reunion, which had met at Madison.

However being the first year it was determined to hold another at the same place and time with bopes that more would come from both districts. But still the attendance in 1913 lacked considerable of being as large as the Northeastern Ill, reunion had been.

ern III, reunion had been.

So after two very pleasant vears of association together and for no other reason only the general good of both districts the joint reunion was discontinued. The Wisconsin delegation voting to hold their reunion at Madison Wis. the last of Aug. 1914. The Northeastern III., delegation met and last of Aug. 1914. The Northeastern III., delegation met and provided for a reunion the last of Aug. 1914, the location being left to the committee subject to the approval of the next district conference. We believe this to be a step in the right direction and that the two reunions will have nearly if not quite twice as many saints present as the joint reunion of 1913. Madison is a fine l'eation for Southern Wisconsin and good grounds are at the disposal of the committee on the south side of Lake Monona, being a part of the old assembly grounds; but now owned by the city of Madison including an andit rium and dining hall, all free gratis.

We hope that there will be equally as good a location

'ound for the Northeastern Ill., reunion.

In 1907 at Madison reunion the following was given In 1907 at Madison reunion the following through J. W. Wight then missionary in charge. Verily, saith the Spirit unto you my people. . . You must needs receive blessings and warnings. . . I have been with needs receive blessings and wathings. . . . Thave beam upon you. . . You should have been upone himble and faithful, and you should learn to love others as yourselves. . . You remember that I told you a year ago that it was pleasing unto me that my pepple should meet together from year to year. But all have not been sufficiently faithful. So remember and begin to prepare for the next reunion and I will bless you and the sacrifices required of people to thus attend will be as nothing, and greater blessings will be yours to enjoy." etc.

This year through Bro. Daniel Macgregor a prophecy of the same nature was given at the joint reunion at Belvi-

We hope both districts may remember these we nope soun unstructs may remember these words of in-struction of the past, and learn to sacrifice worldly pleasures to be able to meet in reunious from year to year. And while it may be an outing to all, it us guard well our ways and re-member that to worship Gol is the first object and thus receive those greater blessings which God has in store for his

As one who has now served over 12 years on such committee work and now chosen on the committee of both districts for 1914 I assure you I speak the mind of both committees when I say we want to do all we can to make these gatherings a success. To this end let us pray and work. At present the writer is trying to hold a series of neetings here at Rockford where we have a good live Sunday school which is proving a blessing to the saints and friends here. We find however that being so near X mas it is rather hard to hold the minds of the people on the gospel and really wonder if Xmas had not become a rather abnormal condition. Individually I am of the opinion that a normal condition

could be obtained by a separation of Christ from a relic of the great apostasy and later carried into the reformation by the reformers,—Saint Nicholas (Santa Claus.)

We find this personage much in advance of Christ in the We had this personage much in advance of Christ in the minds of the people at this season of the year. We believe that saints of the restored gospel should see this point and not allow any relies of the great apostasy to continue with us. But let us do as the wise men did on that first Christmas morn when fivey brought presents to Christ. Not to each other. And if we must or wish to remember each other why not do it in a thoughtful way, as our birthdays come around.

Hopefully trusting,

Jasper O. Dutton.

Rockford, Ill. Dec. 16.

#### SOUTHEAST ILLINOIS DISTRICT.

I visited the following branches:—Brush Creek, November second; hald nine meetings. This is one of the ollast branches in the church organized in the days of Joseph and Hyrum Smith. Bro. I. A. Morris has presided for a number Hyrum Smith. Bro. I. A. Morris has presided for a number of years; he is held in high esteem, not only by the saints of thehome branch, but by all in the district. In company with the late Bro. G. H. Hilliard, he did faithful service and then ames are household words in the homes of the saints. Bro. William Clemmons is in charge of the branch at present; he is a man of faith and humility; in honor, he prefers his breth-

November 11th, I went to Tunnel Hill Branch; held six meetings. It was a wet, gloomy season of weather, which kept several from attending services. Three nights we had no meeting on account of rain; spoke one evening to a small but attentive audience at the home of the presiding officer

Bro. B. F. Kelley, a brother of our missionery T. C. Kelley. This is one of the oldest branches in the district; have seen some happy days. At present, it is laboring under some disadvantage, as the members are scattered, still the faithful few are doing their part to keep the work moving. Bro. B. F. Kelley has the name of always being at the post of duty, which is commendable. May he continue to do so; he has a faithful assistant, Priest P. G. McMahan.

From this place we went to Parrish Branch, November 17th, held seven meetings; the attendance and interest was good, considering that the members are so far apart. Evo. This is one of the oldest branches in the district; have seen

JANUARY 15, 1914

F. M. Davis the presiding officer, lives ten miles from the church, still he came one evening and went home—twenty miles, (horse-back); he came Sunday also, his wife accom-panying him. Bro. Robinson, the priest of the branch at-tended all the services but one, and his wife and three little children most of the time; they, live six miles from the church. The saints of the Parish Branch are alive in the work; the brauch is fortunate in having as their chopherd Bro. Davis, notwithstanding he lives so far from the church, but he has a good understanding of the work, and is a safe man for the

next branch was Springerton. It is only forty miles The next brauch was Springerton. It is only forty miles to some the country, but by rail it is fifty-one, and change care twice and stop over night at Endfield. It took eighteen hours to go fifty-one miles, Bro. and Sr. Kemley made me welcome at their home at Endfield, (the only saints in that town) which I appreciated. I arrived at Springerton the 25th of November. Bro. George Ellis invited me to his home, but in a few days we had to break up housekeeping as Sr. Ellis wells the the bedging of her sick brother in Carthage. Mo. I called to the bedside of her sick brother in Carthage, Mo. called to the bedside of her sick brother in Carthage, Mo. I was cared for by Bro. Frank Bensing and his saintly mother; this aged sister has taken pleasure in caring for the missionaries. I preached seven times. I was fortunate in holding meetings in town, for this was a wet week, country roads very muddy. Bro. George Ellis has charge of the branch; it is to be hoped that the coming district conference that will It is to be hoped that the coming district conference that will convene there will give him some help, for there is good marial on the ground; they will find him a good, wise leader, highly respected by the saints, and those not of the faith.

highly respected by the saints, and those not of the faith.

From Springerton I went to the Dryfork Brauch, December 1sl; the church is located north of Jeffersonville five miles in the country. All of the branches that I visited in this district, except Springerton, are from three to twelve miles from railroad, which makes it unpleasant to get to in wet weather, such as we had nearly all of the time I was in the district. Our aged brother, Henry Walker, is president of this branch. He was not able to attend any of the seven preaching services. I visited him at his home; he requested me to say that he is still in the faith, and I must add, in the spirit of the work, he was baptized May 28, 1859. I made my home with Bro. and Sr. Flesharty, who kindly conveyed my home with Bro. and Sr. Fleeharty, who kindly conveyed me back and forth to church, and accompanied me in visiting my none water for a said of the church, and accompanied me in visiting several of the saints. This is thehome of Father John Smith and his son, William. The latter was in poor health; he is acting briest of the branch, and the saints are very auxious

acting briest of the branch, and the saints are very anxious for his recovery. Earnest prayers offered in his behalt: for the sake of the branch, as well as for himself and wife, I hope they will be answered. Father Smith's autobiography would be interesting; I trust he will write it. The grand-children of Bro. F. P. Green, with their families are in the work, and I am pleased to have met them.

Bro. J. D. Shaw of the Brown church mission, which is eight miles west and north of Dryfork Branch and ten miles south of Brush Creek, came for me Sunday December 71-; so after noon we faced the cold northwest wind, held three meetings at their church; there are about twenty members within five miles of the church; most of themown their farms, and in my judgment it would be advisable to organize a and in my judgment it would be advisable to organize a branch; they own the church building; there is material on the ground that can care for the work if empowered to do so the ground that can calc in the saints. I understand that by ordination and choice of the saints. I understand that the district president Bro. R. H. Henson is contemplating taking the matter up with missionary in charge, Bro. J. W. asing the matter up with missionary in charge, Bro. J. W. tushton. The attendance and interest was very good, and regretted that I had to leave, but the appointment was out Rushton. I regretted that I had to leave, but the appointment was out at the Poplar Creek Branch, which is about eight miles west and north. Bro, Henson conveyed me to his home, where I met his wife and six good looking sons and daughter, a happy industrious family. I hope to hear of the boys coming into the church: I preached five times in the church, owned by the church: I preaened new times in the cutter, owned that branch; had a fair sized audience. This was the last place I visited in the district. I was unable to visit the Bell Alies Branch. Bro. R. H. Henson is president of Peplar Creek Branch and district. It is said, "A prophet is not without honor tave in his own land." Bro. Henson is an exception, for he is respected in the community by those within and with ut the fold.

The Southeast Illinois District has furnised some faithful ministers, who have done much good in that district, and elsewhere, and are spoken highly of and would meet with a eleculere, and are spoken bigbly of and would meet with a warm reception by saints and many of the friends. Some, however, have passed on to the other shore. I present some of the nan es: G. H. Hilliard, F. P. Green, J. R. Hensen, docated, I seas A. Morris, Henry Walker, M. G. Brown, T. C. Kelley, F. M. Sh. ver, I. M. Smith, W. M. Smith, J. A. Stade. O. R. Miller, L. Moore, H. O. Pritchett; all of the above first heard the gospel in S. E. Illinois and became able, active men. There are others not known to the church at large that are laboring locally, with credit.

The district will again hold its reunion; time and place to be need known later. A pressing and cordial invitation is

be made known later. A pressing and cordial invitation is extended to Central Illinois and St. Louis Districts to join in with them. This is by advice of the missionary in charge Bro. Rushton, which I believe is a wise move, and the three districts can, if they will, unite to have large reunion and the expenses will not be much for the three districts. I am sure bat the saints of the S. E. Ill. will do their part to make all welcome, and feel at home, so let all make arrangements to

Bro. S.IS. Smith has been quite active preaching some able sermons in the district. Brn. Moore and Dexter had good interest near Brown Church; had the tent for a few good interest near brown Content, and the tent of a rew weeks; timany express a desire to have them return. Bro. Field's labor's were commendable. Many were disappointed when he was not returned to this district. The same is true of H. O. Pritchett, Henry Sparling and others.

I wish to thank the saints one and all for their hospitality and wish all a prosperous New Year.

Respectfully, your brother,

7th and Harrit Sts., Cameron, Mo. Dec. 24.
P. S. Linead to return to the district in the early part of new year, and take care of the other line of work,

Count not that thou hast lived that day, in which thou hast not lived with God.

BURLINGTON, Iowa, Dec., 1913.

Editor Ensign:—Last April "Authority" appointed me abor in the Nauvoo District, Burlington, (Iowa) objective.
Immediately, Sr. Miller and I came to Burlington, and later concluded to arrange to go to house keeping—the first time since our marriage more than three years ago. We are now nicely and happily located about four block from our later concluded to arrange to go to house keeping—the first time since our marriage more than three years ago. We are now nicely and happily located about four block from our little church. The work is moving along very nicely here at the present time. I have, during the fall months, Jone some preaching away form Burlington. While there is no doubt plenty to keep a minister busy right here, yet, the laborers are few in this district as well as others. Calls have come for help. I have responded to as many as I thought I cannot be responded to as many as I thought I could under the circumstances.

ZION'S ENSIGN

Bro. Charles Harpe began a meeting in a school house r Mount Pleasant, Iowa, but was soon called home to his mother's bedside, she being very ill at the time. Bro. Joebnk was sent for to carry the meetings on, and successfully did so for a week when it became necessary for him to leave. Bro. and Sr. Gillespie then sent for me. I responded and spoke each evening for about one week and closed with a full house and we hope some interest.

Having a standing invitation from the Rock Creek Branch, near Adrian, Illinois, to come and hold some meetings, I did do, remaining about two weeks. The weather was fine and everything in order for a good beginning. The attendance was good. God was with us. And that is enough tendance was good. Gol was with us. And that is enough to prove we had good meetings. I was told that we enjoyed the best attendance and interest had there since about seventeen or eighteen years ago. Two were baptized. Others, we think, are near the kingdom. I am indeed thankful to our heavenly Father for the blessing of the Holy Spirit, and to saints and friends for their support and kindness while at the above mentioned places.

A little more than three weeks ago I received a phone message from Bro. Joseph Reed asking me to come over to "Macedonia" (Montrose) and help. (Bro. Charles Harpe had been holding the fort there about three weeks, speaking to good crowds right along). I responded to the call and spoke three evenings. Two evenings I spoke to a large, attentive audience on "The Prophetic Mission of Joseph Smith." I enjoyed the best of liberty. I also enjoyed the association and hospitality of both saints and friends there. A little more than three weeks ago I received a phone

Leturned from Montrose Saturday, November 8, and I returned from Montrose Saturday, November 3, and occupied the Burlington pulpit Sunday, the 9th. Tuesday, 11th, I left for New London, Iowa, where meetings had previously been announced and advertised to begin that evening in the opera bouse. Closed there Sunday night, November 23d. Taking into consideration the opposition in the form of moving picture shows, box suppers and religious "Babylon," the attendance at our services was good. We enjoyed a reasonably good regular attendance and three evenings the opera house was about filled. It was almost filled Sunday evenings, notwithstanding, all the other churches in town were running full blast. I am told that we had more in atwere tunning that hast. I am told and we had note in ac-tendance than all of them combined. During the second week I gave a lecture on the latter day apostasy, or as we announced it, "Mormonism Exposed," but rightly named, "Brighamism!" We had almost a full house that evening; more adults than at any time before. Some leading business men of the town and prominent church workers. They gave the best of attention and by the help of our heavenly Father I telt better satisfied with the effort of the hour than ever before. That is, it seemed to be the thing needed at that time and everything coupled up so easily. God be praised.

There are but few saints, in or near New London, therefore, the lack of music worked against the better success of fore, the lack of music worked against the better success of the meetings. Some of the young folks came down from Burlington three evenings in autos and rendered us much appreciated help in the song service. Eller Lawrence Wiley, a resident of New London, produced the opera house, paying two dollars and fifty cents an evening for the use of it. He willingly spent several dollars in putting out advertising matter in the form of large posters, hand bills and window cards, also some slides for the picture machine, announcing special subjects. (So, we got some good out of the picture show). Bro. Willey will no doubt receive some help from show). Bro. Willey will no doubt receive some help from the few saints scattered about there but he was the booster and back bone of the business. Yes, business! For I think that a proclamation of the gospel should be our first "busi-

While the prejudice at times was like the Book of Morwhile the projecte at times was the Booto a form of arkness, so thick that you could feel it, yet we are sure much of it was broken down and good done. One gave name for baptism and others seem interested. Some intelligent questions came to the platform, while some were abusive in the extreme. Some Old Mother Grundy stories that have been discarded by "thinking" pecple were used quite freely. However, we think the latter class were noticequite freely. ably in the minority.

This is the place where Bro. O. H. Baile, met and so completely deteated Roberts—the famous (?) "Mormon Eat-er(!)" The shout of victory for Bailey and Latter Day Saintism hasn't died away among the New London people yet, Most all of that place who beard it will say "Amen" to that but the Campbellites and they are mum.

to that but the Campoenites and they are mum.

I might state here that while I was away from Burlington, Brn. Joehnk, Harpe, Morgan and George P. Lambert occupied the pulpit there on different Sundays. Brn. Harpe and Morgan also held a series of meetings for about ten days while I was away. Glad to have all the above named brethren as co-workers. A change about once in awhile I think is good for all concerned,—especially for the patient

Amid the rejoicing I have not been without affiiction. Amid the rejoicing I have not been without afficition. For about three or four months i have been suffering at times intense pain in my knees, especially when I attempt to walk. I first thought it was rheumatism. Recently a personal friend of mine and one of the best physicians and surgeons of the city has examined my knees and informs me that the cartilage is loose and that nothing in the way of treatment will do any good. That an operation is necessary. I have hoped to be able to drag through till time for conference and then not the sanitarium, but if the keen grow.

ference and then go to the sanitarium, but if they keep growing worse as they have of late I fear I shall have to do ing worse as they something before.

I have been administered to once. But knowing that James says—"If afflicted, pray," I have requested the prayers of the branch and I have sought the Lord continually begging for cure, but no relief comes. But I must have health or help if I attend to the work here as it should be attended to. There is much visiting to be done among the saints and much that should be followed up among non-members. May God give me strength to do it. Or better still, may I be able to say from the heart, "My God: Thy will be done."

I want to thank the dear saunts and friends both in and out of Burlington among whom I have labored for their kindness toward une. As a body of people, we know it at our past record is made, the present alone is in our grasp, the future is practically unknown, but, "All things work together for good to those who love the Lord." May God help us to be onward in the march!

In the conflict. O. R. Miller.

BLy, Oklahoma,

Dear Ensign:—I do so enjoy reading the letters and testimonies of the saints, We are a few isolated saints here in this part of God's vineyard; an elder visits us twice or three

We enjoyed some beneficial gospel sermons during Sep tember by Bro. A. C. Silvers. We are expecting him back soon but owing to bad roads we fear the meeting will be delayed for awhile. I see by the Herald there is a branch at Angola, Kansas. I am inclined to wonder if any one I knew belong. Do any of the saints know or remember Effe Slaten who went to school there one winter about twenty years ago; if so I would like to hear from them and renew our ac

Ever praying for the uplifting of God's kingdom and the redemption of Zion, your sister in the one faith

Mrs. Effie J. Lumm.

CHALFIELD, Minn., Dec. 26.

Editor Ensign:—In our lonely hours we find comfort in reading the Ensign and learn of the great work that is going on in different parts of God's vineyard. We should never on in unretent parts of God's vineyard. We should never cease praying for those that leave home and loved ones to go to the Lord's work. Dear Saints, I do pray for those that are taking in worldly pleasures. I am templed on every hand. This place is full of amusements but I turn my back on them all for I want to live so I can join those loved ones who have gone on before. I may fail but, dear sisters, if we hold on to the rod of iron the good Lord will help us. I wish note on to the roa or tron the good Lord will help us. I wish I could say something to cheer some poor soul. I have no one to talk to. My husband is not a saint, but he says but little for or against them. The dear Sr. Garrett has passed away, so there are no saints here now. My health is poor and I ask you to remember me in your prayers.

Mrs. Frank Conrad.

COYOTE, Mont., Dec. 18.

COYOTE, Mont., Dec. 18.

Dear Ensign:—Likely there are many saints in Montana as well other parts of the world who would likely be glad to know that a few of like precious faith are existing in this part of the universe. While we are comparatively isolated we are trying to hold out faithful. There are only three families that come together on each Lord's day to worship, while there are others that have become tired and unconcerned or indifferent as to the Lord's work. We meet on while there are others that have become fired and mecon-cerned or indifferent as to the Lord's work. We meet on each Lord's day at 3 p. m. and our coming together is not in vain, for our meetings are attended with a degree of the Spirit. Bro. and Sr. Waterman are having a struggle, as they are getting old and are trying to hold down their home. they are getting old and are trying to hold down their home-stead, and her health is very poor. It may be that she will not survive the winter as the cold weather does not agree with her health. Brethren, they need your prayers. The weather has been ideal for this country and this time of year. Crops were good here but low in prices; health is generally good.

Your brother

F. M. Mauzey.

CHATHAM, Ont., Jan 7. Editor Ensign:—For the benefit of those who might be interested I will say that I wrote to the secretary of the State of Ohio relative to the law bearing upon the use of public schools for religious purposes. He forwarde pondence to the Honorable Frank W. Miller, Superintendent of Public Instruction, who very courteously answered and enclosed certain clippings from the statutes governing, a verbatim copy of which is as follows: "House Bill, No. 41."

To provide for, aid, and encourage the civic, social and moral development of the local communities throughout the

Section 1. That upon application of my responsible organization, or of a group of at least seven citizens, all school grounds and school houses, as well as all other buildings grounds and sensor nouses, as wen as an observations under the supervision and control of the state, or buildings maintained by taxation under the laws of Ohio, shall be maintained by taxation under the laws of Ohio, shall be available for use as social centers for the entertainment and available for use as social centers for the entertainment and education of the people, including the adult and youthful population, and for the discussion of all topics tending to the development of personal character and of civic welfare. Such occupation, however, should not seriously infringe upon the original and necessary uses of such properties. These Such occupation, however, should not seriously infringe upon the original and necesarry uses of such properties. Those
in charge of such buildings shall prescribe such rules and
regulations for their occupancy and use as herein provided as
will secure a fair, reasonable and impartial use of the same.
I believe, Mr. Editor, that by publishing the above in
our church papers many school houses throughout the state

may be secured by our people for religious purposes which have hitherto been closed against us because of lack of

have infletto been closed against as because of lack of knowledge of the law governing.

I would say that His Honor underscored all from and in-cluding the word "entertainment" to "welfare."

Respectfully submitted.

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## SOME ACKNOWLEDGMENTS OF TRUTH.

BY ELDER H. A. STEBBINS.

In answer to a question by one of its readers a certain religious paper makes a very plain acknowledgment of God's willingness and purpose to bless those who now believe in him in the same manner that he blessed the people in days of old. In writing to the question department an inquirer refers to the commonly accepted idea among modern Christians that "healing by prayer was a special privilege given to the early church," but he adds, "Surely the prayer of faith and understanding is as potent today as it was nineteen hundred years ago." The editor answers as follows, saying:

"The whole question is one of faith. God's power is not shortened; and that he is ever ready to hear and answer the prayer of faith is as true today as it was in apostolic times. . . If the great body of professing Christians measured up to the right standard of faith in God then all the churches would acknowledge and enjoy the gift."

Now, bearing in mind the past almost universal unbelief among Christians as to the continuance of God's promises, and remembering the former ridicule that was put upon the Latter Day Saints everywhere for believing and teaching these promises, considering these facts the above plain acknowledgment by leading ministers is rather remarkable. In going through some old copies that were given me I find the above expression of faith in the issue for March 13, 1912, and it seems worthy of being noted.

However, it is becoming apparent that the Spirit of God is working more and more upon the hearts and minds of men and women who are thus becoming searchers after truth. By God's power the light is dawning upon honest souls, and they "ask for the old paths" (Jeremiah 16:16), doubtless some of them desiring to "walk therein" whenever some guide who is divinely led shall make the "way of the Lord plain." And by the light now going abroad it seems that many honest seekers are unconsciously being made ready for the time prophesied of by Jeremiah (16:19) where he declares that in the days of Israel's restoration to their inheritance the Gentiles will learn the truth and will say, "Surely our fathers inherited lies, vanity, and things wherein there was no profit." They will then see that so much in their creeds, their theories and their ideas have indeed been but the "work of men's hands," and not inspired nor authorized of God. Their fathers received these things by inheritance from many pious, noble minded, and Godfearing reformers. And such had great zeal and devotion' and they endured dreadful persecution for their faith and their hope in religious liberty. And under great adversities they did the best they could with their human understanding and guided chiefly by their sincere desire for truth, by their sense of justice, and their love for the right, so far as they could in those dark times, understand divine truth and God's will. But the greater truths were not made clear to them, the time for better things not having arrived. Therefore they and their successors were "blind guides" as to the more important spiritual truths and to the fullness of the gospel which could bring the greater salvation to the darkened world. The reformation was not a restoration, not a restoring of the complete gospel, but was a reforming of what their fathers obtained from former ages.

But now, as we are approaching "the times of restitution," it is apparent that God's Spirit is moving upon the hearts of honest men and women; and that, in the providence of God, many such people will prepare themselves and their children (largely without realizing it) for the time to come when they shall be included among those who will accept the greater things, as foretold in the Scriptures. I quote as follows from the prophets:

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Isa. 2.3

2:3.

"And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths."—Micah 4:2.

"Many people and strong@nations shall come to

"Many people and stronggnations shall come to seek the Lord of nosts in Jerusalem, and to pray before the Lord."—Zechariah 8:22.

See also Psalins 22:27; Isa. 56:6; Zechariah 2:11.
According to these scriptures it must be that great numbers of those whom we dominate as the "honest in heart" will have so been influenced previously by the Spirit of truth that they will

readily receive the gospel covenant when the right time comes, especially at the time the Lord speaks of in Isaiah 25:7, saying that he will destroy "the covering cast over all people, and the veil that is spread over all nations." In 2 Cor. 3:14-16 Paul refers to that time as coming. In that day the darkness will be past, and the light of God will come to all people according to their willingness to accept it, and many will obey the gospel and become God's special people: Then will Psalms 52:2 be fulfilled, saying, "Out of Zion, the perfection of beauty, God hath shined."

Not that all people, or even a majority, will do all of God's will, but that will be the period when Christ's word will be fulfilled where he said that the "gospel of the kingdom" shall be preached "for a witness to all nations" and all who will accept the offer may become the Lord's people, by repentance and baptism. The world will then have the opportunity it never before had. Then will the deceptions of Satan and of inen cease, and the Lord will "sweep away the refuge of lies," as he has promised. In Isaiah 56:6 he speaks of those who will "join themselves to the Lord," and of those who will "take hold of the covenant," which clearly shows obedience. But perhaps the greater portion of the gentiles and their rulers will simply acknowledge the Lord and his government and dominion, as said in Psalms:

"The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him."—Psalms 72:10,11.

Doubtless this service of the Prince of Peace will be a delightsome task after the past and present oppressions and cruel bondage, and the hardships of poverty; after wicked men and nations have ruled so harshly, so unjustly, so unrighteously.

In the same issue of the paper referred to it appears that the editors have had access to the Inspired Version of the Scriptures, and to have accepted its rendering of the Lord's Prayer. For in reply to a question as to why people should ask God not to lead them into temptation, the reply is given as follows; "The better translation is, Suffer us not to be led into temptation," and the editors add, "We are directly told that God tempteth no man." As our version of the Scriptures is the enly one with exactly those words, therefore it seems that those editors must either have a copy at hand or else have learned from some tract or book of the great improvement in the reading of that prayer. Alexander Campbell's New Testament has the same idea in his text but not in those words, nor does any other translation contain those words, which are so clear and truthful.

There is found excellent teaching upon the resurrection, namely thatit is or will "be an actual corporeal" rising from the dead, and that the righteous will rise as a "separate company" from those not in Christ. Also the Savior will come personally, and there will take place his matriage to the faithful church, followed by Christ and his people reigning over all nations. Also they teach that tithing is the Lord's law of finances, and that the word saint simply means a devout person on earth, and is not a term used solely for the sanctified dead, those canonized after their death as worthy of worship. About baptism they state that "it is probable

About baptism they state that "it is probable that immersion was generally practiced by the early Christians," and they admit the type of death and burial to sin, but destroy their own good words by adding, "God looks on the heart and the purpose more than at the form of cermonial." Thus they shut their own and others' eyes to the great truth that only by immersion can any believer enter into the form of death by which the "old man," the sinful man, is put away and in which the rising from the watery grave represents the "new man" rising to "walk in newness of life:" also the hope of the first resurrection when Christ's followers will rise to eternal life with immortal bodies.

In another place it is said. "As soon as you be-

In another place it is said, "As soon as you believe you are forgiven." This would destroy the meaning in Acts 2:38.

Concerning why it was needful for Christ our Lord to give his life in order that man might live, and how Christ's death really effects the present and eternalsalvation of men, they cannot tell, only that it is so, and everybody must believe it even if they do not understand it. How thankful the saints should be that the Lord has made these great things so plain and easy to be understood that they are like the A.B. C, of our first readers, notwithstending we do not comprehend why Satan had such power and why he does yet, or why Christ's victory over him and over death cannot take place until the "fulness of times" comes in. And we know but

little, even as the A, B, C, compared with the great volumes of eternal truth which will be opened by and by, to those who are ready to enter upon their study.

Ah, who will be ready for that time? Who will have advanced in this life so as to begin well along when they shall enter upon those scenes where better and greater things will be presented?

# NATIVITY OF THE MESSIAH.

BY RALPH E. MOTEJL.

"The life of Jesus has become the center of religious controversies which agitated our age. The importance of this fact is great, With the person of Jesus Christianity stands or falls,"—Tischendorf. The mode in which the different evangelists deal with the history of the incarnation and birth of our Lord offers a perfect illustration of their independence and special characteristics.

Matthew and Luke combine to reveal as much of the great facts as help us to comprehend the mode in which it was welcomed by those by whom God was pleased to work its accomplishments."—Westcott.

"Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus."—Angel of the Lord. "The word was God." "And the word was made flesh and dwelt among us, and we beheld his glory, as of the Only Begotten of the Father, full of grace and truth."—John. "When the fulness of time came, God sent forth his Son, born of a woman."—Paul.

The gospel by Matthew was first written in the Hebrew language for the advantage of the Hebrew people. His main object seemed to be to prove from citations from prophecy, that Jesus of Nazareth fulfilled all Messianic prediction of the Scriptures. He traces the geneology of the Lord from Abraham the progenitor of the Jewish nation down through the Davidic Kings holding that he was the King of kings, and King "of the kingdom of heaven." Matthew also affirms that "Jesus was born in Bethlehem of Judea, in the days of Herod the king," in fulfillment of prophecy. (Matt. 2:1). He further mentions a number of circumstances which group around the birth of Jesus such as the appearance of the star, the visit of the wise men, and the order of King Herod commanding all the male children to be slain.

Luke being a Greek wrote his gospel in that language to interest the Greek speaking Gentiles, relating that Gabriel had been sent from heaven by God "to a virgin betrothed to a man named Joseph of the house of David, and the virgin's name was Mary." (Luke 1:26,27). He notes the circumstances that led up to the birth of Jesus such as the Roman census under the direction of Quirinius, which required each household to repair to its own tribal territory to be registered. This accounts for the presence of Joseph and Mary in Bethlehem, Judea, the village where they were to register. Luke dwells to a larger extent on the physical points pertaining to the case than the other evangelists, noting such incidents as the fulfillment of Mary's days, the bringing forth of her firstborn, wrapping the child in swaddling clothes, and "that they laid him in the manger because there was no room for him in the inn." These conditions were These conditions were no doubt due to the fact that the city was overcrowded with people coming to register for the census.

Luke is also careful to mention that these things happened "in the days of Herod the king of Judea." (Luke 1:5). The fact that Luke was writing for the gentiles explains why he does not dwell especially on the Messiah, which argument was intended more for the Jews, his genealogy of Jesus commences with Adam the father of the whole race, designating Jesus the Redeemer of all mankind.

Mark bearing a Roman name and having traveled quite extensively in that empire wrote his gospel there for the benefit of those people at their request. He does not mention the genealogy or birth of Jesus, probably because that theme would not have interested the Romans or would not have been appreciated by them. He opens his writings by allusions to John the Baptist, and his witness of Christ's ministry, whose coming and presence John proclaimed—Mark 1:2-11.

The Apostle John seems to have written his gospel for the instruction of the church, supplying what had been omitted by the other writers and adding details where he traversed the same ground, yet preserving a unity of purpose. He opens his writing with the Godhead of Jesus as the Word, and devotes only one sentence to the circumstances

surrounding his birth; "And the Word became flesh and dwelt among us, and we beheld his glory."—

Although the gospels were written under different coaditions and for different peoples of every age and country, yet they all kept the common end in view, that !'These thing are written that ye may know that Jesus is the Christ, the Son of God, and that believing, ye may have life in his name.—John 20:31.

We will now quote from the adversaries of the Christian religion to prove the statements contained in the gospels on the nativity of Christ.

"Since God is great and difficult to see, he put his own Spirit into his body that resembles ours and sent it down to us, that we might be enabled to hear him and become acquainted with him."—Celsus.

"The framers of the genealogies from feeling of pride made Jesus to be descended from the first man, and from the kings of the Jews. The carpenter's wife could not have been ignorant of the fact, had she been of such iflustrious descent."—Celsus.

In reference to the nativity of Jesus, Emperor Julian at a later date (A. D. 361) furnishes us with a point between "the faith once saints" and that which has held permanent place in Christian thought for centuries. He says:

"Jesus whom you celebrate was one of Ceasar's subjects. If you dispute it, I will prove it. For yourselves allow that he was enrolled with his father and mother in the time of Quirinius. But after he was born, what good did he do to his relations? For it is said that they would not believe on him.' "But Jesus having persuaded a few among you, and those the worst of men, has now been celebrated about three hundred years, having done nothing in his lifetime worthy of remembrance," etc., etc. For neither is he of Judah and how should he be so when, according to good Christians he was not born of Joseph, but of the Holy Ghost? When you reckon up the genealogy of Joseph you carry it up to Judah; but you have been able to contrive this dexterously; for Matthew and Luke have been shown to differ with one another about the geneal-"Let this be said of God though it was not; for she was not a virgin. However, grant that this also is said of him: does he (i. e. the prophet) say that God should be born of a virgin? But you are continually calling Mary, Mother of God.'

Rabbinical testimony in regard to the birth and incarnation of Jesus is the following:
The Talmud says, "After the two thousand years

The Talmud says, "After the two thousand years of the law, according to the decree, the Messiah ought to have come." "The right time for the Messiah's advent is passed and he is now believed to have been born." The appointed times are long since passed." "For the Messiah is born; his name is Menachem (Comforter)." Messiah was born at the royal residence of Bethlehem of Juhah."

be Jesus of Nazareth was born in the year three thousand of creation, under the Emperor Augustus, From this time begin the years of the Nazarine.

"The Redeemer whom I will raise up among you shall not have a father, according to Zechariah." "The birth of the Messiah alone shall be without defect (i. e. sinless)." "None shall know his father before he tells it."

Toledoth Jesho concedes: That Jesus was born of royal lineage, and of the tribe of Judah; that he was the offspring of Joseph and Mary; that he claimed to have been born of a virgin; that his birth took place in Bethlehem of Judea, under the political ruler named in the gospels. Such is the testimony of adversaries regarding the birth of Jesus Christ.

Celsus was a leader in the literary world of those who were hostile to Christianity, and held up to ridicule the faith of the Christians. The authority of Julian, the Roman Emperor, demands attention as it is based on the archives of the government. The Rabbis, authors of the Jewish Talmud, were the greatest teachers of the Jewish church. The Rabbinical writer of Toledoth Jesho, based their work on the Talmud.

We will next introduce a corroboration from Ignatius of Antioch: "Jesus Christ, who, after the flesh, was of David's race, who was the Son of God." "He was truly of the race of David according to the flesh, but Son of God by the divine will and power, truly born of a virgin." Tertulian (one of the defenders of the faith) of Carthage, Africa, wrote: "For it behooves him to proceed from the tribe of Judah, and from Bethlehem."

"The testimony of the Apostle Paul represents the teaching of Christiau religion in regard to the point under discussion as follows: "The gospel of God . . . concerning his Son Jesus Christ our

Lord who was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness." (Romans 1:1.4). "Whose are the fathers, and of whom as concerning the flesh Christ came who is over all, God blessed forever, Amen." (Rom. 9:5). "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. (Gal. 4:4). "God was in Christ reconciling the world unto himself."—2 Cor. 5:19.

## JESUS AND THE MESSAGE HE BROUGHT.

BY GEORGE H. WIXOM.

When angels o'er the plains of Judea sang the glad song, "Glory to God in the highest, and on earth peace, good will toward men, for unto you is born this day in the city of David, a Savior, which is Christ the Lord," they heralded the advent into the world of a being whose life and teachings were ever afterwards to have a marked influence on the ethical development of humanity. The Prince of Peace had come. Let us analize his teachings as revealed in words and actions, and if possible, find a new meaning in them.

His life-work stands out before us as a beautiful picture from whatever angle we view it. It was one of service to others. He constantly taught the eradication of egoism, the institutisn of altruism. He taught and lived the love of God through service to man.

Hence love is the foundation of Christ, s creed. The world had known love before, but jesus gave a new definition to it. His love was as boundless as the sea; its limits were so far flung that not even an enemy could go beyond it. Other teachers sought to regulate the lives of their followers by rules and formulas of men, but Christ sought first to purify the heart by the application of the gospel; then let love direct the footsteps. As a result in spite of technical creed and mystifying dogma, and the multiplied subdivisions of what purports to be the unified body of Christ, the Carpenter of Nazareth remains as always, the peerless leader of all ages.

I love to speak of him as a carpenter and the son of that pure and virtuous Hebrew working girl. He seems more real to me. And in this capacity he seems nearer to most of us. Not that I mean to detract in the remotest way from his divinity. God forbid that I should think of such a thing. The very fact that he became one of us in order that he might be able to help us makes him a Savior to us—a God incarnate—a man encompassed by divinity. Hence, our above conception of Christ does not lessen his divinity. It enhances his divinity. He was made like unto men in order that men, looking u pon him could realize the possibilities resident within themselves.

Jesus' mission was to emancipate the race, to break the shackles from off the feet of the downtrodden and oppressed, to preach deliverance to the captives, to heal the broken-hearted, and, by means of the gospel message to educate mankind to live on a higher plane. This mission is well expressed in his own words. He once said; "Go and show John again these things which ye do hear and see; and blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

#### HIS MISSION TO THE POOR.

Naturally, his mission was one primarily to the poor. Their need was most pressing; their suffering appealed to his great heart. As a great teacher who realized their true need, his first thought was to preach the gospel for their consideration and acceptance. He said: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Again, "Comeunto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you andlearn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Hence he sought to develop within the poor that spiritual character and knowledge and wisdom that they might see when their inheritance came to them,

Yet, Jesus had use for the wealthy who would accept him. On one occasion a rich man came to Jesus, and it is said, "Jesus beholding him, loved him." Jesus had use for both the man and his wealth. It was not wealth that Jesus condemned, but the cruel and unjust methods of procuring the same, and the corrupt uses made of the same when secured. To the rich Pharisees he said: "Woe unto you, for ye devour widows' houses." And again he said that they bound heavy burdens grevious to be borne, and laid them on men's shoulders; but they

themselves would not move them with one of their fingers, Still again, James, as spokesman for Jesus, said: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. And ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter, ye have condemned and killed the just; and he doth not resist you."

No worse arraingment of the rich and powerful who are corrupt in heart and deed could be imagined.

#### AN IMPARTIAL ATTITUDE.

We see, therefore, that Jesus assumed an impartial attitude toward all classes. He condemned the ungodly rich and ungodly poor alike. He commends both rich and poor alike when they do right.

In presenting his message to the world, we, like our great teacher, make our first work, the preaching of the gospel to the poor. But we do not discriminate against the rich. True, we may not be able to reach a great number of rich men, but we may be able to reach many young men of just as great potentiality, whose hearts are yet unspoiled. One such man would God rather have than all the wealth of a dead Morgan or Astor.

This gospel demands first repentance, then obedience to the laws which it lays down. Until this is done, we dare not sound the dawn of justice and righteousness which will come through the plan of government which he has given us, for this plan can be carried out only by those who accept and abide by the laws embraced by his gospel. Iesus' plan was to do away with the age of teeth and claw" and give in its place an era of heart and brain, Jesus taught that men should realize the rebound of human effort, saying, "As ye would that men should do to you so even shall ye do to them." "As ye would that Human experience bears out this great teaching. It is not theory: it is a fact. "As a man sows, so shall he reap," is true in the nature of things and the world is coming to govern itself accordingly.

Have we prepared ourselves for the coming of this new era? Have his teachings revealed in his life and gospel found expression within us? Does his cry, "Love thy neighbor as thyself," find an echo in our hearts? Then let us, as followers of Christ, resolve at this Christmas time to do our part. Let us unite to help and protect those victims who are suffering under the unjust and relentless hand of greed. Let justice be done. Then charity as the world defies it, will not be needed.

"Friends, shall we yield him, in costly devotion,"
Myrth from the forest, and gold from the mine?
Vainly we offer each ample ablation,
Thinking with gold we his favor secure,
Richer by far is the hear!'s adoration,
Dearer to God are the prayers of the poor."
——San Bernardino Daily Sun.

#### FUGITIVE HUSBAND LAW.

The news dispatches the other day announced the indictment by the federal grand jury in Washingtonof a score of fugitive husbands who had lightly thrown off the "yoke" of obligation and responsibility they assumed when they entered into the marriage contract. Steps were faken to bring back for trial all these flitting benedicts, one of whom was located in far-off Hawaii. The law which authorized this action is in admirable contrast to the view placed upon the Mann white slave act by those who contend that interstate immorality is a mere "escapade" when the feature of commercialization does not enter into it.

From the broad viewpoint of sound public policy it is decidedly advisable to punish both forms of immorality—the desertion of a family by a husband who throws upon the shoulders of the wife the burden of support of herself and children, and the man who takes a woman from one state to another for immoral purposes, with or without the feature of commercialization. The law that takes this wise and wide view of the situation is worthy of extention. It ought to be adopted by every state in the Union, to the end that no state should become the refuge of any man who evades the clemental duties of citizenship-among which must surely be placed the obligation of being a good father and a good husband. The man who breaks a contract and thereby defrauds another out of money or property can

be seized in one state and taken back to the state in which the crime was committed. But the greater crime of violating the solemn contract of marriage, the moral law and all the duties of a husband, father, and good citizen, is not regarded as so serious in the eyes of the law as it now exists.

A fugitive husband law commends itself to the sense of justice of all right-thinking citizens. laws have found their way upon the statute books of many states, and they have been found to work real wonders in changing the views of elusive hus-When the latter could shuffle off their responsibilities and seek new pastures with immunity, leaving their families to the charity of the community or the help of relatives, the matter did not appear to be particularly important. It was hardly an "escapade." But when the prison doors opened to receive such husbands, they and other prospective fugitives took a second look at the situation. The fugitive husband is a coward at heart, morally and physically, and there is nothing the coward fears more than punishment. The law is appearing more and more frequently in the character of the woman's defender, and there is no good citizen who can deny that that is the character in which it should appear. - Kansas City Journal.

#### THE ROUND TABLE.

In John 1:1-14, if the "Word" means Christ please explain in what sense this could be.

The Inspired Version renders this passage dif-cently making it somewhat plainer. "In the beferently making it somewhat plainer. ginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. . . He was born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the same word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of Grace and truth."-- John 1:1,2,13,14.

Paul speaks (Heb. 12:2) of Christ being the "Author and Finisher of our faith," agreeing with John that the gospel was in and of the Son in the beginning. The gospel being instituted and made operative by Jesus Christ makes the application of the title "The Word," to him appropriate.

Who were the wise men who came from the East to visit Christ, and from what land did they come?

Dr. Smith in his Bible Dictionary refers to the magi of Persia and Media in the Old Testament times. They are mentioned twice in the Old Testament, once in Jer. 39:3, where the word is translated "Rab-mag," meaning chief of the magi, and again in Dan. 1:20 where it is translated "magicians," These men seemed to have been the priests of the religion of the eastern countries, though by the time of Christ the name had a wider signification including the idea of divination, etc. The whole class of the magi included men of high standing and learning, with, no doubt, excellent character, and also inferior grades down to the greatest imposters. The three wise men, or magi, who came to Jesus, are usually considered as represent-ing the higher type of their class. It is not definitely known from what country they came, various places having been held as their home, viz., Mesopotamia, Persia, Parthia, and even as far as India.

Matt. 12:40 says, "For as Jonas was three days and three nights in the whale's helly; so shall the Son of man be three days and three nights in the heart of the earth." If Jesus was crucified and buried on Friday and arose on Sunday how do we recoucile these events with this statement?

It seems to have been a common practice among the Jews in conversation to speak of any part of a day or year as if it were a whole one. This appears in John 2:20 where the Jews said they were forty and six years in building the temple, while the history shows the time was 45 years and a few months. Jesus occupying the tomb a part of three days would be ordinarily spoken of by the Jewish writers "three days."

The lesson in Senior Quarterly for Sep. 7th speaks of Christ ascending to heaven before he visited the people on the American continent. If he did has he not made his second appearance on earth?

The scriptures leaves us to infer that lesus ascended to his Father after his resurrection, though during the forty days he made many appearances to his disciples in Palestine, as well as to his dis-ciples in America. His final departure to his Father was made from his apostles at Bethany, and it was then that the two angels said: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." So that while Christ has appeared to some since, as to Paul and John in vision he is yet to come in the heavens where all will behold him in his power and glory. This final coming is the one usually referred to as the "Second coming."

Why are branches of the church called by that name ce in the Bible and Book of Mormon they are called

"Branches" is a modern term popularly applied to the local congregations of the church, though they are frequently spoken of as "churches." We know of no place in the Bible or Book of Mormon where the word branches is used, though it is used in the Doctrine and Covenants. See 72:4 where both terms are used, and other places.

SYKESTON, N. Dak., Dec. 15.

Dear Ensign:—We look forward every week to greet you as a welcome visitor. We are among the isolated saints and belong to the Fargo Branch which is about 125 miles away. Saints are badly scattered in North Dakota, but we have four noble missionaries who are doing all they can for the Master's cause: Brn. J. C. Page, 'Thomas Leitch and J. E. Wildermuth have labored here the last year, Wife and I were priviledged to attend the reunion at Fargo last June, and met many of the saints of North Dakota and Min

June, and met many of the saints of North Dakota and Min nesola, it was a least to the hungry souls.

I was ordained a priest at the district conference and have tried in my weak way to tell the gospel story; am super-intendent of a union Sunday school. On my first effort to preach to them most of them left the school house, others tried to confuse me by their misconduct, but the last two times I had good hearing, with good attention. We have some people here who are not prejudiced but do not understand the plan of salvation, Our district conference meets at Minot, January 10th and 11th, and if nothing prevents I expect to meet with the saints there. I ask the saints to pray for me and my family that we may be faithful to the end.

M. Rasmussen.

Bigslow, Mo., Dec. 19

Dear Ensign:—We are still holding forth at this place, four miles northwest of Fortescue, to a full house—some nights there is not standing room, and one of the fine things about it is, the people are there early, never later than seven o'clock and many nights the house is full and running over by 6:30. I baptized four here today and I think there will be some more baptized in a day or so, but if not, there will be some hore in the near future if some of the brethren will come in here. Bro. R. K. Ross of Mound City came down last night and gave me good assistance in song and prayer, hesides helping in the confirmation. This is one among many things that this good brother is good in. When I was at Maitland he would drive the seven miles almost every night to help me. And it is help too. He is going to stay with me tonight, and Sunday night his son Roscoe is coming down to help. about it is, the people are there early, never later than seven down to help.

One of the persons baptized today is a fine young man, a school teacher; the others were two fine ladies and one little girl. We had a fine confirmation meeting and the good Spirit was felt by many, and some of them said they belived this to be the truth. It tope the elders will call on these good people. Bro. Ross said he would as often as he could, and he will be their pastor for a time as his branch is the nearest one to them.

If the work is looked after here I feel that it will be built Bro. Silvers and Shavers did a good work at this place a few years ago.

Yours in gospel bonds J. W. A. Bailey.

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All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaft, elst, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S, Fuller Ave Independence, Mo.

#### THE BOY WHO ARGUES.

Have you one of these?

Have I?-yes! And I haven't succeeded yet in managing him, so far as my getting the best of his

"His art!" you say. Well, yes, at least I hope eventually that his decided inclination to prove his rights and to be so sure that he is right-may prove an art, tempered to the proper control, by wise parents in his training while babe, child, youth, under the shelter of home.

But what can one do in six or seven short years toward correcting a habit born in him; for he could argue before he talked. One can only keep steadily at his problem, making mistakes through inexperience, ignorance, temper, or other causes.

It is a trait in the son, for which it is hard to punish him: because he does not intend to do wrong, but goes after his argument because he enjoys itfor one reason or another.

And here is the point where we must take notice order to outline our course properly. No one should know or understand our children better than we do. They are problems and need constant study into their ever changing whims and fancies,

Parents should easily tell whether the boy argues from an honest standpoint of an outlet to his ideas as worked out in his own brain and through observation; or of wilfulness, or of braggadocio, and an undue love for the exhibition of his own small voice.

This point settled in one's mind. -comes another which must be quickly decided, to avoid present trouble and a bad effect on the boy's opinion of us parents, and on his future course, as he argues his way onward.

The point is-decide whether or not it is best to "take up the matter" with him. This according to "his state of mind." He cannot argue alone. And when "the same old thing" comes up, he will lose interest when ignored, he knows is is the same old thing.

Sometimes we busy mothers cannot, just at the critical moment, stop and reason and explain our version of some opinion or plan suddenly advanced by the young heir-unless we see it is necessary, to keep a wrong principle from gaining a start with him. Wisdom must guide us here, in the use of time We can often let him do his work in his own way or please-himself in carrying out his own ideas, where the outcome will mean only good experience to him, with his mother's permission, and advice as to her way, sounding in his ears.

In fact it is better to let him do things occasionally in his own way, rather that have a "wordy which is the result of lack of patience or of quick thought on parent's part. A hasty or unnecessary demand or bit of sarcasm will provoke a child; when he has not meant to add to the strain of circumstances holding sway in the kitchen or elsewhere, by arriving at an inopportune moment.

We mothers know just how tired and "nervous" we are-and we know just what arbitrary words of ours are likely to do for the argumentative son, by way of replies and retorts. We know that before children reach their teens they are apt to not catch our meaning very often, when we think we have been very plain. This is more likely, if there s a display of temper on either side. Often I have received this council and it is good, "Be sure he hears you, and then that he understands you.'

Oh, it all takes time in any case. If we decide to let him "argue," we must summon our patience and tact, and take "time" to do a good job, to make clear our side. The argument may be turned to a mere discussion and a good time in majority of cases; or may result in his doing his chores to please another after all, all according to what the powers that be, have decided—during the course of events perfectly "human events."

If the boy has been allowed to do his own way —by silent consent or otherwise, we must take the consequences, and that means "time," nine times out of ten. And thereby hangs a tale too long to tell here.

Children must learn to-obey; but parents must not be exacting in their demands. Do not confound the contrary boy, or the "why?" boy, with the boy who argues. The "sulky, the disobedient, or the impudent boy," realizes he is wrong and that prompt punishment is reasonable. But, be too hard on the boy who argues-and these traits, and others will develop for our future consideration!

There is a fertile field in the case of the boy who will argue-for the acquiring of the nagging habit in the mother, (more deplorable than the other). Let us not take our boys up on all the little arguments they would have, and often start unconsciously, for "in nine cases out of ten" the arguing habit that is ignored, will soon be outgrown, as the egotism of boyhood is lost in the wider interests of school and business life.

After a long and beautiful life, when she was sitting in sunshine, calm and sweet, at eighty-seven years of age, the mother of Frances Willard, said to one who asked what she would have done differently as a mother if she had her life to live over again, "I should blame less and praise more."

In self-examination, take no account of yourself by your thoughts and resolutions in the days of religion and solem-nity, examine how it is with you in the days of ordinary conversation and the circumstances of secular employment

#### **MISCELLANEOUS**

#### CONFERENCE NOTICES.

Southwest Texas District.—Conference will convene February 6, at 7:30 p. m., with the 2nd San Antonio Branch corner of Colorado and Ruiz St., San Autonio, Texas. All reports should be sent to Bro. C. F. Wheeler, secretary, Ad-ling Texas. kins. Texas.

C. D. Palmer, Pres

R. 1, Box 152, San Antonio, Tex.

SOUTHWESTERN TEXAS DISTRICT.—Conference will meet with the Second San Antonio Branch at the saints' chapel on Colorado Street, February 6.

Carl F. Wheeler, Sec.

Lamoni Stake.—The next conference of the Lamoni Stake will be held at Lamoni, Iowa, Feb. 28th and March 1st. Prayer meeting at 9 a. m., business at 10 a. m. Branch reports, teports of the local quorums, and individual ministerial reports from those holding the priesthood and not enrolled in the quorums of the stake should be in the hands of the secretary by the 20th. At this session delegates will be elected to the general conference so all branches should be corporated. represented.

C. I. Carpenter. Sec.

EASTERN OKLAHOMA DISTRICT.-Conference which was to have been at Haileyville, February 7 and 8, will meet at Wilburton, Okla., Feb. 21 and 22. This change was made by order of the minister in charge, Bro. W. M. Aylor and John Harp, district president-

Mrs. Nettie Bowers, Clerk.

NORTHEASTERN ILLINOIS.—Semi annual conference will convene with the First Chicago Branch, 4416 Gladys Ave., Northeastern Illinois.—Senii-annual conference will-convene with the First Chicago Branch, 4416 Gladys Ave., Chicago, Jan. 24 and 25. Come, one and all, and bring the good Spirit with you. The presidency have urged better reports from all officers, note the fact, ALL officers. We earnestly desire a full report so that we can ascertain the true condition of the district. A cold statistical report is not sufficient; we want to know the spiritual condition of all. Are the membership attending regularly? Are all in good, spiritual condition? If not why? Are the priesthood active? Do you have regular meetings? Are the auxiliaries active? What is your need to aid you to success? Do you need help? Will;you kindly look after this matter immediately? Advise with your secretary. Get up your reports and don't forget to have them approved by the branch, and send them in early. Take Madison St. or Harrison St. cars to Kostner Ave. Formerly 44th Ave. or Garfield Park Branch of the Metropolitan Elevated to Kral Avenue. (Formerly 45th Ave). Gladys Ave. is one block south of Jackson Boulevard.

Jasper O. Dutton, Pres. Frederick E. Bone, Sec. 4339 Jackson Blivrd., Chicago, Ill.

4339 Jackson Blvrd., Chicago, Ill.

PORTLAND DISTRICT .- Conference will convene in the Montivilla Church, Saturday, February 14, 10 a. m. N. T. Chapman, Pres.

NORTHEAST KANSAS DISTRICT .- Conference will convene NORTHEAST KANSAS DISTRICT.—Conterence will convenie with the Topeka Branch at 10:30 a. m., February 7. Matters of importance to come before the conference:—Amending district rules, election of general conference delegates, and election of district officers. Brn. John W. Rushton and E. L. Kelley will be present and on Sanday dedicate the the Topeka chapel. Send reports to secretary, Mrs. Emma Heddels, Propring Manager. rick, Fanning, Kansas.

Frank G. Hedrick, Pres

SOUTH MISSOURI DISTRICT.—Conference will convene with the Springfield Branch, February 28th and March 1st, in the Saints' Church at Kellett and Dale Streets. at 10 a. m. Those coming on Saturday morning should take Boulevard car at Union Depot "for north side" to Turner and Kellett, then walk three blocks south to church. All reports should be sent to the undersigned by the 25th if possible. We desire all branches to report, as our representation at general conference depends upon our district membership. Also that branch clerks send or bring their dues of \$1.00 for district ex-penses. This conference was to have been held at Dagonia, penses. This conference was to have been held at Dagonia, but that branch could not take care of a winter conference, hence the change. Come bringing the Spirit of the work with you.

Beni, Pearson, Sec.

Tigris, Mo.

WINNIPEG DISTRICT .- Conference will convene with the Branch at Winnipeg, Manitoba, Feb. 21 and 22. The Winnipeg church will be dedicated on Sunday the 22nd, and we est that all the saints of the district make special effort to attend; special rates are to be secured at this time to attend; special rates are to be secured at this time, one first class fare for the round trip, purchasing dates 14th to 18th, return limit the 24th. We hope to have with us upon this occasion, Apostle J. A. Gillen, Bishop E. L. Kelley, or Pres. F. M. Smith. We are making special effect to secure one of the three, with hopes that we will not be disappointed.

Mrs. W. J. Pugsley, Sec.

WESSERN OR LAHOMA .- Conference will convene at Eagle City, Okla., at on a. m., Fob. 14. We would like to have a good attenuance from the various branches. Bro, W. M. Ayler will be with us.

Hubert Case, minister in charge, Dr. T. P. Powell, Pres

#### CONVENTION NOTICES

CONVENTION NOTICES.

NORTHEASTERN ILLINOIS.—Sunday eshool convention will convene at the saints' chapel, 4416 Gladys Ave., Chicago, Illinois, Friday, January 237d, at 2:30 p. m. We invite all throughout the district, who are 'atterested in the Sunday school work, to attend the convention and to aid in the general uplift of the Sunday school cause. Elders J. F. Curtis, minister in charge of the mission, and J. O. Dutton, district president, have promised to give short talks on Sunday school work during the convention. It is expected that an excellent program will be rendered at evening in the chapel. May the divine Spirit aid us all to be efficient workers for the Master. the Master.

Mrs. F. M. Cooper, Supt

Winnipeg District.—Religio and Sunday school conventions will be held at Winnipeg, Man, Feb. 19 and 20. A special rate of one first class fare for the round trip is to be secured at this time; purchasing dates from the 14th to the 18, with return limit on the 24th. We hope to see all the young saints at these meetings. It is hoped that some one of the leading representatives of the church will be present.

Mrs. W. J. Pugsley.

NORTHETN WISCONSIN:—Sunday school and Religio will meet jointly in convention, Feb. 6, at 10 a. m. at Appleton, A program will be rendered at night.

Ivy Fisher, Sec. S. S.

#### NOTICES.

To the Saints of Oklahoma and Arkansas.

We are informed that J. D. Erwin is continuing his activitives as a minister notwithstanding he has been personally notified of his silence and notice published to that effect.

This is to again notify all concered that J. D. Erwin is not authorized to act as a minister, and his work will not be recognized by this ohurch. Branch presidents and other local authorities are especially requested to see that Bro. Erwin is not afforded opportunity to perform ministerial work in their

Frederick M. Smith, Sec. First Presidency.

Independence, Mo. January 9, 1914.

#### NOTICE TO FIRST SEVENTY.

DES MOINES, Iowa, Jan. 9.

DES MONES, 10WA, Jan. 9.

Dear Brethren;—I am preparing the blanks for reporting to the quorum and am not sure of the present address of Birch Whiting, James M. Smith and Jacob Halb. If any others have changed their address during the year and have not sent me a card to that effect, I wish their latest address by the 15th of February.

by the 15th of February.

The officers of the quorum have arranged a very interesting program for the sessions of the quorum in the spring of 1914. The subjects will be published later. Several of the brethren to whom subjects have heen assigned have not replied. Should I not receive a reply soon I will again write, so that if the former letter was not received this will inform them of the duty assigned. I trust for a favorable reply in each case,

Respectfully,
j. F. Mintun Sec. of First Seventy.

# COMMUNICATION FROM THE PRESIDENT OF THE QUORUM OF TWELVE.

I hereby give notice that per is-solution adopted by the Quorum of the Twelve at their last sitting, the quorum will meet in the "Order of Enoch building," per courtesy of the board of the Order, Independence, Mo., March 18, 1914, at

ten o'clock in the morning. Whoever may have business requiring the consideration and action of the Quorum will please forward the same to J. W. Rushton, 701 N. Cottage St., Independence, Mo. (Let all communications be in INK and not written with pencil

either lead or indelible).

In view of the responsibility resting upon these brethren In view of the responsibility resting upon these brethren and the importance of the business they are expected to transact in the interests of the Church, such as appointing missionaries in all the world, and many other items of equal interest in the cause of the Master, we feel desirous of soliciting the prayers and sympathy of all the church members, that our Father will bestow upon us his divine power to qualify these ministers for the peculiar dety and arduous work that have been committed to them by God and the Church. Church.

It has been impressed upon my mind, and very forcibly for some months, that the hastening time is upon us as a church, and by reason of the many demands made upon us for preachers in all parts of the world, the suggestion has been made to me that the appointing-authorities should call been made to me that the appointing authorities should call for volunteers from among the young men of the Church, having authority to preach as priests and elders. At the same time it was propounded to me, "Why cannot many of these young men who have gained valuable experience in the several branches of the auxiliary work volunteer their services to the Church for a period of two or three years, in the active mission fields before they assume the responsibility of family life."

active mission helds before they assume the responsibility of family life."

When we consider that young men in the world in many countries give several years in the "army service;" it seems to be an ideal within our reach to arouse the enthusiasm of young men to show their love for God and the good of humanity to consecrate two or three years of their life in the effort to save souls and seek to establish the kingdom of God.

Not only would such service be acceptable to God and of immeasurable benefit to the Church, but such experience would be of great service to the men themselves in widening their sympathies, giving them a most unique opportunity to understand life and human nature by direct contact and at the same time very helpfully assist such men in finding their

place in Church service and develop good men as missionaries and also executive and pastoral ministers.

We recommend a consideration of this matter to our young men and pray that God will arouse in them a great desire to respond to the Church's need and this call for the statement of the Savior, viz:—"The harvest is great and the laborers are few," was never truer than it is today.

Among the most desirable qualifications for such ministerial service as contemplated are the following:

First. To have a passion for souls and the serving of God,

Second. An upright life.
Third. Humility and a disposition to learn.
Fourth. The cultivation of spirituality by constant

While we do not specialize on education we nevertheless recommend that all who can take advantage of every opportunity to educate themselves, not only in the grammer schools and the high schools, but by a careful and systematic course of reading at home.

Those who are willing to respond to this call are invited to apply to the secretary, J. W. Rushton, for an application blank, which after filling in return not later than March 31st to his address

Praying that the coming conference will be the best ever held, that the spirit of peace and good will may predominate in all things that God's will can be fulfilled in all things.

I am your brother and co-laborer,

Gomer T. Griffiths, Pres. of the Quorum of Twelve. Per J. W. R.

# IMMORTALITY ESTABLISHED THROUGH SCIENCE.

The possibility of proving the doctrine of the immortality of man through science may be quite a new thought to most people, but this is what John O. Yeiser has attempted to do in a book recently published, entitlet, homortality Established Visited Through Science. (Published National, Magazine Association, 419 Bee Building, Omaha, Nebraska, \$1,00 post-

M1. Yeiser while not affirming the correctness of the position of the scientists on evolution assumes such position to be mainly correct, and upon that assumption reasons that since it is held that development of life into the higher forms since it is need that development of the into despinger forms came as the result of desire, or yearning after higher things, so the present desire of man for a higher and continued life points out the possibilities of its attainment. The development of the various organs of sense which once were, non-existent or dormant in the lower forms of life may indicate, that man possesses other undeveloped or dormant powers which

man possesses other undeveloped or dormant/powers which will come into use through divelopment, perhaps under different conditions than those which now exist.

Assuming that the soul has attained its present standing through evolution, it is argued that the processes of evolution are still in operation leading onward to an advanced life even after death. He says: "Can the scientist deny the assertion that man has already evolved a purely mental or spiritual existence which will continue after the disintegration of the body?"

The argument brings out many good and interesting

The argument brings out many good, and interesting points though the lack of certainty in proving the claims of immortality from this viewpoint is admitted, but as the author asserts, 'Fray are reasonable enough to be awarth thinking over."

#### DIED.

DIED.

Benson.—At Magnolia, Iowa, Dec. 18, 1913, Sr. Mana
J. Benson. 5he was born March 27, 1832, Oxford]Twp.,
Guernsey Co. Ohio. Baptized Sept. 14, 1887, at Magaolia,
by J. F. McDowell, confirmed by C. Derry and J. F. McDowell. She was a faithful saint, a kindly wife and mither.
Funeral at saint's church Dec. 20. Prayer by A. M. Fyraudo,
sermon by J. F. McDowell.

LAMPERT.-Nephi L. Lambert died at St. Joseph, Mo., LAMPERT.—Weld L. Lambert nied at St. Joseph, No., on December the 25 1913, at hospital No. 2. He was born April 6, 1884 at Oshkosh, Wis., baptized March 5 1893 at Stewartsville, Mo., by B. J. Dice. He leaves to mourn, father, four brothers, two sisters. Fourard held at Stewartsville, in charge of A. W. Head, sermon by I. N. Roberts. He was laid to rest in the German cemetery beside his methor. mother.

MILLER .-- Joel J. Miller, born Feb. 8, 1861. Died Dec. 191, 1912, after an illness of 15 months, at his home in Esca-tawpa, Miss. He was united to Nancy M. Young Dec. 6, 1882, of which union were born two girls, nine boys who mourn with their mother, and his mother, three brothers and three sisters. He was a faithful Lutter Day Saint from 1883 till his death. His hone was always a home for the missionaries. Funeral at the new church in Escatawpa, in charge of J. W. Mizell; prayer by the M. E. pastor Mr. Roberts, serm on by I. M. Smith. Interment in Ferril cemetery.

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VOL. 25

#### INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 22, 1914

NO. 4

#### ZION'S ENSIGN

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CHARLES:FRY, EDITOR

W. H. DEAM, Bus. MANAGER

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On the far reef the breakers Recoil in shattered toam, While still the sea behind them Urges its forces home. Its song of triumph surges O'er all the thunderous din; wave may break in failure, But the tide is sure to win.

The reef is strong and cruel; Upon its jagged wall One wave, a score, a hundred Broken and beaten fall. Yet in defeat they conquer, The sea comes flooding in, Wave upon wave is routed. But the tide is sure to win.

O Mighty Seal thy message In clanging spray is cast-Within God's plan of progress It matters not at last How wide the shores of evil, How strong the reefs of sin-The waves may be defeated, But the tide is sure to win!

#### OKLAHOMA INDIANS.

Little by little the lands once held by the native Indians have, since the time of the first settlements along the Atlantic coast, been taken from them, and the various tribes have been removed from one part of the land to another, the last general assembling place for them being in what is now the State of Oklahoma. In this region are what are called the Five Civilized Tribes, being the Creeks, Choctaws, Chicasaws, Cherokees, Seminoles.

Conditions of injustice and oppression which have followed them for generations at the hands of the white men, seem to be continued at the present time, according to various reports, and while the government has been as a father to them in many ways, yet the fatherly watchcare has not been sufficiently close to save them from devouring wolves in the form of white men who have sought and are seeking in the spirit of aggrandizement the Indians' property, and who through sharp methods have succeeded in impoverishing many of them.

Mr. Warren K. Moorehead, Member of the United States Board of Indian Commissioners, has issued a little pamphlet entitled "Our National problem," in which he describes the sad condition of many of the Indians of Oklahoma following the activities of grafters and sharpers among them. Various methods are used by these men in separating the inexperienced and confiding Indians from their lands and money of which the following are noted as described by Mr. Moorehead.

One way adopted by many is in securing their appointment as guardians over minor and incompetent Indians who have considerable possessions, and then by corrupt methods turn these possessions into their own hands. Some deposit Indian funds in banks belonging to themselves and then bring about the failure of the banks, leaving the Indians nearly if not quite penniless. Expense accounts are usually podded to the extreme limit. One ward owning e80 acres of land and \$10,000 cash was placed by his guardian in an orphan asylum for paupous where he died. The guardian was appointed administrator and as guardian reported the estate as \$2,884.30 and a \$5,000 loan on first mort-

In settling this estate as administrator 25 per cent was charged in fees. One guardian sold to his own daughter fifteen acres of land belonging to his ward for \$750, and the next day repurchased it for his ward for \$8,000 making himself richer by \$7,250 at the expense of his ward. Guardians owning stores purchase at their own stores for their wards running up enormous accounts.

With men whose leading business is to act as guardians of Indian wards—as many as they can secure appointment over, these methods result in bringing immense wealth to the guardians to the impoverishment of the Indians.

Similar methods of extortion are used under appointment as administrators, one of such cases mentioned by Mr. Moorehead being an estate which was sold for \$1200 entitling the two heirs to \$600 each less the expenses. But the expenses amounted to \$800, and \$50 was charged against the heirs as having been advanced to them, leaving but \$175

Others in return for proffered loans secure the signatures of uneducated Indians to a supposed note or mortgage, or perhaps a lease which eventually proves to be a deed to their property. are but few of the many fradulent methods used. In some parts of the state seven out of eight Indians had been fleeced out of their possessions, and it is said their condition is deplorable.

Commissioner Moorehead in suggesting remedies for these evils says: "Probably we cannot recover what was lost, but we should certainly conserve what remains. . . . One solution of the problem would be the organization of a trust company composed of honorable men with branches in various parts of Oklahoma authorized to act as trustee, guardian or administrator of these Indian estates.

To continue the present course means pauperism." They [the Indians] have little faith in their guardians or administrators and local courts, and they look to our Congress to protect them since it is impossible for them to secure help elsewhere. I never dreamed that the famous Five Civilized Tribes, once so prosperous, had sunk into such poverty and distress, until I beheld with my own eyes what our removal of restrictions has brought about. Our public men should realize that unless we afford the protection to which these poor people are clearly entitled by every law of both God and man, we will plunge the remnants of the famous Five Civilized Tribes into the depths of despair."

Among the remedial suggestions made are noted briefly the following:

The homesteads of restricted Indians among the five tribes should be restricted from alienation for not less than twenty-five years, and leases made only with the approval of the department.

The remaining lands now held in common should be kept intact until provisions can be made therefrom for Indians who are now homeless.

Title to personal property such as live stock and machinery purchased for restricted Indians by the United States should be retained by the department so that such restricted Indians might not be able to sell or mortgage improvidently and thereby lose it.

The jurisdiction of probate courts should be so changed as to safeguard the property of minor and incompetent Indians.

Since the public lands of the United States are about gone no other reservations can be made for the Indians of our country, and the lands now given them are of necessity' the last that they can receive. The government should by all means take every measure possible and necessary to protect these Indians in their possessions for they as a whole are not yet educated in the ways of civilization, and are subject to the wiley schemes of avaricious and dishonorable white men. The public conscience should be awakened and the influence of all good citizens should be used in securing to these oppressed people their rights.

Many of these Indians taking advantage of the opportunities of education have developed into strong, noble and capable characters, the equal in respect of the best white men, and no doubt the Indian people as a whole possess the qualities which if developed would make them the equals of the white people. During the period of develop-

ment they should by all means be protected and assisted. The government has afforded some protection and many grafters have been prosecuted and others are now under indictment, but the safeguards cannot be too strict.

#### THE SPIRIT OF SACRIFICE.

The Protestant world is making diligent efforts to advance the cause of Christianity, and under the slogan ' 'Men and millions" large sums are being donated for the extension of the work through foreign missions. Mr. R. A. Long, millionaire lumberman of Kansas City, has pledged one million dollars to the missionary organization of the Disciples of Christ on conditions that the whole church will raise five millions more. Three years' time is given in which to raise this amount.

This gift came as a result of an organized and systematized effort upon the part of the foreign missionary society of the Disciples Church, and the missionary societies of other churches are making imilar efforts in the raising of funds. Colleges are being endowed, and men and women are being educated and trained for the work of foreign missions, and to such efforts is due the spread of Christianity in every heathen land.

If these who have been blessed with a portion of the gospel light are willing to do so much, what should not the saints of God do who have received the fullness of the gospel? Is it that we fail to see our opportunities, and fail to discern the importance and vastness of the work, or the extent of our responsibilities? If so, why? Is it that we are not fully converted, and though called to a fullness of

the truth have failed to receive it?

The gospel is "to every nation, kindred, tongue, and people," and must be preached "in all the world for a witness," and we have already been told that this is the hastening time—the day in which the Lord will "cut his work short in rightousness." If we are to do the Lord's work we must needs awaken to the magnitude and extent of the gospel work, and in this "day of sacrifice, and a day for the tithing of my people," make such sacrifice as the necessities of the work demand, and thus fulfill the law. Without this the work cannot make the present progress that it should make.

#### A PROPHETIC CONFERENCE.

At the Moody Bible Institute, Chicago, will be held an International Prophetic Conference Feb. 24-27, 1914. "The occasion will be used for students of prophecy to give prominence to neglected truths; to employ the true principles of Scripture interpretation; to warn against present day apostasy; to awaken slumbering Christians; to present the most majestic of all motives for world-wide evangelism; to call attention to the doctrine of 'last things' as a bulwark against the skepticism of modern theology; and to bring into closer fellowship all those who 'love his appearing.'"

Some of the speakrs are Rev. Robert McWatty Russell, D. D., LL. D., Rev. C. I. Scofield, D. D.; Dr. R. A. Torry; Rev. W. A. Sunday; and Mr, Charles G. Trumbull, Editor of the Sunday School Times. Among the subjects to be considered will be why I am a Premillenialist, the Doctrine of the Last Things, The Jews, the Present Day Apostasy, the signs of the Times, etc.

Prophetic revelation has ever been a matter of interest to Bible believers, though some have dwelt so much upon this feature of the divine scriptures as to leave in the background other and more important parts. In this day of rapid and unprecedent changes when ancient prophecy is receiving remarkable fulfillment, it should not be strange that the Spirit of prophecy should again be manifest to give immediate testimony to the coming of the Lord and the wonderful events associated therewith, in the same manner that prophecy indicated to various ones the coming birth of Christ in Bethlehem in fullfilment of other prophecies which had been given long years before.

It we did but know how little some enjoy of the great things that they possess, there would not be much envy in the world.

HOWER.

#### INDEPENDENCE ITEMS.

INDEPENDENCE ITEMS.

The city council recently passed an ordinance requiring that bread sold in Independence must weigh one pound not to the loaf, or a multiple of one pound. Hitherto loaves have varied in weight from twelve to sixteen ounces. House breakers and robbers have been operating of late in Independence and well as Kansas City, two homes having.

been broken into Sunday evening while the parties were at church, one being the home of Bro. J. A. Goodrich, the other Mr. L. A. Rayburn.

The offices of the stake presidency and bishopric were moved on Monday from the building on 5outh Osage St. to rooms 7, 8, and 9. Hedrick Building at the corner of West Lexington and Osage Streets. The new location is more le-

ble and is easy of access.

At the regular annual stockholders meeting of the First At the regular annual stockholders meeting of the First National Bank on Tuesday the 13th, Bro. George H. Homes, son of the late president of the Independence Stake was elected assistant cashier. Bro. Humes has well earned the promotion through faithful service for the last ten years. Other items of business were the election of B. Zick, Jr. as president, J. G. Paxton vice president and Stauley E. Gregg cashier. It was resolved to join the federal reserve bank plan.

The series of revival meetings began Sunday with Bro. In series or revival meetings urgan studay with Do. John W. Rushton as the speaker both morning and evening. A large congregation greeted him. Patriarch F. A. Smith is expected in a few days. The afternoon prayermeeting was reported good, the spirit of prophecy being manifested. The Woman's Auxiliary also held its regular session in the afternoon following the prayermeeting.

The presidency of the branch and the Woman's Auxiliary co operating, a social evening was spent at the church and hall on Monday evening, the services being suspended for the occasion. It was for the purpose of furnishing oppor-tunity for the members of the branch to get acquainted with each other. A large number of the saints attended, and passed the receiving line composed of many of the public men and women of the church, after which each received light refreshments and were invited "to shake hands with everybody else. 'The Orchestra furnished music.
One of the special features of the revival services is the

informal afternoon meetings at which talks are given upon various subjects of interest followed by questions and answ The topic for Monday afternoon was Prayer, Bro Rushton speaking upon it to the edification of the goodly number present. These afternoon meetings are especially helpful to mothers having small children and who cannot attend at night.

#### ST. JOSEPH MO., THIRD BRANCH.

ST. JOSEPH MO., THIRD BRANCH.

The Third Branch, though somewhat unsteadily anchored at the shore of 1913, seems fairly well launched and in good working order for 1914's infathomable depths, to what port it will bring us only time will tell.

Bro. Pickering has been holding a series of meetings at the home of Bro. Webb at Elwood, Kans., with excellent liberty seeming to suit the demands of each occasion.

We had an excellent sermon by Bro. Cove. Archibald, Last th. One hearthful thought brought out was this: Why

Jau. 4th. One beautiful thought brought out was this: Why would not God give his Son for the redemption of all mankind? If mothers and fathers of this mortal clay will willingly give their sons for the redemption of one country of this earth how much greater then the need of the redemption of all mankind? Why then the wonder when the love of country is so great that sons are sacrificed for its safety that God would sacrifice his Son for the safety and redemption of the world?

Rosa Francis

#### CENTRAL CHURCH, KANSAS CITY, MO.

We are pleased to report a much better feeling in all artments of church work at Central. During the present departments of church work at Central. During the present month the Stake Presidency and Bishopric as well as the missionary force have been represented in the pulpit. The attendance is better at all meetings, that of the monthly sacrament being especially gratifying. The wisdom of the change of time of the sacrament from Sunday evening to

Change of time of the Sactionary Today demonstrated.

The Religio gave a watch party New Year's eve, admission to which a small charge was made, the purpose being to pay up an old indebtedness of the society which had been hanging for some time. The program was excellent, consist-ing of music mostly, both vocal and instrumental, and read-While the attendance was not very large, the receipts were about \$25. This auxiliary of the church seems to be in a fair way to do a great deal of good, and appears to be in better fair way to do a great deal of good, and appears to be in better condition than for some time. At the last business session, the following were selected as officers for the ensuing six months: S. S. Sandy president, Mrs. G. H. Hidy vice president, Miss Effie James secretary, Mrs. Anna B. Rea treasurer, Miss Maude Gunsolley pianist, and Miss Stella Bleil chorister. Besides the lessons, the program committee is provid-

the bounday school we believe is in better condition now than for a long time. The officers and teachers are all working hard for the advancement of the organization. The following the officers has officers the officers. working hard for the advancement of the organization. Ine following are the officers: Fred S. Anderson superintendent, F. P. Hitchcock assistant superintendent, Joseph M. Tanner secretary, George Hood 'treasurer. One of the attracting features of both Religio and Sunday school is our orchestra which is reindering fine service.

which is rendering the service.

The Men's Welfare League which meets the second and fourth Tuesday evenings of each month will give a musical program the evening of the 27th, the Independence orchestra furnishing the music. The admission will be tree, and the meeting open to all.

Jan. 19, 1914.

H. S.

#### LC3 ANGELES, CALIFORNIA.

It was deaded by anaimous vote of the branch to in-vice Evangelist McDowell to hold meetings for ten days be-ginning Jan. 7th and closing Jan. 18th Bro. McDowell spoke the first five days, and this week is alternating with Bro. V. M. Goodrich. Excellent interest is evident and quite good attendance, and a number of non-members are at the meetings. The preaching has been of a very high order, lucid, powerful presentations of the gospel and its adaptation to bumanity in a logical, convincing and persuasive manner. Much good will undoubtedly ensue.

A number are desirous for patriarchal bleessings but difficulty is had in finding a stenographer, probably Sr. Bessie Bemis of San Bernardino will solve the difficulty by coming

over in the near future.

over in the near tuture.

Bro. George H. Wixom was a visitor last Sunday attending the meetings at Long Beach with Pastor Goodrich and the writer, where he formally organized the Home Class Sunday-school into a regular local with a membership of about twenty-five and a full corps of officers: Supt., Sr. Mary C. Packard; assistant superintendent, Sr. Belle Griffin. secretary, Roy R. Phelps; treasurer, Anna Howell; o ganist, Stella Packar J, chorister Roy R. Phelps; librarian, Hazel Crouch; home department superintendent, Emma B. Crouch.

Bro. Ray T. Knowlton has been placed in charge of the mission at Hermosa Beach, and Bro. Peter Kaufman in charge of the mission recently organized at Montebello.

Bro. E. H. Lane recently arrived from Oregon with his wife are making their home in Pasadena. He received an injury to his spine from the rough sea on the voyage here, and failing to get benefit from medical treatment was adminis-tered to with immediate beneficial results.

Election at Santa Ana resulted in the choice of the following branch offirers: F. W. Burton president, J. W. Inman priest, H. S. Pankey teacher, J. W. Inman deacon, Geoage Dickey associate priest Olive M. Clapp clerk. Music committee Annie Burton, Floss Balchan, Olive Clapp, who selected Olive Clapp chorister and Mamie Burton organist.

At Garden Grove (Newport Branch) Bro. Nathaniel Carmichael was elected president, Stephen Penfold priest, H. C. Powell teacher, G. W. Clark deacon, Mary Carmichael clerk. Ethel Swall organist. Estella Swall chorister, and Estelle Swall library commissioner.

San Diego resulted in the re-election of the same officers. An extremely enjoyable session of the priesthood was held at the regular unesting Jan. 5th. The local ranks were swelled by the presence of Nathaniel Carmichael, F. W. Burton, H. C. Powell, J. W. Inman and Bro. Dickey from Garden Grove and Santa Ana. A paper was read giving quite a complete history of the School of the Prophets, eliciting some discussion. The good influence of the Holy Spirit was present and seemed to manifest the pleasure of the Father on the efforts to "study and learn." The subject for next meeting is an address by Bro. McDowell on the order of the patriarchs. All the priesthood in the district, resident and vising, are invited to attend these meetings.

Apropos of the marine disturbances which have been so

Apropos of the marine disturbances which have been so widely noted in the press lately and attributed to causes within the earth, an occurrence was noted at the baptisms at Long Beach last Sunday which evidenced a power that did not come from "within" the earth, and exerted a comforting influence on the little body of saints gathered at the ocean's edge. Although not perceived at the time by the actual participants in the ordinance it is vouched for by the pastor, Bro. V. M. Goodrich, and others whose testimony is not to be impeached, that as the elder and candidate approached the line of "breakers," seeking the proper depth for immersion, the breakers cased entirely, so that only beautiful smooth, gentle undulations were on the bosom of the deep until the bap tism was accomplished when the breakers resumed and the resultant waves followed the parties to the shore. The phenomenon was mentioned by the brethren, and more particular notice was taken when the second candidate (a little girl not quite eight years of age) was led out, and it is recorded in the pastor's diary that their hearts were thrilled to the point of exclamation, at the love of God when the very same action of the waves was witnessed, as a witness that God is the same of old, and his good pleasure at the obedience of the children of men.

The ocean never did look so beautifully peaceful and the pure clear sheen of the water purling up on the sands did seem like the entrance to a new and celestial world. To God be the thanks and praise.

R. T. Cooper

1700 Trinity St.

#### CHICAGO, FIRST BRANCH.

Jan. 11th.

Sunday dawned clear and bright, with Old Sol smiling grandly, which is a welcome experience as we have had only fog and gloom for several weeks.

We are glad to say however that such unwelcome conditions have been prevailing only in the elements and has had no part in the hearts, minds and spirits of the saints.

A very good attendance was enjoyed in preaching and Sunday school sessions, and we were given a very peaceful sermon in the morning by our able brrother F. F. Wipper on the "Signs of the Times." Original charts by Bro. Frank were submitted showing unquestionable, unmistakable evidence that it is time to "prepare the way of the Lord and

make ready for the Bridegroom."

The past week witnessed the usual semi-annual business meetings and elections which were carried on in grand harmony and no radical changes were needed.

At the evening preaching service we were favored-with a comprehensive discourse on "The Perfect law of Lib-erty," by Bro. F. G. Pitt which was immensely enjoyed by

The work here is moving forward and all show by word nd deed that they rejoice in the work of the Lord.

#### January 18.

January 18.

Blizzard and snow all day did not decrease the attendance very much and it is good to note the spirit of sacrifice and worship which is prevailing here.

We were given a good, wholesome, "action-inspiring" talk by our missionary, Bro. David Dowker, Sunday morning. Bro. David has not been with us in this capacity fer some time and all, as usual, enjoyed his effort.

At the evening preaching service Bro. John R. Grice of Flint, Mich., presented a splendid discourse on the gospel which came "in power and the Holy Ghost, and in much assurance."

We are glad to record a kind demonstration of God's mercy and power in behalf of the baby of Bro. and Sr. P. G. Fairbanks. The little one was very low, doctors having practically given up hope, but through administration and caracest supplication he has been restored.

We are cagerly looking forward to, and preparing for the conference which convenes here January 24th and 25th.

Arrangements are being completed to care for and make comfortable a great number of visitors, and we hope all that can possibly do so will take advantage of this opportunity to try our hospitality.

G. A. Worrell.

3408 Franklin Blvrd.

#### SAN FRANCISCO AND OAKLAND.

SAN FRANCISCO AND OARLAND.

In the city Bro. J. A. Anthony was the morning speaker and at night Bro. Kenneth Richmood made his first effort at preaching. The effort was very favorably spoken of.

On the last night of the old year at the church in the city just preceding the prayermeeting Bro. Virgil Hawley and Sr. Emma' Schultz were united in marriage. Bro. F. M. Sheehy did the official work that made them 'husband and wife.'' We congratulate with hopes of peace and europeas.

While on the wedding subject we will mention the wedding of Bro. Ben Parks, the bride's name we have not in mind—which occurred in the Oakland Church after the Sunday evening service. Elder R. Ferris read the ceremony that made them as one. The wedding was private.

The Oakland pulpit was filled Sunday by Bishop C. A.

Parkin in the morning and our branch teacher Bro, Archey Severy at night. The attendance was good and the services

A wave of affliction has struck us. Bro. I. W. Presley was taken violently ill on the evening of the 8th with intense pain in the stomach. He is recovering. Dr. Bush in work-g with acid in some way got it into his eyes. It was se-vere for a time but he too is recovering. Others are afflicted

also, but in it all our trust is in the Lord.

Bro. J. A. Saxe spent Sunday with the Irvington saints Bro. J. A. Saxe spent Suuday with the Irvington saints and reports a good meeting with some inquirers. The writer spent Sunday at Windsor and Santa Rosa having two interesting services at the former and one at the latter. We were welcomed at the genial home of Bro. and Sr. Luther Bell at Windsor and rested under the roof-tree of Bro. and Sr. Louis Cooper at Santa Rosa. The weather was cold but we were made comfortable by the warm iron and the little brown jug filled with hot water. These little thoughtful comforts mean a great deal to the missionary.

Bri. F M. Sheehy came up from Sacramento where he spent a week in church work. He will spend a few dayswith us.

with na.

I. M. Terry.

1202 14th St., Oakland Calif. Jan. 16.

#### ST. JOSEPH, MO., FIRST BRANCH.

On Sunday the eleventh, the Sunday school made a splendid record as follows. Of the twenty teachers, every one answered to the roll call, of the eighteen officers all but one responded, that one being out of the city.

The morning preaching hour was occupied by Bro. B. J. Scott, the evening address being by Bro. R. Winning. At three-thirty the Woman's Auxiliary met, and at five o'clock little Mary, daughter of Bro, and Sr. R. L. Henry was baptized by her grandfather Bro. Myers.

On Friday the ninth the Religio completed its election of officers as follows: Choriser. Nellie Halbert organist Educ

officers as follows: Chorister, Nellie Heikes; organist, Edna

The Religio prayermeeting on the sixteenth was a most inspiring one and all present were retreshed by the blessed influence of the Holy Spirit.

influence of the Holy Spirit.

At the eleven o'clock hour for worship Bro. H. B. Taddicken was the speaker, and in the evening our pastor delivered a fine sermon, following an exceptionally good prayer service. The district Sunday school and Religio convention met on the 1rth at Stewartsville, and quite a large number of our delegates attended. This was the date of the annual election of officers, and the business passed off harmoniously and with dispatch. Bro. Roy R. Fifer was selected president of Religio, Bro. John Havenga, vice president; Sr. Grace Worden, secretary.

den, secretary.

For the Sunday school Bro. S. H. Simmons, superintendent, Bro. Arch McCord assistant superintendent, Bro. R. L. Henry secretary.

Our branch today is mourning in sympathy with our

Bro. and Sr. G. W. Best over the natimely death of their only son George, who passed away Monday morning at four o'clock. The heartfelt sympathy of the entire membership in this city is with them in this severe trial. Truly the hand of affliction has pressed heavily upon them of late. We pray that God will enable them to bear up under this last and hardest of trials.

Patriarch Ammon White will begin a series of meetings at the Third-Branch next Wednesday to continue over Sur-

day.

Mrs. J. S. Lawton and little daughter departed for Bos-

Reporter. Teneraneraneraneral Caneraneranerane

# CORRESPONDENCE

G

Bluermermermermenth mermermermerm 2 Coborn Road, Bow, London, Eng., Dec. 27.

Editor Ensign:—I have not sent much to the Ensign since I came here, but notwithstanding I have been as busy since I came here, but notwithstanding I have been as busy as any man could, no idle moments have gone by me at any time, yet we caunot see very much for our labors. However, a few have been baptized and others are about ready. This is a large city and it takes much labor and money to reach many people, and without money and an untiring effort and men (elders), a man might as well be at the north pole; I believe that there is no place in this world where a man can go along a whole life time unobserved as in London it he har nothing of interest to present to the people, or without business. However,

I am in London about one half of my time; I have charge of the London Branch, and also the London District; besides my bishopric work which is no small work authough besides my bishoptic work which is no small work attituding the mission is small in membership, but they are scattered. I have found some very good and kind saints in England and Wales; as for Scotland, while it is the best country, we have but few or none there. I have not been in Scotland for a year and a half, and only twice since I came, and very short trips at that. I hope the time will soon come when the gospel will reach not only Scotland but avery part of the

There never was a time when the cry has been so loud for the gospel or a gospel of power as at the present, the press and pupits cry aloud for it. But when we try to present it to them, if they don't know who we are it is all right, sent it to them, if they don't know who we are it is all right, but as soon as they find out who we are they will throw the jowels in the mud. I often wonder what we are going to do under the present conditions; we are poor and have no way of protecting ourselves when the venomous religious bigot throw all kinds of falsehoods in the winds and scatters them in the streets against us, and it is almost impossible to watch everything in a city like this. There are hundreds of papers printed here daily, religious, and otherwise, I do not pretend to watch very many of them, yet I see some that like to give us a dig once in a while. I find it does us good to visit some of them once in a while, and also get in touch with the relieof them once in a while, and also get in touch with the religious tract societies.

London is a large place; just think of putting thirty Kansas Cities side by side, then they would not be as large as London; we could find room in London for every minister as London; we could find room in London for every minister the church has in the missionary field and otherwise, and then have room for as many more, and then some. Nearly every leading religious movement in the world, Pagan and Christian, is represented here, and of all we are the smallest, but the best and the greatest, because we have the greatest number to convert, therefore the greatest work of any of them. Just think of one lone missionary and then only putting in a greatly act of his time in a city of seven millions. ting in a small part of his time in a city of seven millions and a quarter; what can be expected? I must confess that I am not equal to a small part of the whole; yes, it would take an Moses, or an Elijah, or a Jonah, or all three of them, to be equal to the conditions that exist here, not that I believe that they are the worst people in the world, but there are so many of them and the place is so large. I am fully convinced that notwithst anding the many bindrances that London is the best place in this mission to make the most effective nawith the lease expense. More later.

Roderick May.

PACIFIC GROVE, Cal.

Editor Ensign:—It has been years since I have contrib-uted totyours columns and it may be that you will hope it will be years before I write again, as reading a blind man's will be years series? But as no one ever writes from Monterey I think it best to inform your readers that there is such a place, and one of the lovilest places on the coast, situated 125 miles south of San Francisco. It is certainly a delightful place to live, with the peaceful Pacific on one side and the pine forests on the other, the raise from the ocean being just enough to be desirable for building, firstclass was neing just enough to be desirable for building; iristolass water, and it is needless to say the weather is delighfully cool the year round, and little frost. Property is very cheap owing to the fact that there are no factories or anything to furnish, employment to working people. For that class I would not recommend it, but for those who have means and desire to livelon the coast it is I think, the best on the coast.

Therefare some twelve or fifteen saints here. Relielsewnere on a much lower base than corner lots. Religion is doing what I can for the cause, and have the use of a church

doing what I can for the cause, and have the use of a charled morning and evening as they have no preacher. This letter is not written with a view of influencing saints to leave Zion, for sometime we intend to leave here and go ourselves. With best wistes for the cause;

H. L. Holt.

PERYEAR, Tenn

Dear Ensign:—This is my first letter though I am almost asbanned to tell how old I am in the work, and have not done more than what I have. But we are told that an honest confession is good for the soul and I know it is true., I was baptized in 1874 by John H. Hasson. I was one among the first in this country to fight the battle and I certainly have

has the country to again the country and a creating have bad a task, a the road has been rough through lite but thanks be fo God, it is smooth at last. I can go to church close by.

When I came into the church I had to forsake father, brother and all'associates. I cannot tell all I have had to go through a through the Therejare some in Independence who know what I have had to do. But thank God, I have tried the Lord and found his good. I have had to do. But thank cod, I have tried the Lord and found him good. I have paid my tithes and found the Lord as good as his promise. Dear Saints, who have not observed, the law, wake up to your duty and don't put off that debt, because the Lord is good, and don't dun you.

that debt, because the Lord is good, and don't dun you. You certainly, will be blessed.

I am, fatrong in the faith and hope to ever be found doing, my duty. I have two children, one married daughter who has been in poor health for some time, I ask all who read this letter to pray for her. They both live with me and were rocked in the L. D. S. cradle. There is nothing that can separate them from the faith.

Usend three dollars for my two sirts and myself for

Issend three dollars for my two girls and myself for the church debt. I hope to be found ready and willing to do my duty. As ever your sister in Christ,

Roxie Stephens.

Norwood, Mo., Dec. 1.

Nowwoon, Mo., Dec. 1.

Dear Ensign:—As I have never written anything for your worthy pages: will write a rie: lines today. Bro. J. W. Dubose closed a low weeks' meeting last night at Stony Point School; Horine. The nights were dark and cloudy, and some min, yet we had large crowds out to hear. There was a good interest manifested at all the services; our brother was blessed with the Spirit of his calling. It would fill our huingry souls with praises to God when he would dig deep into

the Word of God and bring out the mysteries of the kingdom and present them to us. There was one baptized, and others are near the kingdom. Many outsiders said they never heard the gospel made so plain before. I think the work will build up here if not neglected. Asking an interest in your prayers, your sister in the faith.

Springerton, ill., Dec. 1.

Editor Ensign:—While sending in this subscription I would like to write a few lines as 1 haven't seen anything would like to write a lew lines as I haven't seen anything from this part of the country for a long time. The work is not progressing very much here. We don't have preaching very often. Once in a while a preacher drops off and preaches a few sermons for us and we are always glad to have them do do.

While Bro. F. L. Sawley was with us we had lots of the productions and service of the production of the pro

While Bro. F. L. Sawley was with us we had lots of good sermons and enjoyed listening to them. We all think of him often, knowing his affliction, and sympathize with him. If Bro. Sawley sees this he will remember Aunt Mag. I would like to 'add my testimony. I know this latter day work' is of God, as I have received many blessings. One great blessing is the knowledge of the true works of God, with a great many other blessings. I ask the prayers of all the saints in my trials and afflictions, that I may stand when the roll is called. the roll is called.

Yours in the faith, Maggie Smith.

LANCASTER, Wis., Dec 1.

Dear Ensign:—I feel a great desire to write you a few
s. I am so bappy to tell of the enjoyable time we saints

lines. had together on Thanksgiving Day at our house, long to be remembered by me. We had 2 o'clock and 7:30 o'clock serve ices by Brn. Burton and Spese, and music by Sr. Spese.

Sweet the time exceeding sweet, When the saints together meet,

The prayer meeting at R. S. Rounds' house the next Wednesday evening was enjoyed and I must say our two brethren gave us much food for thought;—may the good

Our next sacrament day will be at Father and Mother Our next sacrament day will be at Father and Mother Blackburns. They have been very poorly this tail but are now on the mend;—a place where God's saints always find a welcome. One of the F. M. sisters said to me, "I like to come to your church." "Well, I am glad you dog; I always go where I like it best," So I told F. M. brother when he asked me to join his ohurch: "Oh, no, I could never do that as I like mine so much better." They said to one sister, "I while we will be a support to the said to make the said to one sister, "I while we will be a support to the said to one sister, "I while we will be a support to the said to one sister, "I while we will be a support to the said to one sister, "I while we will be a support to the said to one sister, "I when support to the said to one sister, "I while we will be a support to the said to as I like mine so much better." They said to one sister, "I think we will soon have Sr. Rounds with us.' "Oh, no," she said, "for I heard her say st e had always lived a saint, and she streated to discovered. and she expected to die one.

Wishing the Editor and all the saints a happy new Hoping God will strengthen my eyes so I will be able to read both the Ensign and *Herald* for there is so much to be

> Your sister in the one faith, Isabell Rounds

> > PANA, Ill., Dec. 19.

Dear Ensign:-As I don't see anything in the paper from this part of the Lord's vindyard I write to let the saints this part of the Lord's vindyard 1 write to let the saints know of my whereabouts. Dear saints, I need your prayers as I have been in poor health for some time. I was out in, the southwest part of Missouri two weeks ago visiting my oldest childred there and found them all well. Came home two week ago and received a telegram from my daughter that her son was dying. He is my grandson, a nephew to my little children by the name of Kern.

I would like to know if Bro. and Sr. Dillee are living at Independence yet. I do not hear from my little and Carl

Independence, yet. I do not hear from my little son Carl there, and I will be glad for anyone to let me know. I have not been able to answer all your letters, so I will write to the Ensron to let you all know where I am. My name was Mrs. Kern. but is Combest now. Your true sister in the one faith, Mrs. M. F. Combest.

316 South State St.

JENNINGS, Okla., Dec. 26.

Dear Ensign:—As we just lately moved here from Wal nut, Kansas, leaving our Sabbath school also prayer meet nut, Kansas, leaving our Sabbath school also prayer meetings, we of course feel lonely, and sadly miss our brothers and sisters, and would like to learn if there are any saints near Jennings. Will some one please tell us if there are any saints near here. We would be glad if there should be any one of the saints stop and see us if they should happen through our town. If we remain here long will try to have through out town. It we tenian here long in the same one come here and hold meetings, and I hope to be among the saints with my family again and mingle our voices with theirs in this grandest of all gospel truth. Wishing all a happy new year, I remain your sister in the one faith,
Mrs. R. S. McCormick.

PURCELL, Mo., Dec. 28. Dear Ensign:—As I am sending the paper to an outsider ill write a few lines to your columns. I am 71 years old, Dear Ensign:—As I am sending the paper to an outsider I will write a few lines to your columns. I am 71 years old, but young in this gospel work. It will be twelve years the 9th day of January, 1914, since I obeyed the gospel, and I just want to say to all the readers that I am a living witness, to the truthfulness of this latter day work. And will say to all the saints to be faithful, and to outsiders, to seek after this great kingdom and its righteousness, for it is the kingdom of God.

Yours in faith. Mrs. L. J. Walter.

Forest, Ont., Dec. 29. Dear Ensign:—I do not want you to stop coming to our humble home as you are 'in only preacher we have, and if you stop coming we may hang our harp over a willow tree. There are two of us here and no branch for twenty miles, and there are no elders who come here, so we are alone, but so long as we get the Ensuren and Herald we can live spiritually with our trust in Go 1. We desire the prayers of the saints in our behalt that we may prove faithful to the end, and meet with all the saints. My prayer is that we will meet when the saints in our behalt we may prove faithful to the end, and where parting will be no more.

Hy Huston

OLATHE, Col., Dec. 26.

Dear Ensign:—We are very poor and in debt ourselves but we are going to try to pay our tithing and help the progress of the church work in every way we can.

My husband is an elder in the church and is branch president.

dent of the California Mesa Branch but we have had to move six miles from the branch now and it is difficult for us to attend all the meetings as we have to hire a livery rig to go out each time and that is no little expense in this country. My husband is a blacksmith by trade and owns a small

shop in a small town but there is lots of work comes in soop in a small town but there is lots of work comes in, but he is new and has to build up a trade here but I trust the Lord is able to provide for us and more and we will be able to pay our debts and help to pay the church debt and help in many ways. That is our desire and earnest prayer and I have faith in God that he will help each one of us if we put our whole trust in him.

Pray for us that we may live in such a way that God can Fray for us that we may nee in suon a way roat con can bless us and that we may be the means of doing much good and helping others who are poor and needy and the ministry with their families who are trying to tell the glad tidings to others, may we also be able to help them. We have been made to feel and know that the time was short and the great millenial day is near at hand, and that we must strive harder and be more diligent in prayer.

We are sure the Lord was pleased with our efforts and was with us, guiding and hading us, but we all have sacrifices to make.

We have been greatly blessed with the Spirit in our branch in dreams, visions, and prophecy and have been promised great blessings if faithful. Satan tried to get in arr. plit us asunder but I trust it is all past and that if we all live as we should the adversary will have no chance to

all live as we should the adversary will have no chance to come in among us.

I was baptized three years ago last October by Bro. Evert Reser at the Lowell Branch while staying with my sister and her busband (Mr. and Mrs. Dan Lewis.) I have never for one moment regretted the step taken, but rejoice to know I have had the opportunity to be a Latter Day Saint. I have been here in Colorado over two years and I was married since I came here, but am waiting anxiously for the time to

gather with all the saints in Zion.

1 often think of the kindness of the Joplin saints to us on our way out here as we spent a short time with them. May we all pray for each other and for the redemption of Zion is the earnest desire of

Your sister in gospel bonds, Mrs. Olive Hubbard.

DIXONVILLE, Ala., Dec. 26

Dear Ensign:- While renewing my subscription will ask admittance to your valuable columns as I enjoy reading the letters of others, maybe this will interest some. I dearly love the work of the Lord. It is a great pleasure to me and family to read of it and to talk about it and we are trying in weak way to serve him though we come short many

The reunion held here in October was grand, we had some fine preaching by a number of the missionaries, also had some fine prayermeetings. The music was good. We were greatly blessed with the good Spirit a goodly part of

time.
The Sunday school and Religio work is progressing nicely for all of these privileges we feel thankful. We feel thankful that we have had such worthy brethren as Elders F. M. Slover, I. M. Snith and Swen Swenson and C. J. Clark to

Slover, I. M. Smith and Swen Swenson and C. J. Clark to help in the work here and instruct the saints, for truly they need instruction and encouragment to press onward in this glorious work. True Latter Day Saints are a very busy people, and there is always something to do. So let us keep the camp fire blazing until the summons home be heard.

We feel it is a grand privilege to read the good sermons delivered in distant lands; to think we can sit in our homes and read the sermons from the best elders and get the good instructions and enjoy ine good Sprint while reading as well. We have so many things to be thankful tor. We desire the prayers of the saints that we may hold out faithful to the end, always letting our light shine so that others may see our good works, and that our heavenly Father may be glorified.

Will close lest I weary you, wishing the good Exstor

Will close lest I weary you, wishing the good Ensign and its many readers a happy and prosperous new year. Love to all the saints.

Your sister in the work we love so well. Laura Jernigan.

12; So. 7th St., Lexington, Mo., Jan. 2. Dear Ensign:—I thought I would write a few lines to let the saints know how we are getting along. On Dec. 26 there were three who went down into the waters of baptism. One was an old brother 73 years old and his son which had the promise of being called to the priest rood. Another was a sister that the Lord had healed when the doctors had given sister that the Lord was good to her and raised her up. The Spirit of the Lord is with us. He has brought some that had got off into bypaths, into the straight path, and they have repented and are blessed. The Lord is blessing his children. Some of the brethren are going over to Valley Camp and preaching. They are having good interest. Bro. Dishman the president of the branch and J. H. Howard seem to have

been led over there.

May God bless the saints more and more is my prayer. Your brother in Christ.

Fred Howell.

Earnestness is the devotion of all the faculties.

# SERMONS AND ARTICLES

SIGNS WHICH PREFIGURE THE COMING OF CHRIST,

BY ELDER W. A. SINCLAIR, M. D.

We will choose for a basis of our remarks this morning, a text found in Matthew 24:3. "And what shall be the sign of thy coming?"

This seems to have been a very important question in the days when Christ was here, and one which the disciples were anxious to have some definite knowledge upon; and so they came to him privately seeking the information that would quiet their own minds, and probably put them in a position to intelligently instruct others concerning this wonderful event.

You will notice that the question had to do with some future event subsequent to that which had taken place in Jerusalem, when Jesus came as an infant under natural, though extraordinary circumstances; these signs spoken of were yet to come.

St. Paul when speaking on this subject as is recorded in Acts 2:19,20, says of God: "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smeke; the sun shall be turned into darkness, and the moon into blood; before that great and notable day of the Lord come."

I do not think for a moment that Paul meant literally that the sun would be turned into darkness; and the moon into blood; but I do believe that these two great orbs would have that appearance; these and other signs in the heaven and earth, were all to be precursors or forerunners of the wonderful advent of the Christ. They were to precede his day. Just what some of these signs were to be we will try to discover as we proceed.

Daniel 12:4, opens the vision of our understanding somewhat as to the condition of the people in the latter days, their state of intelligence, and spirit of unrest: 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.'

It is needless to state that we are living in the age of the most superior enlightenment that this world has ever known, and it is absolutely unnecessary for anyone to enumerate the wonderful inventions and superabundance of evidence of man's advancement along temporal or physical lines, this is apparent on every hand; there is one notable statement however, in this quotation which I think means considerable in this line of evidence. "Many shall run to and fro." This may picture an unrest among the inhabitants, as we have sometimes heard it explained, but after a closer analysis of the subject, I believe it points more particularly to the means of transportation, and the ease by, or through which people can hastily go to and fro. and this is made more apparent when coupled with the statement found in Nahum 2:3,4:

"The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of HIS PREPARATION, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

This is no doubt a reference to the means of transportation that will supervene just prior to the coming of Christ, it is but a sign of his advent. Is it fulfilled in our day?

Again we read in Isaiah 29:17, after certain things should transpire relative to some book that should come forth: "Is it not yet a little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest."

Lebanon, which is the land of Palestine, was barren for a great many years, and according to this prophecy it was to again bloom in the richness of its productiveness, previous to the coming of Christ. This we find has been literally fulfilled Palestine is now producing all that can be cared for by the inhabitants who occupy her domain, who apply themselves to the labor of cultivating the soil. These thirgs are the present day evidences of the near approach of the Son of God.

Jesus when conversing with his disciples on that memorable occasion on the mount, warned them still further, are is recorded in Matthew 24:24: "For there shall arise fulse Christs, and false prophets, and sholl shew great signs and wonders; insomuch that, if it were possible they shall deceive the very elect."

I believe this verse means a great deal more than we are inclined to attribute to it. These false Christs and false prophets are not to come unsupported, but on the contrary, they are to counterfeit, or originate some of the very evidences which Christ said should mark the date of his coming. Will these signs be genuine? I think so! Just as the signs displayed by the magicians in Egypt, with serpents, blood, and frogs were genuine, if possible they are to deceive the very elect. They will undoubtedly be genuine in every particular, allowing the deceivers every possibility of deception.

Peter gives us to understand that these things are not to be the advent of a single day, but the subtle, incidious workings of master minds. He says, 2 Peter 2:1-3: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."

You will notice the peculiar trend of this prophecy of Peter, for it is a prophecy, and one which has had its complete fulfillment in our day. Pay close attention to our analysis of this prophecy and see if it does not fit to a nicety.

In the first place we notice the trend of these false teachers, they are privily to bring in damnable heresies, even denying the Lord that bought them. These teachers must of necessity have been at one time nembers of the church of Christ, they were bought, the efficacy of the atonement had reached them, and after this, they became false teachers, seeking self aggrandizement, catering in a private way to the lusts of the flesh, satisfying the cravings of a diseased mind, reprobate under ministerial garb. Have we such an instance? Let us see.

The :burch was set up in all of its spotless purity in the early days of its organization, it was like the net cast into the sea, it brought in both good and bad, and for a time even the bad were softened and subdued under the spiritual endowment; but like Lucifer, love of position carried them beyond the love of their Maker, and they connived to set themselves up as dictators, and under this role they even denied the Lord who bought them, and became sons of perdition.

Brigham Young was once a member of the church of Christ, the evidence shows that he privi-ly brought in damnable heresies into the faction which followed him, he turned them from the truth unto fables, and from the law of God to the worship of the devil. The following is taken from the Journal of Discourses, Vol. 1, page 51. "I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost."

Here we see is a complete denial of the Lord who bought him, the making of the Christ a common man yea, worse, for under this insinuation he would be the illegitimate offspring of an unvirtuous woman. Continuing Peter's prophecy: "And many shall follow their pernicious [very mischievous, hurtful, ruinous, destructive, noxious] ways; by REASON of whom the WAY OF TRUTH SHALL BE EVIL SPOKEN OF." Many shall follow, not all, and the way of truth, which they once proclaimed, the institution to which they once belonged shall be evil spoken of. Not necessarily that they are now members of the way of truth, that could not be, they departed from the way of truth, but their departure which is undifferentiated in its outward analysis by the world, causes the way of truth, their first or former church relationship to be evil spoken of.

Jeremiah also takes up the same theme, and possibly his prophecy is regarding the same individual, wherein he states: Jeremiah 17:5.6. "Thus saith the Lord; Cursed be the MAN that trusteth in man, [ADAM AS GOD] and maketh flesh his arm, and whose HEART DEPARTETH from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inbabit the parched places in the wilderness in a SALT LAND not inhabited."

Who fills this so completely as the man who said, 'Adam is our God, and the only god with whom we have to de." Who denied the immaculate conception, and makes the Christ nothing more than a common man, holding God himself up to ridicule? We said such was a son of perdition,

Peter says: "Their damnation slumbereth not." But this was to be one of the signs of the near approach of the coming of Christ.

Paul in writing to the Thessalonian saints, second book, second chapter, from the eighth to the twellth verses, has this to say concerning the time of Christ's second advent. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with deceivable-ness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

This is following out the same line of thought, that deception will be in the world because, people will not seek righteousness, but will be led about by the wiles of unholy teachers. They will not do as Jesus and Paul and Peter admonished them to do: "Take heed that no man deceive you." They will depend to a certain extent upon the supernatural exhibitions portrayed by their spiritual advisers, and it is here, that God will send them, or allow strong delugion to supersede intelligence and reason.

It is under this caption that we read in Revela-tion 13:11-16; "And Lybeheld another beast coming up out of the earth; and he had two horns like a ab, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should made an image to the beast, which had the wound of a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all. both small and great, rich and poor, free and bond. to receive a mark in their right hand, or in their

This as can be plainly seen, puts a discount on miraculous exhibitions, for the beast which is a great organization, will have power to such an extent, that he can make it appear that he can call down fire from the very heavens; he can cause inanimate things to live and command, While these are extraordinary issues, Paul in 2 Timothy 3:1-7 gives us to understand that other insidious evils much more damageable to us as individuals will be rampant in the latter days. "This know also, that in the last days PERILOUS times shall come. men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobendient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

Paul calls such characteristics PERILOUS TIMES in the sense that they are without God, and ripening for destruction which will come to all the disobedient.

We hear many teachers of the people solemnly declaring that the world is getting better, and that the millennium is now upon us. But Paul says in his letter to Timothy, second letter, third chapter, thirteenth verse: "But evil men and seducers shall wax worse, and worse, deceiving, and being deceived."

Another great sign which was to prefigure the coming of the Master is recorded in Zechariah 2:2-4. "Then said I, Whither goest thou? And he said unto me, To measure Jerusálem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

In this case we would have a young man receiving information concerning the rehabitation of Jerusalem, previous to their occupancy, and the towns were to be built without walls. The youngman's information must come from an angel. Has that sign come to pass?

Again in Zachariah 8.4,5 we read: "Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

Here we find that the angel said Jerusalem should be inhabited, and the Lord verifies the statement by declaring that it would be full of old men and women, and boys and girls; activity and age, as in former days. Has not this been more or less accomplished? This was all to precede the coming of Christ.

Again in Zechariah 14:1.3. After the city has been inhabited as we have just pictured, and peace and tranquility seemingly predominating, we read of a second calamity which is to overtake this ancient city. 'Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the, women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

This great war has to precede the coming of Christ, and it is at its termination that Jesus will come. This is the one great event which stands out clearly defined as the precursor of his advent.

Taking up another line of thought; previous to the last great battle at Jerusalem, we read of certain things relative to the dangers on the waters. In Doctrine and Covenants 61:3. "Behold, I, the Lord, in the beginning blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart."

And again in Doctrine and Covenants 61,1.

"Behold, there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters."

As a sign of the latter days these things were to become apparent. Has the water been troubled? Have disasters occurred to prove the wisdom of the statements as read? Is there safety on the waters at the present day?

Again we read in Doctrine and Covenants 108:7 of another important sign of Christ's coming. "And now verily saith the Lord, That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth; and this gospel shall be preached unto every nation, and kindred, and tongue, and

This angel seems to be the one in whose custody the everlasting gospel has been given, and when a dispensation appears favorable to its teachings, he transmits or confers the authority to some individuals to exercise its laws. There is one significant statement connected with this message which we wish to notice in passing, that is the thought, that although he has committed his message to man, he still retains the same message to reveal to other men at a later time.

We now come to one of the most important signs of the times, so far as we as a church are concerned, for it is specific and definite in its language, and sets a time wherein there is no room for controversy.

Doctrine and Covenants 83:1. "The word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, BEGINNING at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased."

This city of Zion is to be built beginning at the Temple Lot. Under this statement we look for a city of refuge for the saints to be built, and can

hope for its accomplishment when we see the temple being erected on the Temple Lot; and not until then; for that is to be the beginning of the city of

Has that been accomplished yet? No! And as Christ will not come until such a place is built, it is still future to our time.

Again, we read of another event which must prefigure the coming of Christ. Jeremiah 16:14,15. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the North, and from all lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers."

Where are the children of Israel? Does any one know definitely where they are located? Let us read another passage to connect with this one, and probably it will give us something for meditation.

Doctrine and Covenants 108:6, "And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living waters; and the parched ground shall no longer be a thirsty land, And they shall bring forth their rich treasures unto the children of Ephraim my servants."

Now while this does not state definitely where the children of Israel are, it gives a few leading thoughts on the subject. We find there are prophets among them, and these are true prophets who are in communication with the Lord. Are there any factions of Israelites on earth that we know of who have prophets? Are there any churches other than our own that believe in present day prophets? I don't know of any, Where are they then?

Let us look to our text again; They are beyond the ice and rocks, somewhere in the north countries. More than that, they are beyond the border land of the arctic coasts which are known to man, they are beyond the great deep necessitating the Lord interceding in their behalf, and casting up a hignway for them to travel through the great waters. Have they come into our zone of communication yet? No! Then this is still another accomplishment that must precede the coming of

The world at the present time is more or less, with the accent on the more, dominated by the beast power. The mark of the beast is very apparent, and almost every successful business enterprize, must cater to, and associate with this beast power. Daniel 7:26 tells of something that is going to happen to this power. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." And Revelation 19:20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into

a lake of fire burning with brimstone."
And Doctrine and Covenants 85:26, "And immediately there shall appear a great sign in heaven, and all people shall see it together, And another angel shall sound his trump, saying, That great church, the mother of abominations, that made all nations drink of the wine of wrath of her fornication, that persecuteth the saints of God, that shed their blood: she who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore she is ready to be burned."

This points out very strongly who the beast is and what shall become of her, which destruction is to take place just immediately before Christ shall appear. So that now we have two great events that take place synchronous with the coming of Christ. The last great battle at Jerusalem and the destruction of the beast power; which events do not take place until all the other signs have appeared, and angels have hearalded the tidings to mankind.

Then the saints will be caught up, and Jesus will come and take the reigns of government, and the millenial reign of evangelization will have begun. Shall we be participants in it? If we would, let us give heed to the admonition, to be up and doing, that when the Lord shall come he will find us watching. Let us remember our text. "And what shall be the sign of thy coming."

#### HAVE FAITH IN GOD.

"Be still and know that I am God." A quiet heart is a treasure more precious than rubies, a desirable thing amid the world of outward commotion, is to discover the secret of inward peace, to have a heart that can rest quiet from all fear of

eyil.

"Be still and know that I am God." This injunction to "be still," is not a command to fold ones arms and rest always, if it was then it would suit some people splendidly, they who like the resting part of life, and don't mind who takes the working part. But there is no real peace of concience, to any whose duty is neglected, who excuse themselves from their share in the difficult conflict of life; most assuredly not to the one who has had a testimony of Jesus, who can say "I know this is the gospel of the kingdom. I have heard the voice of Inspiration, therefore I do know whereof I speak and can testify to what I have seen." To such as have felt the quickening touch of divine power, duty is not a task, but brings peace and satisfaction.

There is comfort to that soul, who when crushed with life's perplexities, when the storms of life beat wildly, and the troubled waters roar and dash against his feeble bark, and is fearful for the ark of God, goes to the Creator and Father of all the earth in whose bands hangs the destiny of men, and earnestly pleads for faith and courage to endure, and to be able to stand before the enemy who comes before him like a roaring lion. Fierce and wild the battle sometimes rages, especially when the messengers whom God has sent to bear this 'a'ter day message to the world, dares to lift the gospel standard high and raise his voice in defense of the same principles that Christ our great Commander and Law Giver taught.

When his appointed ministry, like the apostles of old, cry repentance and baptism for the remission of sins, "Ye must be born of water and of the Spirit;" when they teach that this gospel of the kingdom must be preached for a witness before the end comes, when they preach that they must contend for the faith which was once delivered to the saints, the cry is soon raised "They are the Latter Day Saints, hoot them down, do away with them." The clergy are often the leading ones to cry out against the truths of heaven, and they little realize they are fulfilling Scripture, and like the unbelievers in former days, are rejecting the counsel of God against themselves, lest the people might hear and obey. How fittingly do these words apply to such, "In vain do ye call me Lord, Lord, and do not the things that I say,"

With all this clamor and opposition, many who set out as children of the kingdom, become depressed and discouraged because their efforts are often so fruitless, and results so disappointing. It is then they have to go to their God for courage and faith, and then the consoling word of comfort comes, as a ray of living light, "Be still and know that I am ...Do<sup>(')</sup> God. Fret not thyself because of evil doers, not worry but be faithful to your trust, and leave the rest with me." Faith in God is the great watch word. He that believeth, has a firm grip on the promises of God, knowing the rock upon which he stands is safe and sure, with such there is no need of disquietude, or forebodings. The worst calamity to a child of God is loss of faith.

A depressed saint can never win striking victories, the officers of ancient Israel in time of battle said, what man is there that is fearful and faint hearted, let him return to his home, lest his brothers heart melt as his heart." The great need of God's children is a revival of faith. Think-what great things have been accomplished by faith. With faith in his possession there is no need for despondency, for the battle is not his but God's, and if he be for us who is there that can prevail against us. Though storms may howl and clouds may gather, God will temper the winds and waves for the good of his children watching and controlling

all things for the bringing about of his purposes. Oh the blessedness of quiet confidence! what a comfort to the sad heart in the midst of sorrow. and grief oppressed. How different, when the sun of prosperity is shining, when the home circle is complete, and health is good and the pocket well lined, it is easy then to be calm and to believe that God doeth all things well. But when the bread winner, or the child of many hopes is stricken down, when disease undermines the health, when the hard knocks of misfortune come to the home, and make it almost impossible to keep even with the world, when sorrows hurry to us one after another as they came to Job, then is the test of our faith. Can we say as did Job: "Shall we receive good at the hands of God and not evil?"

It is in such a situation as this, that faith finds its greatest opportunity and produces the choicest fruit, we cannot estimate how much we owe to the painful things of life, life is not complete without the shadows as well as the sunshine and as the rain causes the fruit of earth to spring forth, so tears oftime bring forth the peaceable fruits of righteous-

When we look around and see the sin and degradation among God's creation, we remember that Jesus wept over the wickedness and unbelief of those he came to save, when they would not receive him, as also his servants had cause to mourn today when they consider the value of a human soul, and the message they bear is scoffed at, and treated as a light thing. But alas, the cup of their iniquity will ere long be full, their opportunities lost, the summer will be past, the harvest ended, and their souls not saved. So let us work whild it is yet day, before the night cometh when no one can work. With a prayer for the redemption of Zion and her children.

Your sister in gospél bonds, Sr. R. May.

2 Coborn Rd. Bow, London, England.



MRS. MADGE SIEGFRIED, EDITOR, 1417 W. Walnut St., Independence, Mo.

#### ADVISORY BOARD.

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SUPERINTENDENTS OF DEPARTMENTS.

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Ave., Wichita, Kansas.
Sowine and Aid Department, Mrs. M. B. Nicholson, Lamoni, Iowa
Young Woman's Dept., Mrs. J. A. Gardner, 767 S. Fuller Av., Indep.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave Independence, Mo. NOTICE.

#### PENNIES.

(One day noon; just home from school.)

"Mama, mama; I want a penny please. Please mama! Blanks have a snap-grab up to their store and I want a really gold watch. Charles got one. And oh, hurry mama—I—"

'But son; I haven't one bit of money in my pocket book, not even one penny. Any way, you ask papa. He'll be here in a minute."

(An hour later; father gone to his work.)

'Oh mama, I wish—I could have a pennee-ee!"

"Well did you ask papa about one?"

"Yes, 'n he said to come and ask yoo oo!" "And you knew about me without asking, didn't

you, brother?"

His smile was wan and hopeless: but it was there, and she knew that the storm had passed

But-

(Next day noon; just returned from school,)

"Oh, mama, I've just got to have a penny. Up to Blank's all the boys are getting the ni-icest things. And I want a whistle. All the boys 've got 'em."
"Who are all the boys?"

"Oh, Charles and Ralph 'n-'n-"

"Well son, I have no penny as you know. I know you haven't spent one for a long time, but I think it would be nicer to save it anyway. ever save any for the Children's Home?" Did vou

"No, but I pay my tithing and my Christmas offering-don't I?"

Yes, but you spend quite a few pennies too."
"Oh, but I want a whistle so bad!" he wailed as

he washed for dinner. (An hour later; father gone to his work again.)

'Oh, mamal papa gave me a pennyl Good—ee.' And the whistle soon was his.

She felt that she wished the other mothers would not be so lenient in allowing their children to spend their pennies so freely; tempting little ones less fortunate; and whose parents daily try to train their sympathies and instruct them in the teachings of the church, about temporal affairs, and who long for them to be unselfish.

(The third day morning.)

Mr.——stage in for a few minutes. The mother is, "Say John; what do you do when your boy asks, asks for pennies? How do you get him to save them?"

"Me—oh, he's too near the little store over in our end, to save pennies." (This in fun and the rest in disgust, and all in sarcasm; for John's son does

not spend all his pennies by any means.)
"And besides," continued he, "how can we constantly refuse him when all the neighborhood youngsters and his little playmates especially, have pennies to spend ever -ee day! Yes, sir!"

"Well we are having the same experience with our boy and his playmates. I have such a hard time sometimes, for son is strenuous and loves to try everything. I don't know what I'd do if he were not also reasonable; he often gives up easily."

Left to herself she bemoaned the ever increasing little penny fads; and longed for the time to come, when the mothers of the church should be united in their purpose concerning the penny craze which attacks all children; and also the matter of the child's allowance; remembering those who are struggling financially to make the best of ten or eleven dollars a week, or who have a little more money than this perhaps, but more family to go with it.

A child taught in its infancy and youth to have proper regard for pennies and for the unfortunate in body and spirit, will prove to be one of the wise virgins ready to meet the Master when he comes, an honor to the church,

It is not wise to hand out a fat Christmas offering for your penniless child, at the appointed time; and to see that he has a fat bank account from which comes his tithing regularly. It is right to not neglect teaching these principles to our babies, but what of

#### THE SPIRIT OF SACRIFICE.

Concerning the thought we will quote from a letter just received, which will no doubt be of service to many of us, because of its suggestions.

'I am writing you with the thought that you may be able to use my story as a help to mothers in teaching our children of the church along lines of sacrifice rather than self indulgence. I hope you will not feel that I am bragging of what my children have done.

Our three oldest children have had an allowance of ten cents per week for several years; the youngest child, five years, one cent a week, and the one next it, five cents a week.

From this, they who belong to the church pay tithing and all send Christmas offering. This last year the girls raised some chickens, and the next youngest, some ducks, which increased their earnings somewhat.

Some time before Christmas, the thirteen year old said to me, "Mama, I have been trying to think of something I wanted that I could do without, and I would send it for Christmas offering, too."

So I said. I had been thinking about what I could do, too. I thought the matter over and the thought came to me to do without our usual Christmas candy and nuts. So I asked her if she wanted to do that and told her if she wanted to, I would also. She was quite pleased with the idea and we told the rest. and they were anxious to do as we were doing. They hung up their stockings as usual because they said it would seem more like Christmas, (knowing

there would be no oranges, candy or nuts.) Each one received just one little remembrance in his stocking. I read over a letter the thirteen year old had written a little friend and read these words, "We had a most joyful Christmas!"

We calculated about what our treat would have cost, and sent the amount to the bishop along with the rest. I told them they did not have to do without; if any of them would rather have candy and nuts, I would get it for them, but they all rejoiced in the thought that they were helping.

They are personally acquainted with Bro, Gomer Griffiths, and have followed the articles about him and Bro. Miller very closely in the Ensign, and the next youngest said one day, "Maybe Bro. Griffiths will get some of our money.

Ever praying for the welfare of Zion, I am your sister."

#### FROM KIRTLAND DISTRICT.

By letter from Sr. W. C. George, one of our field vorkers, we learn of a special effort in behalf of the Children's Home which the Kirtland W. A. S. S. is making. The effort is in the form of souvenir stamps, over an inch in size, each way. At the top of these, is printed plainly, "Children's home," at the bottom, "Woman's Auxiliary," on the sides, Kirtland District and "Souvenir Stamp," as well as the price each, the number ten. On the body of the stamp is pictured a kneeling child.

A sample of their printed announcements accompanied the letter, from which we quote the following statements:

Put them on your correspondence.

2. Put them on your gifts.

3. Put them on your favorite books.

Every time you use one, you show your interest in protecting and caring for the children. Every ten stamps sold means a dollar directly applied to an urgent need. Every stamp you send out will carry a message for this work.

Get more from Sr. W. C. George, Kirtland, O. Don't use them on address side of letters or packages."

Sr. George says in her letter:
"We are sending some stamps to each local for them to sell: also anyone who wants, can sell whether in a local or not. We hope to get the dimes in this way, that would not be given otherwise. Bro. Earnest Webbe of Cleveland, Ohio, has done the work of these stamps; to him is the credit for the

The work of the Auxiliary is still moving, in some places quite slowly, yet we are not discouraged. This work which is required of the women of this latter day gospel is destined to do a greater work than we can understand now. Many of the mothers and daughters are awakening to the necessity of this work. I know that the Lork is pleased with this part of his work, because he has blessed me in my labors for it."

These reports are encouraging. Many-even the children are laboring for the Children's Home. We are promised news of some of these for the near future.

# MISCELLANEOUS

#### CONFERENCE NOTICES.

NODAWAY DISTRICT .- Conference will convene with the Bedison Branch in the union church, three and one half miles southeast of Bedison, on Saturday, February 7, at 10 a.m. This is the time to elect officers, and the resolutions and by laws suggested by Bro. J. W. Rushton will be considered. Send reports to secretary, please. The Sunday school association will hold a convention the day before,—Feb. 6, at 1:30 p. m. Election of officers and selection of delegates will

W. B. Torrance, Sec.

UTAH DISTRICT .- Annual conference will convene on Saturday and Sunday, February 7 and 8, at Salt Lake City Chapel, 336 South 4th East, at 10 a. m. Take cars to Maine and transfer over 3d or 4th South East. Elder Peter Anderson, missionary in charge, is expected to be in attendance. Branch clerks will please forward annual statistical reports and branch reports to the secretary. Ministerial reports may also be forwarded that everything be in readiness for the business session. Branch clerks will also torward delegate credentials to secretary at 462 24th St., Ogden, Utab. All saints and triends are cordially invited.

G. J. S. Abels, Sec.

SOUTHWEST OREGON DISTRICT.—Semi-annual conference will convene at Myrtle Point, Feb. 14th. Besides routine business district officers will be elected for ensuing year; also delegates to the general conference.

F. J. Chatburn, Pres.

#### CONVENTION NOTICES.

NORTHEAST KANSAS .- Sunday school and Religio con-NORTHEAST KANSAS,—Sunday School and Robert Conventions, will convene at Topeka, Kans., Feb. 6. Matters of business to come before the conventions will be election of officers and delegates to general convention

Mrs. Martha Cool. Sec.

NAUVOO DISTRICT:-Sunday school convention will meet at Burlington, Ia., Feb. 6 at 10 a. m. Prayer service from 9:30 to 10 a.m.

Mrs. John Laubscher, Sec.

1336 Garnet St., Burlington, Ia.

UTAH DISTRICT.—Sunday school convention will convene at 336 South Fourto East St. Salt Lake City, Friday, February, 6th at 10 o'cl.cck a.m. Reports and credentials should be in the bands of Miss Pearl Wardle, Midvale, Utab, prior to that date. This is the annual convention at which we elect officers and delegates to the general convention. Let us have a good attendance.

J. E. Vanderwood, Asst. Supt.

NORTHERN WISCONSIN DISTRICT.-Sunday school and Religio convention will be held in connection with conference which convenes at Appleton, Wisconsin, Feb. 7 and 8. The afternoon and evening of the 7th being set apart for this afternoon and evening of the 7th being set apart for this purpose. All those contemplating attending will please notify Edward W. Neison. Carver St., so that provision may be made for all, Our number is not large but all who come will be kindly cared for by saints and triends. As this is our first Religio convention we desire a good attendance. Let us respond to the call.

Mildred Zerbel, Sec. Religio.

#### QUORUM NOTICES.

NORTHERN ILLINOIS.—Querum of elders will meet during the Northeastern, Illinois, District conference, January 24, 25, at 4416 Gladys Ave., Chicago, Ill.

Second Seventy.—Please send to the undersigned at Holden, Mo., Box 144, the address to which you wish blank report mailed. Also send any change that has been made in report mailed. Also permanent address.

H. E. Moler.

#### NOTICE OF APPOINTMENT.

To all whom it may concern:— Bro. W. R. Steele of Independence, Mo., has generously Bro. W. R. Steele of Independence, Mo., has generously offered his services for missionary purpose for the rest of the conference year, this is to notify the Southern Missouri District particularly, that Bro. Steele is hereby appointed to labor in that part of the field and we take pleasure in commending our brother to you for your support and sympathy. In this the Presidency also agrees.

J. W. Rushton,

President of Mission No. 2

President of Mission No. 2. Frederick M. Smith, Secretary First Presidency;

#### NOTICE OF TRANSFER.

To all whom it may concern:

Bro. Lee Quick has been transferred from the Spring
River District, to the Clinton District, Mapleton objective point. This transfer will hold good for the rest of the current conference year.

In this the presidency also agrees.

John W. Rushton, President of Mission No. 2. Frederick M. Smith, Secretary First Presidency.

#### NOTICE OF RELEASE.

To whom it may concern:—

Bro. J. F. Cunningham of Thayer. Mo., has requested release from missionary appointment owing to the losses sus tained by the severe drouth which has affected that part of the country. His request has been granted and the brother is honorably released from his conference appointment.

John W. Rushton.

Frederick M. Smith,

Secretary First Presidency.

#### CONVENTION MINUTES.

MONTANA:—Sunday school convention met in Deer Lodge Dec. 5, 1913, with G. W. Thorburn presiding. Reports read and approved. Bill of Home Class Dept. of \$1.52 and dist. and approved. Bill of Home Class Dept. of \$1.52 and dist. sec's. for \$9.41-ordered paid. Delegates to general convenient choices. Motion carried that the school collections on the first Sunday in every other month beginning with Jan. go to the district association fund. Adjourned to meet the day previous and at the same place as the next district con-

Wm. J. Murry, Sec.

NORTH DAKOTA.—Religio convention was called to order by Pres. Jas. C. Page. Verbal report of president was made. by Fres. Jas. C. Fage. Verbal report of president was induced to Reports of secretary and treasurer were read. Delegates elected to general convention: Thomas Leich, J. E. Wildermuth, J. M. Higgins. The home department superintendent reported. Adjourned subject to call of president.

Bertha E. Graham, Sec.

#### CHURCH SECRETARY.

Delegate Credentials To General Conference.

Delegate credential blanks, provided for by action of General Conference, have been sent to presidents or secreta-ries of the various stakes, districts, or branches not in dis-tricts. Such officers are requested to forward credentials of delegates appointed to represent their organizations at the General Conference of 1914, to the Church Secretary, as soon as possible, that the report of the committee on credentials may be made up and PRINTED BEFORE THE OPENING OF LHE INAY DE INAGE UP AND PRINTED DEFORE THE OTENNIO OF LIE CONPERBURG, as required by conference action. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appoint d, immediately after appointment. All credentials should be in hand as early in the month of March as possible.

One certificate for each delegation, with number of One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of body appointing, with name of such organization, and place and date of conference or business meeting, is sufficient; separate, individual credentials to delegates are not necessary. Please insert "Total membership" In ALL CASES; also report if delegates are authorized to cast majority and minority vote.

Any failing to receive blanks will be supplied on application to the understorad

Any fatling to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and "restrictions
of delegate voting" provide as follows:
"Each district shall be entitled to one delegate to every
one hundred members of said district, and one vote in conference for each delegate to which they may be entitled. Scattered members in districts, including those carrolled as
members of other districts, including those carrolled as
members of other districts, may be included in the enrollment of membership.

The deligates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delicrates, unless otherwise instructed by their district conference.

district conference.
"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representa tive in the same conference, more than twenty votes.
"Each regularly organized branch of the church not in-cluded in as organized district, shall be entitled to one dele gate, who shall have the same privilege as delegates of dis-ricts. But when the membership of such branch exceeds one hundred it shall be entitled to one delegate for each one hundred members.

Take notice, that fractions of one hundred, except in cases where branches not in districts number less than one hundred, are not to be unumerated in the appointment of

For further information concerning representation, choice, and instruction of delegates, etc., see Rules of Order, chapter 17.

It should be remembered that the General Conference of 1913 amended the Rules of Representation to provide that the basis of representation shall be one delegate for every one

hundred members. R. S. Salyards, Church Secretary,

Lamoni, Iowa, Jan. 15, 1914.

#### FINANCIAL REPORT OF ELDERS FOR YEAR 1913.

Following is list of ministry whose reparts have been re-

Following is list of ministry whose reparts have been received by Presiding Bishop's Office to date, January 16, 1914.

Augus. A D; Allen, Arthur; Anderson, Wm.; Anderson, Peter; Arber, Joseph; Ayl or, William.

Barrett, [ B; Baker, J H; Baker, J M; Bailey, J W A; Baldwin, Richard; Becker, J A; Bishop, J E; Bozarth, C E; Booker, N L; Booker, A Lima; Bond, M H; Brown, Samuel; Brackenbury, F S; Brooner, W A; Braun, H V! Brouson, J A; Burt, Earnesi N! Burt, George E; Burt, George W; Butterworth, Charles E; Burr, C H; Bullard, R; Burdick, Leon G; Burr, A F; Bootnen, W B Burr, A E; Bootman, W P.
Cady, Charles J; Chase, A M; Case, Hubert; Campbell,

Duccan; Chatburn, T W; Chambers, D R; Christensen, A H; Christy, Ward L; Chrestensen, W W; Chatburn, F J; Chrestensen, J C; Closson, A V, Condit, S D; Cousins, Charles; Crabb, J C; Craig, Paul; Crumley, C E; Curtis, J F; Curtis, J D; Cunningham, J F;

J D; cumningnam, J r;
Davis, E A; Davison, H J; Davis, Wm.; Davis, James;
Davis, J Arthur; Davis, J T; Davis, John; Davis, R D;
Deuel, C W; Derry, Charles; Dickson, S E; Dowker, J E;
Dowker, David E; Dowker, Wm.; Doty, B H; Dutton, Jasper

Dowker, David E; Dowker, Win.; Dotty, B H; Dutton, Jasper O; Duboss, J W.
Evans, R C; Ebeling, F J; Edwards, George; Elvin, R M; Ely, John; Ellis, W D; Ellis, Clyde F; Ellis, A R, Erwin, E A; Etzenhouser, R.

Farr, F B; Fetting, Otto; Fike, Lyman; Fitzwater, T E; Flint, B C; Flinn, P A; Foss, S O; Foss, J C; Fields, S H;

Grimes. J F; Garrett, W H; Gamet, Levi; Gillen, J A; Grimes, J. F., Garrett, W. H.; Gamet, Levi, Ginen, J. A.; Goodrich, V. M.; Goodman, J. C.; Goodenough, E. J.; Gowell, M. F.; Gratz, August; Greenwood, W. H.; Grice, J. R.; Gregory, Fred; Grice, Wm.; Griffiths, G. T.

Fred; Grice, Wm.; Griffiths, G T.
Harrington, G E; Hardin, J M; Hanson, Paul M; Harp,
John; Haden, W E; Hawn, O J; Halb, Jacob; Henson, E L;
Hidy, W C; Higdon, Amos T; Hills, L E; Holmes, J; Holloway. L C; Houghton, L; Hugbes, J E; Hunt, C J; Hull, E B.

way. L. C.; Holganton, L.; Hugnes, J.E.; Hunt, C. J.; Hull, E. B.
Jenkins, George; Johnson, Oscart, Jordon, T. J.; Jenbuk, C.C.
Kapnick, W.R.; Keck. F. C.; Kelley, James E.; Kelley, T.
C.; Kelley, W. H.; Kunisley, Alvin;
Koehler, J. A.; Kuykendall, G. R.
Lambert, J. R.; Lambkin, S. B.; Layland, A. J.; Leitch,
Thomas; Lewis, William; Lentell, J. R.; Longhurst, R. C.; Long,

McConley, M A; McDowell, W A; McFadden, L M;

McConley, M A; McDowell, W A; McFadden, L M; McKiernau, James; McKim, B L; McKnight, J W.
Maegregor, Daulej; Maun, R O; Maloney, R M; Maonering, W H; Martin, A C; Metcalf, I W; Miller, A G; Miller,
O R; Mills, A H; Mintun, J F; Moler, H E; Moler, James;
Moore, A J; Moore, L C; Morgan, E B; Moser, Fred, Jr.

Moore, A J; Moore, L C; Morgan, E B; Moser, Pred, Jr.
Newton, Wm., Nolan, C A; Nunley, J M.
Okerlind, Oscar; Osler, Wm.
Page, J C; Parker, J L; Parkin, C A; Paxton, J W; Peak,
W E; Pendleton, Sanuel T; Petre, J F; Phillips, A B; Pickering, W P; Pierce, H N; Pitt, F G; Premo, Parley; Prettyman, C W; Pritchett, F O; Pycock, J.

man, C. W.; Pritchett, F. O.; Pycock, J.

Quick, Lee.
Rannie, E.; Reese, Thomas; Reiste, S. M.; Reynolds, W. E.;
Renfroe, B. F.; Riley, J. T.; Robertson, E. F.; Roberts, I. N.;
Roberts, J. A.; Robley, G. W.; Roth, J. S.; Rusbfelt, H. L.; Rusbton, J. W.; Russell, F. A.; Russell, R. C.

Sade, O. E.; Salyards, R. S.; Scott, B. J.; Scott, C.; Scott, S.

W. L.; E.J.f., R. O.; Self, W. M.; Shakespehre, W. E.; Shields,
John; Shippy, G. M.; Shirk, O. D.; Shower, J. D.; Shupe, W. S.;
Siegfried, M. H.; Silvers, A. C.; Simmon, S. W.; Slover, F. M.;
Sly, Roy F.; Smart, W. H.; Smith, F. A.; Smith, Hale W.;
Smith, Hennan C.; Smith, H. O.; Smith, I. M.; Smith, J. M.;
Smith, John; Smith, J. W.; Smith, S. S.; Smith, W. A.; Smith,
W. R.; Snow, C. L.; Sparling, Henry; Sparling, Wm.; Sp.: Smith, John; Smith, J. W; Smith, S. S; Smith, W. A; Smith, W. R; Snow, C. L; Sparling, Henry; Sparling, Wm.; St.-John, G. T; Stead, J. D; Stebbins, H. A; Stone, A. E; Strand, T. O; Stubbart, J. M; Sutton, J. R; Swenson, Swen.
Tanner, J. A; Thomas, O. B; Thomas, T. U; Thorborn, G. W; Tomlinson, G. C; Tomlinson, S. W; Tucker, D. E; Turner, W. E; Turpen, M. M; Twombly, Samuel.

Vanderwood, I D;

wagener, J S; Walters, R. T; Weaver, R D; White, Ammon; White, I N; Whiteaker, A L; Whiting, Birch: Wight, I W; Wildermuth, E M; Wildermuth, J E; Wildermuth J B; Wildermuth J K; Wildermuth J

Yates, I. E. Jan. 16, 1914.

#### BOOK REVIEW.

The study of sociology in America cannot be complete without including a study of the subject of immigration in its effects upon the social status. The student will find of ineffects upon the social status. The student will find of invaluable aid in his study of this subject a recent book entitled: "The Innuigration Problem," by Jeremiah W. Jeuks, Ph. D., LL. D., and W. Jett Lauk. (Funk and Wagnalls, New York. 551 pages, Octavo Cloth. Price \$1.75, Net. By Mail \$1.90. Third edition, revised and enlarged.)

This work contains the gist of the matter collected by the United States Immigration Commission, including forty-two

volumes, with which comission the authors were associated.

and covers every phase of the subject from a discussion of the conditions in the countries from which the immigrants come to the absorption of the alien into the American social lite in the second generation. The discussion follows the immigrant the second generation. The discussion follows the immigrant into every part of the country where he goes, and into his industrial, social, and home life, as well as into his religious, and educational life, and his effect upon the various communities and the nation at large. The advantages and the disadvantages of the influx of foreigners into the country are pointed out, and a series of remeissearce suggested for apparent evils while yet leaving the reader free to form his own combusions.

A number of appendices are included showing the recent A number of appendices are included showing the recent congressional action, with many statistics arranged in tables for convenient reference. A pocket in the back cover also contains a large colored chart showing at a glance the num-ber of immigrants of the various nationalities annually dur-ing the past ninety three years.

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DIED.

MCNAMERA.—Dorothy the three year old daughter of o. and Sr. Thomas McNamara, of 763 Baker St., Flint, Mich., died Dec. 1 1913 of pueumonia. Besides her parents she leave four sisters and seven brothers. She was the grandchild of Squire Tarble. Funeral services held in the L. D. S. Church in charge of Elder William Collins.

ANGEROTH.- Theodore Oliver, son of Mr. and Mrs. G. M. Angeroth.— Inequote Oliver, son of Mr. and Mrs. G.
M. Angeroth, died January 5, 1914 at the age of one year
16 days, at its home near Council Bluffs lowa. Parents and
other relatives feel keenly their loss but comfort is found in
the statement "Of such is the kingdom of heaven. Interment in the Hazel Dall Cemetery. Services conducted by
J. A. Hansen assisted by Peter T. Anderson.

Scott,—Bro. Jepitha Scott, was born in New Brunswick, Nova Scotia, Sep. I. 1835, and departed this life at the Inde-pendence Saultarium, Jan. 5th, aged 78 years, 4 months and 4 days. The records are inaccessible, but it is thought he was baptized by Elder Joseph Burton in California. baptized by Elder Joseph Burton in California. He sailed in the gospel boat, Evanelia, with Bro. and Sr. Burton, and Bro. and Sr. Hubert Case across the Pacific Ocean on their mission to the Society Islands. He was an industrious, taithful servant of the Master, living consistently, and having the esteem of all who knew him. His demise resulted from a fall on the ice a few days before. He leaves a wife, and so far as we can learn, one son, in Calitornia. He has entered into the rest prepared for the people of God. Funeral service conducted at stone Church by Elder W. H. Garrett, sermon by Elder M. H. Bond.

CRAWFORD. -Harry Crawford, brother of Sr. B. C. Loar, of Indep, died at Joplip, Mo., January 12th 1914, at the age of 40 years, leaving wife and two children. The remains were sent to Granby, Mo., his former home for burial.

Annie E. Haden died at Tiffney Springs, Mo., HADEN.—Annie E. Haden died at Tiffney Springs, Mo., January I, 1914. She was born at Baltimore, Md., Dec. 2, 1839, her maiden name being Harris. She was married to Bro. E. Haden on Beaver Island, Mich. January 7, 1856 of which union were born five sons and four daughters, two sons and daughter having passed on to the other shore. She obeyed the gospel in 1862 at Suamica, Wis. She loved to visit the sick and others in distress and do all she could to relieve th m. Her husband remains to mouro with others. Services at Christian Church, sermon by Elder, H. B. Sterrett.

OLSON:—Sr. Sophia Danielson, was bord lune 17, 1841. in Norway. With her parents migrafed, to America in 1847, settling in Laselle Co., Ill. where she was married to Soren Olson December 21, 1857. Of this union were born eight children, five of whom survive. In 1865 the family located on a farm near Kenpton, Livington Co. Ill., and ten years ago toKempton where she disJ Duenber 24, 1913, agel 72 years, six months and thirteen days. Funeral sermon in chargeof Rev. Mescham, sermon by Elder F. M. Cooper, Sr. Olson was a devout and faithful member of the Reorgan ized Church, having been baptized at Mission, Ill., in 1866.

CHORAR.-Richard Chobar was born March 5, 1833, CHOBAR.—RICHARY CHOBAR was born March 5, 1835, Married Miss Jennie Patterson Jauuary 31, 1859. To them were born ten children, seven of whom survive. With his wife deceased united with the Latter Day Santist Church June 11, 1895. Died near Richie, Kankakee Co., Ill. Dec. 6, 1913, Funeral was held at the home and sermon was by Elder F. M. Cooper in the presence of neighbors and friends. Bro, Chobar and his faithful wife lived together 54 years. The aged wife and mother will follow her faithful companion to the promised rest. The good brother was humble, kind of heart, and loved by all who knew him.

heart, and loved by all who knew him.

ALDERMAN.—Charlotte Marshall was born at Orself,
England, April 28, 1858. Came to America at the age of 15
years. Was united in marriage with Franklin W. Alderman
Sept. 20, 1879. To this marriage were born eight children
and all are living. Died at her bome, Belvidere, Ill., Nov.
8, 1913. Funeral at the home was in charge of Elder J. T.,
Brunson. Sermon by Elder F. M. Cooper. Mrs. Alderman
presided over a most excellent family of children whose love
for parents and home was expressed in many ways. A faithful and devoted husband survives her. Deceased was of a
loving disposition and none knew her only to love her. Her
departure is keenly fell by all. departure is keenly felt by all.

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VOL. 25

#### INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 29, 1914

NO. 5

#### ZION'S ENSIGN

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CHARLESIFRY, EDITOR
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#### WELL DOING.

A.man from barefoot boy has grown, So rich rewards from kindness sho Bring blessings in the times of need, For every helping, kindly deed And good things done in days gone past, Like chickens, all come home at last.

Aye, good things, also works of ill Come back our efforts oft to kill. The seed we sow is the fruit we reap, So let us constant virgil keep, That we may do the Master's work Be ever ready, never shirk; So when the race of life is run, We bear the verdict, " 'Tis well done -Wylder H. Walters.

#### WORKERS TOGETHER WITH GOD.

Men's greatest achievements in the material realm have been accomplished not by the bare arm of flesh, but by the intelligent use of the natural agencies which he has brought under control. The multiplied and wonderful mechanical appliances operated by the forces drawn from the natural elements such as oil and coal, or from the winds and waters, do far more and effectual work under the direction of man's intelligent hand than mere physical strength could do alone.

The more highly developed and complicated the instruments of man's aceievements, the more perfect and extensive do those achievements become. Modern railroads, in places cut through mountains of stone, in others carried over great valleys and rivers by great bridges, with the powerful locomotives and steel cars which "run like the lightnings," could never have been built had not man brought to his help the forces of nature-fire, water, steam, electricity, etc., with all the mechanical instruments of his own invention. So with all the wonderful developments of the age.

Should it be thought strange that God in fulfil!ing his purposes in the world should follow the same principle that man has found so effectual in his work, and use the forces and instruments which were appropriately adapted to their accomplishment? In his work among mankind God has seen fit to use in the accomplishment of his highest purposes men who were found to be suitable instruments. Jesus Christ, as his Only Begotten Son. was sent as his representative, and through him God operated to reveal himself, his character and purpose, to the world, and to set in operation other forces by which his purpose might be achieved.

In bringing about the great result of destroying "the works of the devil," and bringing mankind to "eternal life." God has chosen to work through his Son, as well as other individuals among men, cooperating with them. As men select the means most available and best adapted for their purposes in carrying out their work, so God chooses from among the available individuals those best suited to the particular work that he has to do. But while some are called to bear the leading responsibility in his work, the Lord has said that "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the rose of business and of work labor together with God for the accomplishment of the work entrusted to all." Thus all may assist in the work of God.

Man's availability and capacity for service for God is in proportion to his ability to understand God, and his consonance with the divine character. Christ was the Father's most perfect instrument because the unity between them was complete,— "the Father in me, and I in him." By obedience men partake of the divine nature and God works in them, as Paul wrote to the saints at Philippi: "For it is God which worketh in you both to will and to do of his own good pleasure," and as Jesus said:
"If a man love me he will keep my words: and my Father will love him, and we will come unto him, and we will make our abode with him." For the Lord to work in a man to will and to do of his own good pleasure, the man must be willing and in condition to co-operate with God.

From these thoughts it may be concluded that if God is not destroying sin today more than to a very limited extent, it is because men are not willing or capable of co-operating with him in his work. Who would doubt that it is God's will that the sin of drunkenness should be removed from among men? yet none would require the Lord to come in vengeance and destroy that which he has given man power of himself to put away. In this he worketh through men, and the men who in honor and wisdom engage in the work of suppression of this sin, and other similar evils, are co-operating with God in destroying the works of the devil.

The Lord would abolish poverty, but it would be inconsistent to expect the Lord to miraculously provide for the poor, for were he to do so they would soon be again in need, and those of avaricious tendencies would be enriched thereby. But he has already provided abundantly for the needs of all, and were his law covering social and economic needs carried out by man, there would be no poor, and no fear of poverty. Go | can consistently work no faster in the elimination of poverty than man is willing to co-operate with him in its accomplishment.

So it is in all the work of God among men. Men are his instruments, and the more perfect instruments the more perfect will be the work, and the more perfect instruments there are the sooner will the work be accomplished. So the great work of God is largely dependent upon men. The most skillful workman cannot do the best work with poor tools, and his first purpose would be to put the tools in proper condition for the work. So God cannot accomplish his highest purposes among men so long as those whom he calls to his work are inferior instruments in his hands, and his first purpose will be to bring his instruments to the proper strndard of efficiency.

God desires that all men should know him, but those who are the first to receive that knowledge must be dispensers of it to the world. would help the widows, and orphans, and the helpless, but others more blessed are his proper instruments in doing it; he would raise up the sick and afflicted, but he needs the skilled physician and nurse and others to co-operate with him in that work-not that he is unable of himself to heal the sick, but his healing power operates according to faith and other conditions in men and ofttimes this faith is lacking.

In every department of life God works through men for the uplifting of all men, and the man who takes of the things of God's creation whether of knowledge or of material possessions, and reserves them for selfish purposes alone, is failing to co-operate with God and is losing life's most valuable opportunities. The appeals of selfishness are so strong, and necessities of the unfortunate brotherhood so dimly seen, that humanity the world over is suffering for the very things which others have in their power to give. When a great disaster occurs and large numbers are left destitute, the terror of it breaks through men's hardened natures and touches their sympathies, and they give liberally of their means to help the distressed, but too often the destitute widow and orphans in the next street made so by long sickness and death in the family cry in vain for relief.

The man whose soul is in attune with God, will, when he sees his brother in distress, be touched with the divine love and pity, he feels the impulse of the merciful God moving upon him to relieve

that distress,-God working in him to will and to do his good pleasure, and he works together with God. Such was the Samaritan who gave help to the Jew smitten by robbers, and such is the man who out of a true love for his fellowmen in need imparts of his possessions for their relief; and such also is the man who not having worldly possessions to give, consecrates his life to the uplifting of his fellowmen and the accomplishment of God's purposes,

Those of the church are chosen of God to be his instruments of righteousness and enlightenment to to the world, but to be effectual instruments they must be themselves righteous and full of light. God God must shine in them and through them. Christ sought not his own will, but the will of the Father, so must the children ever seek to fulfill God's will, thus truly co-operating with him in all things.

#### ON DEBATES.

"Some men seem to think that 'mud-slinging' and buse constitute the main elements of a successful debater, while, in fact, such tactics disgust soberminded people and bring religious discussion into disfavor. A religious discussion, properly conducted, in which a contention between truth and error prevails, is one of the most propitious times to reach the people with the gospel who otherwise would never hear it. Those who oppose any and all religious discussions unwittingly oppose Christ and the apostles. Much of the Master's time was devoted to such discussions with the lews, and the Acts of the Apostles is filled with the same thing. Nothing but a sickly sentimentalism leads one to oppose a gentlemanly, fair, and honest investigation of religious subjects by men who are seeking gospel truth and not personal victory. The writer is fully conscious of the fact that many who engage in such discussions work injury to the cause of Christ, but they are so egotistical and head-strong that kindly and brotherly suggestions are treated with contempt. Such men imagine that they are wiser than all the sages of all the ages, while in truth their self-esteem has blinded their minds to their own ignorance."

This wholesome statement is taken from an article by F. W. Smith, in the Gospel Advocate, (Christian), and it gives us reason to believe that light is at last breaking in upon the minds of some of our Disciple friends. The elders of the Reorganized Church who have had to meet so many of the class of opponents decried against in the above clipping will welcome the attitude which the brother takes upon the subject of debates, and will ever hold themselves ready to enter into a "gentlemanly, fair, and honest investigation of , religious subjects," with "men who are seeking gospel truth and not personal victory."

The Ward County Independent published at Minot, North Dakota, contains a faverable report of the saints' conference held there on January 10th and 11th, with statement of our faith by Bro. I. C. Page.

Without earnestness no man is ever great, or does really He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it depth of shadow.

#### HELPING OTHERS.

"Yer heart is niver so full of its own worries that ye can't care a little for thim of other people," said Mrs. Shea over her washtub. "If ye crowd some of your own out, sure 'tan't no great loss. Any way, it ain't empty-handed folks that's hilpin' others, if ye take notice, it's thim with loads of their own." Then she went on washing for her sick neighbor. -Christian Register.

A teacher told a negro pupil to construct a sentence using the words "defeat" and "debasement." After thinking awhile the boy replied; "John went down de steirs. Defeat slipped and he fell inter debasement."—Sacred Heart Review

Too low they build who build beneath the stars.

#### INDEPENDENCE, SECOND BRANCH.

The local ministry of the Second Brainch were well represented throughout the day, not one from the First Branch being called upon to take charge, a rule, it followed, will aid in developing talent now lying dormant. If opportunity is given, it will be conducive in bringing them to the front.

The attendance at the Sunday school, was 228, and collections 5.47

lections, \$4.70. At the 11 o'clock a. m. hour, Bro. A. K. Dillee was the speaker, and 'o chose for his subject, Charity. His rendering of the word was well done, and its application to every day life was urged, not to giving of our goods, but a principle, which was of much more importance than even faith, it

heing that which is required in order to secure eternal life.

At the 2:30 prayerservice, a goodly number were present, and the presence of the Spirit was plainly felt, though no outward manifestations, more than a peaceful, gentle feeling. At the 7:30 p. m. hour, Bro. J. T. Curtis was the speaker,

although his subject being one that few care to discuss, for allhough his subject being one that lew care to discuss, tor good reasons, yet Bro. Curlis was equal to the occasion, be-ing very hoarse, he launched out as though in earnest, and did well, although a subject that so many are not agreed on, that it requires more argument, and perhaps never can convince, especially those who do not care to be convinced. All were exhorted to observe the law of tithing, and come forward with their moneys, and goods for that matter. It has been argued from almost every conceivable standpoint, and all who attempt it, say I am not yet satisfied, but as soon as I am, will begin. Some are not paying their tithing for different reasons, not satisfied.

#### CHICAGO, FIRST BRANCH.

District Conference convened here Jan. 24th and 25th and a good season of rejoicing was our happy experience. The attendance was good at all meetings and our one-year old church had to stand a good test as regards seating ca-

All seemed to be comfortable and because of this evidence of success the committee feels well repaid. We were well favored by donations from bakeries, grocery and meat mark-ets and feel indeed that God's power was manifest in our be-

Brn. Grice, Curtis, Pitt and Cooper occupied the time allotted for pracaching, Saturday night, Sunday morning, after-neon and night in the order named, and all were enabled to set forth "reasons why" in a manner confirming to those of the fold and convincing to those who are not at present identified with us.

nday at 8 a. m. and 2 p. m. prayermeetings were held at which all had cause to rejoice, the power of the Spirit be-

ing manifest.

Bro. Robt. Batchelder of Independence who is wintering here with relatives is rendering his usual faithful service with his violin.

Brn. Cooper and Bronson intend to hold a series of meetings here commencing Tuesday, Jan. 27, 1914, which we hope

The work just completed by the various committees has The work just completed by the various committees has revealed the happy fact that the ranksare rapidly filing with "lifters" and just as rapidly are the "leaners" falling in line and thus we hope to be able to record from time to time the progress which must inevitably follow unity of faith and purpose.

G. A. Worrell.

SAINT LOUIS, MO.

3408 Franklin Blvd.

The morning of January 11th our assistant superintendent, Bro. Chas. Tanner, addressed the Sunday school, his subject being the Bible. The new year seems to have brought ent. Bro. Chas. renewed interest and attendance in the Sunday school work.
The morning of January 18th our attendance was 131. The
parents are to be especially commended for setting a good
example and bringing the little ones with them.

example and bringing the little ones with them.

The evening of January 17th a farewell party was tendered Bro. H. C. Burgess, our retiring Sunday school superintendent, at the home of his parents. Bro. and Sr. S. R. Burgess. The school and choir presented him with a very pretty gold charm with a diamond setting on one side and the engraving Z. H. S. S. and S. L. B. C. (Zion's Hope pretty gold charm with a diamond setting on one side and the engraving Z. H. S. S. and S. L. B. C. (Zion's Hope Sunday school and St. Louis Branch Choir) on the other. Our pastor, Bro T. J. Elliott, gave the presentation speech and Bro. George Reeves acted as toast master. Bro. Harold then responded. The speeches were very appropriate and the high esteem and love for our brother was expressed by all who know him. May God's choice blessings go with him as he leaves us this week, and ever be with him and dear Sr. Bertha in their new line of work in Lamoni.

Bro. Giffliths was the sneeker the morning of Lamoni.

Bro. Griffiths was the speaker the morning of January
11th, his subject being, "Our Thoughts." We are to receive
judgment according as our thoughts are. Selfishness robs

us, love rewards.

In the evening our pastor delivered an excellent discourse, commenting on Prof. Elliott's idea of God and the Scripture,

The morning of January 18th Sr. Maude Parrish, super-intendent of the primary department of the Sunday school, gave the school a splendid outline of her plans and requested gave the school a spiendio doutine of her plans and requested the cooperation of the parents. Bro. Geo. Reeves delivered the morning discourse in his very sincere manner. His reading was from 2nd Corinthians, 4th chapter, and the 3rd of John. Among other things he said activity and zeal were necessary factors for growth.

Bro, Joernatt of Lansdowne was with us January 18th, and has arranged to have Bro. Geo. Reeves as book agent for the St. Louis Branch. Bro. Joernatt was amounced as the speaker for the svening of Jonuary 25th.

Special prayer is requested for the little boy of Bro. and Sr. Wesley Gibbs of Mill Spring, Mo., who is reporteed as being very ill.

being very ill.

Sr. Ashboa has been on the sick list but we are pleased to hear she is improving. We sympathize with Bro. and Sr. George Beebe of Colorado Springs, Colorado, in the death of their little twin girl. May God's mercy be extended to all his tried children.

Our choir rendered the beautiful Cantata, Daniel, to an reciative audience in Lansdowne, Illinois, the evening of appreciative aud January 18th,

Bro, John Davis was the speaker of the evening of Jan.

The attendance no doubt was small because of a number going to Lansdowne.

Elizabeth Patterson.

2793 Greer Ave.

#### OMAHA NEBRASKA.

The Sunday school officers elected for the ensuing year are as follows: W. E. Stoft superintendent, W. N. Hill assistent superintendent, Dors Larson secretary, Ray Rumu treasurer, Paul N. Craig chorister, Verna Eden organist, Lorena Leeka member library board, A. E. Stoft home class superintendent.

The Religio: A. E. Stoft president, Anna Hicks vice president, Mrs. A. E. Stoft secretary, C. C. Coffeen treasurer, Mrs. Pau N. Craig chorister, Josephine Marmoy organist, Mrs. W. E. Stoft member library board, David Lewis home class superintendent.

In these strenuous times of money making and laying up treasures, how many of us realize to any extent, how much we are in debt to the taithful missionaries, who labor for months in the mission field against difficulties and privations we can never know in the business world and at home, and then are compelled to seek some employment to provide for

the scan tracessities of their loved ones?

What an impetus our church would receive if several hundred of our wage earners would deposit from \$10.00 to \$25.00 with the bishop every month, instead of lending support to worldly institutions. "Where your treasure is, there will work beat he also." will your heart be also.

Our district conventions and conference held last week and Sunday were quite well attended, and interesting sessions held. The officers elected will follow in our next. prayer meeting Sunday afternoon was very spiritual, Elde J. W. Wight speaking in tongues to the commendation and admonition of the saints. "Come up higher and dwell on the heights of Zion," Brn. H. A. Scott and A. E. Stoft were orderized to the office of elder.

"What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God."

Alice Cary Schwartz,

345 Omaha Nat. Bank Bldg,

#### SAN FRANCISCO AND OAKLAND.

At a recent business meeting in the city branch Brn. J. A. Saxe, Kenneth Richmond, Cecil Hawley and Virgil Hawley were elected branch officers, with A.C. Hawley clerk. regular young people's morning prayer meeting was tended and spiritual, the pastor and Bro. Emery Parks in

charge.

The priesthood of the district should report on the new blacks to the district conference to be held at San Jose, Feb. 28th and March ist. Send reports beforehand to Elder J. A. Lawn, Hollister, Calif. Blanks have been sent to brauch presidents for distribution.

presidents for distribution.

Bro. G. S. Lincoln preached one of his argumentative sermous in defense of the truth on Sunday morning in the city and was followed at the evening hour by Minister in Charge, F. M. Sheehy in his usual strong style.

Charge, F. M. Sheehy in his usual strong style.

The Oakland pulpit was ably filled Sunday morning by Elder F. M. Sheehy on motive, means and end—a logical argument in support of right motive, correct means to reach satisfactory conclusions. The pastor spoke at night.

The prayer meeting in Oakland Wednesday night was of a very spiritual nature, presided ever by Brn. Archey Severy, teacher, and George Taylor, deacon. Bro. Sheehy bore a strong testimony in defense of an implicit trust in the Lord. A greater number should enjoy these splendid meetings.

I. M. Terry. I. M. Terry.

1202 14th St.. Oakland, Cal., Jan. 22.

Blow

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HAVERHILL, Mass., Jan. 2.

Editor Ensign:—As a member of the Latter Day Saint's
Church I believe it is my duty to bear my testimony to the saints through the Ensign, that it may be of some benefit to

I am a native born Greek; came to this country when I was fifteen years of age and since then I began reading many religious books, until I got hold of the Bible, and having seen so many good promises given to them who kept the com-mandments of God. I desired to walk as near to God as I could. But the more I was trying to live close to God and have some rest in my heart the more my conscience was caus-

ing me to know that I was wrong.

But not to make this letter too long, four years went by and the more hopeless I was, about inheriting the kingdom and the more hopoless I was, about innerting the kingdom of God, and to live a better life than that. I desired to return back to the old country which I did. But I found the things different than I thought I would find, and caused me to return back again. This time I did not stay in Massachusetts where I was before, but being persuaded by some of my companions I went to Kansas City with them. About year after my arrival there I happed to get the acquaintance ith a Latter Day Saint by the name Sterling McGraw, who

with a Latter Day Saint by the name Sterling McGraw, who also was my co-worker, and as busy as most of the Latter Day Saints are about spreading the gospel, likewise the said brother began to preach to me the truth, and at first I was not paying much attention to bim as I thought I was in the only true church not knowing she was an abomination. Finally I was persuaded to read the Book of Mormon which I did in a few days and the more I was reading it the better I liked it until 1 read it at litrough, and undesstood it divinity. The next book which was given me to read was Doctrine and Covenants of which after I had read from ten to fifteen chapters I understood seagin the nower of God, and to fifteen chapters I understood again the power of God, and little more investigation of the doctrine taught by the Reor-

ganized Church, I found them to be very satisfactory and per-fect in mysight. The same time my mimd was cullightened and understood all about this church, and I lifted up my oge-and glorified my God and my Redeemer for the light given to me, for surely I had been in darkness. The next thing I did I went to be baptaced, as I did by Bro. J. A. Tauner of the Central Branch the 5th of Nov. 1912, thus I have found

Now friends there is no use for me trying to tell you the Now friends there is no use for me trying to tell you the wonderfulness of God and his goodness to me, but some of us may say, what is the use keeping all the commandments of God? Saints do not let us deceive ourselves, but rather try to continue in faith, for the more we are living in this world the scouer our end cemes, and the time for us to stand before the throne of God and give an account for our works. Let us therefore, saints, be humble as our Lord Jesus Christ was, who was brought like a lamb to the slaughter, that power may be given to use to stand before God and praise his name in eternity.

Your brother in gospel bonds, Stillanor Poulopoulos.

CATARACT, Wis., Ian. 5.

Editor Ensign:—This leaves the writer in mission work, in an inland vicinity, in Central Wisconsin, where I have spent the past ten days, including Christmas and New Year's As the holiday season comes on it is quite tempting to to go home and spend the time with wife and children.

However not being able to do so we try to be as cheerful as the circumstances permit and make the best of the opportunities given.

We have a wide field for mission work here in this western Wisconsin District considering the limited number of missionaries. Much more opportunity for labor than can be filled by those laboring.

Bro. A. Whiteaker, one of the Master's earnest work-

ers in this field for many years has been detained at nome most of the past year on account of the serious illness of his wife. We much regret the loss of his work in the mission field, and also the affliction in his home, and hope the Master will meet out such divine favor to him as will give him comfort and strength in these days of trial.

We find many of the saints in this district trying to reach the high plane of righteousness pointed to by the latter day message. But as in other fields some are attracted by the world's alluring influences, and are loitering by the way, making little progress. We often find some earnest ones little progress. making among the scattered saints.

Some time ago I spent a pleasant week at the home of Dr. and Sr. Archie Butler at their home in Lake Nebagamon, and tried to tell the people the gospel story. Bro. and Sr. Butler did all they could to get their neighbors to hear. A few seemed interested in listening and we had a fair attendance. But as io days of old, Paul said, "Alexander the copperantith did him nuch evil." So one at Lake Nebogamon though of another craft, sought to Jo us much evil, but his efforts did not seem to profit him much. Coppermiths and silversmiths who were the makers of the gods in olden times did not like to have the gospel presented, neither do they in these latter times.

Among other places I visited I spent some time at Two Harbors and Knife River on the north shore of Lake Superior in Minnesota, and am always glad to visit the few families of earnest saints living in those towns. Among other evidences of sincere interest in the gospel work the writer was presented with a good cloth overcoat, which at the time of year was much needed and appreciated, as the cold winds of winter were just beginning to blow. As a reward for their kindness I hope and kind Master will afford them protection from the cold winds of sorrow and adversity in the time of their need. I also spent some time in the cities of Ashland and Che-

tek, and trust that some good was done.. The few saints at Ashland did all they could to get their neighbors and ac-quaintances to attend our services, of whom some did attend. I tried to tell the gospel story in as simple and effective a way I true to tell the gospel story in as simple and effective a way as possible, and hope the good seed of gospel truth sown may in due time grow, and in the day of the Lord's reaping prove to be a few sheaves added to his harvest.

At Chetek I held a few services and attended other meetings, and was cared for kindly while there. The saints there are naking a good effort along the line of Auxiliary work which is delay need.

which is doing good.

Bro. B. C. Flint joined me in mission work for about ten days just before Christmas, near Black River Falls. The time was spent pleasantly, and the experience of having a companion in missionary work was a little out of the ordinary with me. as in most of the years of my labor I have traveled alone. However to have someone to assist in the traveled alone. However to have someone to assist in the services and bear the burden of work, was appreciated by me, and I trust was also by Bro. Flint. He is a pleasant young man and if faithful in his mission work will accomplish much good. There are two places very dear to Bro. B's heart, heaven and home. However we all must admit they are both very interesting places.

The few families of saints living a few miles north of Black River Falls are very fine young families of saints, and if they continue as now, will be among the Master's own when he comes. At this place I am having good attendance and interest. Baptized a young man and wife a few days ago. The few saints here are conducting a Sunday school which seems to be doing fairly well. Bro. R. D. Davis is

which seems to be doing fairly well. Bro. R. D. Davis is kindly and well spoken of as a young missionary in this district where he labored last year and I think the one pre-

have a number of places in mind to visit before I close I have a serving labors here for the year, and recurrence ways dear to the missionary,—Home.

Now lest my letter becomes tedious I will close. Sincerely wishing all the Enstan readers a happy now year.

In gospel bonds,

L. Houghton.

Slander is a poison which extinguishes charity, both in the slanderer and in the persons who listen to it.

Mr. Vernor, Ill., Dec. 29.

Dear Ensign:—As I was sending a new subscription, for books, I will put in a few words to our valuable paper. We are not permitted to attend our church services as we would like but we try to keep our lamps burning. Some are interested in the gospol as we tell it to them, they seem to think it is something new. Have tried in the past to get a place for our ministers to preach in but could only get a place for one or two nights, then they would have some excuse and close the doors. We now have the promise of a hall in which we may, bold a few weeks' meeting; if some of the elders would write us we could arrange for a time and probably some good could be done. The population here is about 12,000. Surely there would be some who would know their Master's voice and follow him. We thought after the confence to be held at Springerton, Illinois, in January, some of the ministry would come here. Hope we won't be disappointed in our plans.

In gospel bonds, Dora Lowry.

301 E. Main Street.

WILMORE, Kans., Dec. 14.

Dear Ensign:—I am sending you some subscriptions for non members and a renewal of my own, which will be due the first of the year. I am taking this method so a few may read the good sermons and letters, from over the world.

The letters are interesting from Bro. Griffiths. But, say, brothers and sisters if we only had Bro. Griffiths with us, or if he was home here in America I believe he could do lots more good. Some will say well we are told to go and preach to every kind of people on earth. So we are, but let us have elders at home to all the vacant places, not all of course, but meet of them once a year anyway.

most of them once a year anyway.

Our field elder is J. Arthur Davis and he is doing lots of good and going all he can. But he couldn't fill all of his field if he tried, that is if he spent a week or more in a place or town. It has been three years since we have heard an elder or even seen one of ours. There are something like 20 or 30 towns on our railroad from Witchita west and some are towns on our raintout truth witching west and some are towns with rich people in them that have never heard our good gospel as our elders preach it. The Utah people have been here and most of the towns west, but not ours. And it isn't because the elders havn't car fare; that keeps them away either. Then again why not pay all of our izithful elders and families their portion of living, some are behind is their elders are fare that the portion of living, some are behind is their elders.

elders and families their portion of living, some are behind in their allowances. Now the way to avoid such things is for one and all to heed the admonition and pay their tithing.

I love this grand latter day work, that is the work of others, for romember we might as well live in China, for we are isolated from doing anything only paying our tithes and other church debts. But I am only too glad to do what I can to help the cause along and wish I could do more. So come on, ye good and faithful, and pay your tithes and help the church debt what ever you can, and other church work. Well dear beloved old Ensigh have I taxed you to the limit? If so just put me in the waste basket and oblige.

Earl N. Redfield.

R. 6, UNIONVILLE, Mo., Jan., 15.

\*\*Dear Ensign.—As it has been some time since I have read anything in your columns from this part I will write a

few lines There are just four members left here now. It has been

some time since we have had any preaching by our elders.

The Baptists, Christians, and Holiness people have been hold

ing protracted meetings here this winter,
My brother Oliver W. Johnson asked me to ank the saints
to pray for him, that if it is the will of our heavenly Father to pray for aim, toat it it is the wint of our naweary range in the hat he may regain his health and strength. He was eighteen years old Oct. 19th. On April 23, 1913, he was brought home from Kirkeville, Mo., where he was attending school, with rheumatic fever. It seems to have settled in his heart, leaving him almost an invalid. I take this means of asking the saints one and all to kindly pray in his behalf.

Voter sister in Christ.

ster in Christ Mrs. Anna Pickering

SPRINGFIELD, Mo., Jan. 1.

Dear Ensign:—The saints in this branch closed the old year by making a surprise on their beloved pastor, Elder John Quinly who has served them faithfully the last thirteen years. A purse of money was presented the Brother with a few well chosen words and an original poem read by the

a few well chosen words and an original poem read by the writer. A very earnest and tuching reply was made by the pastor, which brought tears to the eyes of all.

Bro. John has been a faithful worker, and by the number which gathered at his home. New Year's eve, shows plainly we know when we have a good president, and we don't change simply to have a new man in office. The saints are well satisfied and we hope and pray our good, kind old brother will be able-to serve us yet many years longer.

We are pleased to note that Bro. and Sr. Woodruff of Denver, Col., Bro. and Sr. Bradford, Poplar Creek, Ill., also a Bro. Henson and others are arranging to move here in the a Bro. Henson and others are arranging to move here in the spring. I Prospects appear very favorable here for building in spring. The large Frisco Railway shops are the principal dependent for laborers. The saints in my own field who are expecting meto give them a call will hear from me. I am billed for Sorento commencing the 10th. I may give Alton an other call as I left some very near the kingdom at that place, and thank the Lord, I found a noble band struggling hard to keen the camp five blazing. keep the camp fire blazing.

The saints here are looking forward with some degree of pleasure to the visit of our missionary in charge Bro. John Rushton. There is the rumor of two debates, one is with the Non-Progreesive Campbellites, they are thinking of Arkansas Black, or Blue, or John Giddens, let them bring the whole there. It would be more interesting, glad something is coming to awaken up things a little. Best wishes to all and a happy presparous new year

In bonds. Henry Sparling.

TRENTON, Mo., Jau. 18.

Dear Ensign:—It has been some time since I have written anything for your columns, but as all the saints here have had a hand in the ounting of seven saloons from our city. I seel that it is good news for the saints in general, and that as the awatening time draws near, God is taking a hand in proparing this part of the vineyard for the future abode of the faithful.

faithful.

The work is progressing in this city slowly, but surely and we hope to hold on until God sees fit to search out the honest in heart. We realize that he has sheep in this place. We hope to live honorable, upright, saintly lives, so that those who are investigating for the truth, may see our good work and be anxious to open the door for him who is stand-

work and de anxious to open the door for him who is standard at the door and knocking.

One thing we have missed so far this winter, is the annual visit of our worthy brother, Elder J. S. Roth, but we are still looking for him, and hope that he may yet pay us a

visit, soon.

I desire, through your columns, to extend to any saints who may be thinking of changing their location, an invi-tation to move in or near our town, as we have now banished the saloons from our midst, and have a very business like town, surrounded by the very best farmers and good soil, that will produce most any kind of crop planted. The O. K. and the C. R. I. & P. R. R; enter our town, the latter have

and the C. R. I. & P. R. R; enter our town, the latter have the division and the machine shops here.

We are anxious to welcome more saints, that we can build up our branch. Bro. E. L. Henson, and John Ely have been with us and did some preaching, and this with what little I have done is the whole of the winter's work.

We have Sunday school and Religio every Sunday and prayermeeting every Wednesday evening at the different homes. At our last election of officers for the Sunday school

Sr. I. D. Proffit was elected superintendent. Sr. E. I. Fullick, assistant; and Sr. Ruth Walton, secretary.

Sr. Proffit is the president of the W. C. T. U. of Trenton.

an organization of about one hundred women who are going to see that the laws will be enforced since Trenton has gone

dry.

Ever praying for the blessings of God upon his people and that Zion may exalt herself, and present to God and our Christ, a glorious church.

am yours in bonds, J. D. Proffit, Pres. Trenton Branch.

313 E. 11th St.

BISBEE, Ariz. Dec. 29th.

Editor Ensign:—I see only a few lines of obituary regarding the demise of Elder J. W. Morean. I looked for some editorial concerning his life work.

He had been a missionary for about twenty years, a number of years in the 1st Quorum of Seventy, being superannuated in 1907, since laboring in Colorado, Texas and closing his career in Arizona. We are not in possession of data, or much of the facts concerning his life work, never having met him but once hedrog he came to Arizona about data, or much of the tacts concerning his life work, never having met him but once before he came to Arizona about July 1st. Though poorly in health he entered actively into church work with the workers here, given to located a claim of 320 acres and moved upon it about Oct. 1st and put up a neat little house getting comfortably located when his illness. grew so severe that he was brought to the residence of Bro. James Farley in Bisbee about Nov. 1st; where he was kindly cared for and nursed by the family, and Bro. Mannering and others until the end came, Dec. 5.

He died firm in the taith bearing a remarkable and strong testimony to the divinity of the work, the Sunday previous to his death.

I spent last Saturday night with one of his ranch neighbors who had become interested in the gospel by association with Bro. Morgan and Bro. and Sr. Mannering, and I enclose fifty cents to pay for the Existon for them for one year. With a happy New Year to saints.

We remain in the faith.

BELVIDERE, Ill., Dec. 13. Editor Ensign:—It is with joy and gladness we receive Saints' Headt and Ensign, filled with the soul inspiring testimonies of the brothers and sisters, and we rejoice in the good that is being done throughout the world by the preaching of the angel's message on earth so that the honest in heart may be found. I feel glad that I can bear my testi-

meart may be found. I teel giad that I can bear my testimony that I know this restored gospel is true, and a gift
from God.

We pray that our family and relatives and neighbors
may come to a knowledge of the restored gospel that they
too may rejoice in the hope of a coming Savior.

Your sister,

Mrs. Helen Daer,

PITTSBURG, Kan., Jan. 2.

Dear Ensign:—I am a constant reader of your valuable per, and it has been some time since I contributed to your ges. Thought a few lines from this locality might be of interest to some one.

We are not free from difficulties in trying to discharge our duties here in the work of the Lord, as well as elsewhere, our duties here in the work of the Lovin, as well as elsewhere, but we can report some progress in some lines in particular. By a united effort we succeeded in re-plastering and shingling our church, which was badly needed.

The Sunday school and Ladies Aid are doing a splendid

The Sunday school and Ladies Aid are doing a splendid work, and by a more combined effort by all the forces available in our branch, great good could be done. We have a number of talented young people bere, and it is our daily prayer that they may become useful men and women in the defense of the cause. The Lord bas seen fit to remove from our ranks one of our faithful leaders among the young, in the death of Sr. Mabel Holsworth. Our branch and the the death of Sr. Mabel Holsworth. Our branch and the Spring River District has sustained a great loss, and while we must say "Thy will be done," we also pray that God will supply the vacancy thus occurred. Sr. Mabel's years of faithful work in Sunday school had made of her a proficient and humble worker in the Master's cause. Her sickness and death was a marvel to all around her. She talked of her approaching death as though she was going on visit. Also her interest in the gospel was evinced by her calling the young people to het bedside and advising them to live so God could make them useful. She planned all her funeral in detail, who should preach, sing, pray, selected the songs, etc. Everything was nicely carried out as she had planned. While the dear mother, brothers and sisters mourn her departure for the present, they know if they but live right they shall meet her again, where parting will be no more. Surely it can be said of this sister, "Precious in the sight of the Lord is the death of his saints."

I take delight in the Auxiliary work and enjoy the oppor-

is the death of his saints."

I take delight in the Auxiliary work and enjoy the opportune and needful truths brought out in the leaflet lessons, and I feel keenly the necessity of mothers impressing upon their children the importance of right living and shunning the evils of the world, and believe the only way it can be done is through a united effort on the part of all mothers and by the assistance of the Master. We can do more than we asmetlines think we can.

and by the assistance of the Master. We can do more than we sometimes think we can.

We have had considerable encouragement with our young ladies in organizing them along auxiliary lines. The thing most needed by all is faith in God and his institutions.

In July I went to visit my sister and family near Baden, the programment with my bashed I Arthur Design.

In July I went to visit my sister and family near Baden, Oklahoma, in company with my husband, J. Arthur Davis. As none of our preaching had ever been done there, arrangements were made to hold a meeting. Many friends were made to the cause. Two noble souls were baptized, Broand Sr. Clark, and if they live faithful they will do good, and if time would have permitted us to have stayed longer, much good could have been done. From there we went to Wichita, Kansas, and assisted in a tent meeting. The saints all sustained the tent work splendidly, and as a result of the effort made there this summer, quite a number have been baptized. I enjoyed my trip and the association with the saints and friends greatly.

One thing was very noticeable, the zeal manifested by

saints and triends greatly.

One thing was very noticeable, the zeal manifested by the scattered saints, and the power in preaching the gospel by the brethren on the firing line. It the same zeal and

by the brethren on the fring line. It the same seal and power was in our branch, a wonderful work could be done.

I request the prayers of those that read these humble lines that I may be able to do my part in life so the gospel may be preached to the honest in heart.

Your sister in Christ,

Emma R. Davis,

TOPEKA, Kan., Jan. 5.

Dear Ensign:—We wish to contribute a few items concerning the latter day work in this part of the vineyard. There seems to be more members here than ever before, honce the work is being firmly and we trust permanently planted, being ably conducted by Eld. Ed Lucas and his faithful corps af officers. Both the Sunday school and Religio are given splendid attention by young, earnest workers, whose talents and usefulness bid fair to leave an impress lor good through the coming years. I truly rejoice at the success of our young men and maidens in their righteous and Godly efforts to carry on the cause of truth amidst the turmoil and cares

of life, never growing weary, nor fainting by the way.

We closed an interesting series of meetings at the church,
Elder J. C. Foss returning home to Independence today, Elder J. C. Foss returning home to Independence today. We remember starting out in missionary work with him years ago in Kansas, and we rejoice to know that he has not lost any of his old time vigor and vim in presenting the precious gospel that he loves so well. God bless him, and may his days of usefulness with us be greatly multiplied to the joy, comfort and blessing of many in Israel. We succeeded in getting a number of outsiders out to hear the word in spite of the cold weather, and an interest awakened in some which we helieve will be permanent. which we believe will be permanent.

which we believe will be permanent.

At this Sunflower State Capital, as well as elsewhere, the Christmas activities ran high for awhile both in church and the home life of the people. One novel feature that we witnessed on the principal street of the city was a goose race with boys and girls under ten years of age; the distance being fifty yards, and each applicant being required to purchase a pair of shees from the advertising store. Well, the well-trained goose won the race.

Lately we have met here a number of Pentecostal families, with whom it seems to be a foregone conclusion that in.

Lately we have met here a number of Pentecostal families, with whom it seems to be a foregone conclusion that in order to receive the baptism of the Holy Ghost today each person is expected to speak in unknown tongues. Such a delusion, and such a cunningly devised fable the devil is able to manufacture purely in order to deceive. The Bible plainly states there are are many spirits gone out abroad to deceive, and the same precious book teaches that none are entitled to the sarious gifts of the Holy Spirit who are outside the kingdom of God. These very Pentecostal people basst that they have no use for a church organization. side the kingdom of God. These very Pentecostal people boast that they have no use for a church organization nowadays, neither do they believe in keeping any sort of record of their own membership. However, we are hoping, praying and working to the end that sooner or later honest hearted souls may recognize the voice of the Good Shepherd, even as we did, when first we heard the glorious augel message speaking peace, love, joy and rest to our troubled heart. In hope of eternal life, your brother in Christ. heart. In hope of eternal life, your brother in Christ, F. J. Pierce,

Greenwood, Mo., Jan. 23.

Editor Ensign:—I herewith enclose one dollar as my subscription expires today and I cannot do without the Ensign. I read the contents with much interest, and enjoy the spiritual as well as instructive letters from time to time. I wish ual as well as instructive letters from time to time. I wish some brother or elder tiving at Springfield, Mo., would make the acquaintance of a young man by the name of Shiro, Nabeshima (Japanese). I have lately learned he is there in the interest of the Y. M. C. A. He is very bright and intelligent, and anxious to learn about God and the Bible. I have sent him some of our church tracts. Mentjon Mrs. Ginn and son; Rawlins, of North Platte, Nebr. They had a card from him lately. Mrs. Ginn is my sister.

May the Lord bless all who are laboring and making sacrifices for bis cause is my prayer, and I ask the saints to remember the few who are at Greenwood. We need your prayers.

prayers.

Your sister in the one faith. Mrs. C. J. Carlson.

# SERMONS AND ARTICLES

#### OUR PREPARATION FOR ZION.

Sermon of Elder George Harrington, delivered at Independence, Mo., Nov. 2, 1913. Reported by Mrs. A. Morgan.

I am going to read a portion of Section 129 in the Doctrine and Covenants.

To the church: After constant meditation and prayer, both before and after coming to conference and during the sessious, o far as the peculiar conditions obtaining in our sittings had permitted, I was in the Spirit during the nights of the 15th at d 16th of the mouth and the day passing between at such times during the calm that occasionally ensued and the quict of the night when the burden of my care forbade sleep. My dreams also have been enlightening, and encouraging.

Then follows instruction relative to the officers, after which this information is given to the body.

The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the hishopric, men holding the office of bishop under a presiding head acting for the church in the ingathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. (I am God; I change not;) has been known to the church and the eldership since the coming of the angel with the message of restoration.

Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and The church has been the temporal divisions of the work. The church has been directed to accede to the rendition of the bish pric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and

the pure in heart.

The Spirit saith further unto the church: The Lord is well pleased with the advancement which has been made in approaching unity during the conference year; and though there may have been differences of opinion, these differences have been held in unity of purpose and desire for the good of my people, and will result in helping to bring to pass a unity of understanding. So be ye encouraged and press on to the consumation Jesigned of God for his people—unity, bonor, sanctification, and glory. Amen.

I felt to impose upon myself the task of talking to you this morning, thinking that there was a desire upon the part of the Divine One that I should occupy. I realize that this is likely to arouse expectations that may not be realized, but I feel I must perform the duty that seems clear to me, and I trust that I may have the blessing of the Divine One, as our brother has prayed, and that I might likewise have your prayers in that direction, that by reason of the mutual appeal to God there may be brought to your attention the things that will please him.

What was uppermost in my mind, and which impressed me above all other things was the subject of "Zicn," her attainments, and I wish so call your attention to a view of the revelations that have been given concerning this place. Hence, I will read.

Hearken. O ye elders of my church saith the Lord your God. who have assembled yourselevs together, according to my commandments, in this land which is the land of Missouri, which is the land which. I have appointed and conscrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse: wherefore it is wisdom that the land should be purchased by the saints.

This is found in section 57, paragraph 1. I will call your attention to one or two other statements given by inspiration. One is found in section 98, paragraph 4:

And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be conwned. Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands; be still, and know that I am God, Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children with songs of everlasting joy: to build up the waste places of Ziou.

Also section 94, paragraph 5.

And now babels, if Zion do these things, she shall prosper and soread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say. Surely Zion is the city of our God: and

surely Zion caunot fail, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to her salvation, and her high tower; therefore verily thus 'saith the Lord, Let Zion rejoice, for this is. Zion, THE PUBE IS HEART; therefore let Zion rejoice, while all the wicked shall mourn; for behold, and lo, vengeance cometh speedily upon the ungodly, as the whirthwind, and who shall escape it.

Thus far we have ascertained this thought, that Missouri was consecrated for the gathering of the saints. That it was the land of promise; the place for the establishing of Zion. Independence the center place and the spot for the location of the temple. The object for which Zion was brought into existence is one with which we must be concerned, and we understand it to be a gathering of the saints; for the building of the ideal city, Zion, or the New Jerusalem; to develop the highest degree of intelligence and spirituality to show to the world, the effect produced by the gospel of Jesus Christ upon a community of the people, pure in heart, seeking to do God's will. What might we say with reference to results? We read to you a revelation this morning that was given to us recently through our beloved president and prophet of the church, the concluding language of which is, unity, honor, sanctification and glory,'

Here we have found what is aimed at. Here we have that which will when brought to pass, be the result of all that has been given of God that was to contribute to bring to pass this wondrous city and condition which should be a reflection of the power and inteligence of God upon a community that were willing to listen to his voice. We have this, "Blessed are they whose feet shall stand upon the Mount of Zion with an eye single to my glory; who have obeyed my gospel, for they shall receive for their reward the good things of the earth and it shall bring forth of its strength and they shall also be crowned with blessings from above; yea, and with commandments not a few and with revelations in their time, if they are faithful and diligent before me." This we find in section 59, paragraph 1.

After giving further instruction, additional promises are given as follows:

Verily I say, that inasmuch as ye do this the fullness of the earth is yours; the beasts of the fields, and the fouls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the berb, and the good things which cometh of the earth, whether lor food or for raiment, or for bouses, or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, bott to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

With these thoughts before us, we have some kind of an idea of the purposes of God in gathering his people together. There have been questions asked as to why there was a necessity of a gathering of the people of God. Why can not we make a development as complete and as full without being associated together.

Sometimes we have heard the remark (by way "When we were back in our little of criticism): branches, we had much more of the Spirit then than we have in the large gathering,-we seem to have our liberties curtailed, and we become disinterested, and as a result we fail to get the blessing that we otherwise would have received when we were with those who were few in numbers." But here we are, gathered together in a large body; and I heard a remark a short time ago from one of our teachers in a prayer meeting that impressed my mind. It has lingered with me, and I believe has been fruitful of good thought. Speaking of those who were dissatisfied with the conditions here he remarked that we have come to learn how to live together as a community. We are here to learn how we can, in large numbers, get along, and I thought it was a splendid idea for us to think about. We can, perhaps, get along with ourselves (individually) very easily. We may get along very well with some one else besides ourselves, but when we have to deal with a hundred, when we have to deal with two hundred, fifteen hundred or three thousand, have to be mixed among them, and have to adapt ourselves and stand all the peculiar conditions that come as a result of this association, we have something to think about, something to do which is no ordinary task. To be able to fit into the place where we belong and do our work and contribute an influence such as we should to the end that there may come glory, honor, sanctifica-tion and unity as we have had it expressed to us; which we are told is the task before us, we meet a condition here with responsibilities not imposed on us under other conditions.

I have said it, I may be wrong in it, but I believe it just the same, that the greatest work that God has in process of accomplishment is the work of the development of Zion. He sent the angel to the world in the latter day with the message of the gospel, and incorporated within that message was the idea of centralization, or bringing to pass a condition where there might be given to the numbers gathered together the influences of divinity that will reveal the possibility of God with a great number of people consecrated to perform his righteous will, which is to be done, as we understand it. So we say that the miracle of healing, the miracle of an individual speaking in an unknown tongue, that the miracle of turning water into wine, or bringing to pass a supply of bread, or anything else that might be sought after is nothing compared with this great and wondrous accomplishment, the true unfoldment or the evolution of the souls of men,

We have to learn to know how to live in community life. We should understand gospel influences and be capable of an adaptation, upon our part, to all the conditions in which we are placed in a manner that there should be a revelation to God, and to each other that we are upon the land of Zion, with a pure heart, having an eye single to the glory of God. If we have such a thought, if we have such a purpose, then there is reason to believe that this wondrous work which the Almighty has intended shall be consumated.

One of the revelations that have been given to us these latter days says: "The Lord requireth the heart and a willing mind." Is that being had? Has the Lord secured that? Has he so influenced us, have we become so effected by the reading, by the studying, by the perusing of his law that we have given ourselves up to God? That we have given him our hearts, and that when his instructions come to us, when his advice is given unto us there is a ready response, and we are ready to move forward?

Well, you say, "That requires confidence. That requires the expression of faith in those whom God hath selected, for from their lips comes the words of counsel and the words of inspiration." Again you say, "We have to know whether or not these men are as they should be, for we are not always prepared to receive that which cometh from men, and by rea-on of that," and then making—II was going to say a very careful examination of the conduct of such officers,—there is ascertained some point of weakness in them, and we say, "If a man who holds a responsible position for the purpose of guiding the people of God, has such a weakness, we cannot trust him, and consequently withdraw our trust, our confidence, in him whom God hath appointed, and by reason of that we feel we cannot work with them."

If we assume this attitude their voice to us is dead, so far as affecting our lives. We are not willing to heed their counsel. Our minds are not willing. We are not susceptible to the guidance of those whom God hath placed in responsible positions for our good, and hence, when we hear bishop calling for us to help the church, when he, under the direction of inspiration is asking the people to come to the help of Almighty God in his great and wondrous work; immediately there is set up an examination of the conduct of the man, and it stands as a barrier to the affectiveness of his work because we fail to have the fullest confidence, and refuse to yield because we are not always sure as to what he is going to do with what he gets from us. Have you confidence in God? Have you confidence in the divine Being? He has said, I want a certain process to be carried out. I am asking you to help raise the debt that is upon the church. I want you to be free. You have the power; you have the means; you can do what I want you to do if you choose to, and there need not be any failure in accomplishing what I have in my mind. But are you willing?

In the times past the very condition that seems to be apparent, to an extent, now, existed with the church. They withheld their substance and the Lord expressed himself in complaint against them because he said they withheld that which, if they would impart, was sufficient to redeem Zion. O, we understand there are two considerations to be taken in regard to this question of Zion. There is a Zion, a location, and there is a condition. The Almighty intends that there is to be a gathering of his people. Hence, the necessity for a location. Then, after the gathering of the people there is a necessity for a perfection of the souls of those who are gathered, and that is Zion in very deed—the pure in heart, as we have read to you this morning,

Now the work with us as saints is this: God has proposed that he will give us the opportunity of giving a revelation of the effect of the performance of his will, of the power of the gospel upon the souls of mankind, and hence give forth to the world that which will cause them to fear to come up against Zion because she is terrible; because she is good; not because she has guns and ammunition or anything of that kind—that which the world would use to annihilate those who would come up against them, but that his people have been so affected by divine power that there will be a revelation of goodness and righteous strength that the wicked man will fear to come up against; because God is with us and his glory dwells in our midst.

I have been surprised sometimes in the past when our opponents have said that we were among the most honorable people that there were in the city of Independence; yet when it comes to the question of trusting us with the governmental affairs of the city, they seemed to have a fear lest we may do something detrimental to their interests; but if we are to be animated-here is the thought -if we are to be animated by that holy and righteous principle of doing unto others as we would that others should do unto us, no good man need fear anything that we will do, for we will do right, and good men will always be benefitted as a result of the actions of good men. They could not condemn us for our actions, for our actions will be in harmony with the divine mind, and we will give forth evidences of a pure heart. "Blessed are the pure in heart, for they shall see God." Zion, the pure in heart. Zion, the place of power. Zion, the place of intelligence. Zion, the place of refuge. Zion, the city of our God with its glorious association of souls controlled of God. What can give a better expression of intelligence: a better expression of beauty; a better expression of the powers that could be his for the gathering and utilization of all things temporal?

Nothing could equal the intelligence of a people pledged to God for God is pledged to a people who are pledged to him, and consequently, as a result of their consecration to God they will be capable of administering in governmental affairs; in the raising of the products of the soil; in the construction af anything that is necessary and useful; capable of giving expression to the finest of feelings; the best of thoughts, profoundly wise, thoughtful of others needs; sympathetic and generous; and where such is accomplished there cannot help but be brought forth to the world's gaze the effect of divine teaching upon the conscrated soul.

I plead for confidence. In me? Shall I do that? Shall I ask men to believe me? Shall I ask men to believe our Stake Bishop? Shall I ask them to believe our Presiding Bishop? Shall I ask them to believe our Apostles? The Physician to the church, or our Prophet and President? Would there be anything wrong in it if I did so? I would like to know how the affairs of the kingdom of God would be managed where each individual would have the privilege of designating its officers, and making arrangements that would accomplish God's desires.

You can readily see that it would be an impossibility: For if the order of God is to be executed acceptably he should and must speak and direct his work, and you making a discovery of the divine mind, should be in agreement therewith, and by reason of that agreement, acknowledge and support those who have been selected by him. Need we have any lear, of these men, having the law in our hands, with the privilege of a full and free examination of the same, thereby ascertaining whether or not these men are doing as the law requires, and by which if they do wrong or fail in their work can be judged thereby? With all this in your possesion there need not be any danger of a serious character hurtful to the church, and for these reasons there ought not to be withheld a proper support from those men until there should be just cause in law for such withholding. You must listen to the leader, and be guided thereby, otherwise discord and disruption is sure to follow. He who is going to get the benefit of associate effort must recognize in some individual or individuals the right of direction, and if we acknowledge there is that right somewhere, which we should, especially so when the Almighty has designated individuals for the responsible places it seems to me we can win our way into the heart of God, and feel the divine powers working with our souls that will cause us to make the effort that will contribute toward this wondrous accomplishthe deviapment of the Zion of our God.

I think the one aim of our God is that every good influence that effects us will have its effect upon the body also. That we, in our association

one with the other, shall effect one another in a favorable manner, so that the greatest result in development-in everything that goes to make glorified beings shall be had, because our environment is conducive to that end. Then our thoughts and desires should be for what? For ourselves, for personal gratification of selfish desires, for our own glorification regardless of others? Ah, no. Our thoughts should be, what can we do for somebody What is it that God requires that I possess, that I can express, that I can give that will touch somebody's soul and make them feel better and happier. "Well," you say, "sometimes we see things, and hear of things, that are discouring to us, that make us disinclined to do as we would otherwise, things that indicate an undesirable and unsatisfactory condition in Zion." Yes, sometimes the people are in conditions where if they are not aroused and arrested in their course, having yielded to the weakness of the flesh and the directions of evil influences. If there was not some abrupt calling of their attention to the condition they were in, the dangers would be greater than before. Hence the necessity for the expression of the truth relative to the condition existing with the soul, and teaching the soul, a realization of its true situation by reason of which it may avoid going in the wrong direction and start in the pathway of righteousness.

We know that with those gathered here, with those we may expect to come in the future, there will have gathered such a variety of minds that there will no doubt be a great many questions as to the right of this, as to the right of that, about that which will produce the best results, as to what will produce the most unfavorable results. We can necessarily look for the expression of the opinions of the people in variety. As we increase in numbers we necessarily will have that to consider, but there must be a controlling mind somewhere. There must be a mind that is capacitated for a comprehension of the entire conditions existing with a view to an adaptation of the matter necessary so that the body shall not be injured, no matter what is projected upon it. No matter what the claims may be of inspiration, of intelligence. It makes no difference. There must of necessity be somebody somewhere that will be touched with the divine light that will discern the influences approaching, and save the body from destruction or misguidance or ignorance and disruption. Somebody must be believed, and who will you select? That's the question. Let the Almighty put the question to you and say to you, My children, you select. I quit the job of selecting, of directing you. I leave that with you now.

How many of you would have the presumption to say, I know the individuals who will best conserve the work of God, and if the Lord will let me choose them I know they will be first class: they will go ahead; there will be no mistakes, no jars. Everything will run smoothiy. The whole thing will work together harmoniously. If that be your conception I wish to plead with you, to leave this thought with you, that the Almighty has expressed his best wisdom is his selection of his representatives and has looked upon the children of men for thousands of years and made his choice and when he has accordingly failed, according to your view, do you yet propose to make a success in directing his work? Think of it. But God is going to teach us patience. He is going to give us opportunities for endurance.

The quality of the soul will never be known until it is put into the hardest and most trying of situations. We have had the One who stands before us as One glorified in intelligence and spiritual power to give to us an evidence of what he was capable himself of accomplishing, the patience that he was capable of manifesting, and there was no excusing him from the trying ordeals of life. He went through them. He went through them without murmuring, but nevertheless they were as trying as they possibly could be, so much so that he sweat as it were drops of blood. What was he thinking about? What were the thoughts, moving his great soul? I cannot say. I may guess or speculate, but to my mind there must have been within him feelings that were ponderous, and the agony, I rather believe, was because of the weakness of humanity.

You remember that one of the revelations given to us in latter days speaks of Enoch pleading before God to knew My God should weep. Yes, he saw the great God weeping. Weeping! over the race of beings he had created. Planning for their good, creating them with a glorious destiny ahead of them and giving them every facility for the reaching of that glorious destiny. Yet they were constantly throwing down his efforts of love. They were re-

fusing to listen to his pleadings and were ignoring his precepts, and leaving his work undone. Throwing themselves out of the pale of the influence of his great soul to do them good. No wonder there should be weeping, and sorrowing on the part of the divine One. Jesus wept, we are told. He sorrowed, and God wants us to be touched with this kind of feeling; touched with these sympathies that are keen, that will evidence our feelings of love for suffering humanity. That will lead us where we would not go naturally. That would take us and cause us to perform the duties of life in deeds of kindness. Where the tear would drop in gratefulness for our services; where the youthful heart would express itself with joy because of kindly consideration given to its faults or problems.

Ah, you remember, our beloved brother Paul said. We should suffer with those who suffer. Yes. If one member suffered, what? What is it he said? if one member suffered,—ALL THE MEMBERS SUFFER WITH IT. How do they do that? How do they do Let the pleadings of the saints go before God for the sick, the poor, the helpless, and wanderers. When the calls are for the necessities of life and the parties have been deprived of it, what will it mean to us? Their suffering for the necessities of We suffer with them, how? Think of it. I wish to call your attention to the fact that God has provided a way by which we can relieve those who are in suffering; those who are needing the necessities of life. Those whose physical tortures are because thay have not the food or the clothing needed. It is by personal effort, also indirectly. nasmuch as ye do it unto one of the least of these. (my disciples), ye have done in unto me." Christ working in the soul. Christ influencing our hearts for others. Christ making us feel that our brother is our equal. That if he does right, if he tries to do the best he can, -if he cannot do as well as we can do (we may have been favored beyond him because of circumstances or because of an increase of intelligence, which we did not make,) he is our brother and our equal.

Don't forget that some of us fortunately, are able to gather money and the properties of this world, -not because of any great amount of knowledge but rather circumstances has favored us, or that the Almighty has given us an additional amount of intelligence along a particular line, and we have prided ourselves on the ability that we have done this or that of ourselves alone, and that it is ours. We say, "It is mine to do as I please with." and do you purpose to please to do as God pleases that you shall do. Or do you propose to please as you propose to do? Are you consecrated to God? Are there calls being made? Have you the ability to make the sacrifice? Are you doing it? "Where one member suffers all the members suffer with it." Sometimes. Sometimes, or is it all the time? Suppose somebody should be terribly injured physically and we should witness them in their broken state, we would look upon them in sympathy and perhaps the tears would start from our eyes because they were suffering physical torture. would, in a sense, then, be suffering. We would be sympathizing but that's not sufficient. What is it we can do to alleviate the sufferings existing there? There comes in the responsibility.

I heard of an instance where a lady over in Russia who had gone to a theatre with her coachman, and there listened to a play on the inside which revealed the fact of one occupying the position she did, with a coachman to drive her around, as having gone on a pleasure trip, while her coachman was freezing to death, and the picture was placed so effectively before her mind's eye that she wept, yes, and on the outside of the theatre her own coachman was freezing to death. Wonderful humanity. Our tears fall, but sometimes our actions are so far removed from consistency that we allow death to come when we could have saved it and kept life in the individual.

Zion, the pure in heart; the children of God; filled with divine light; always merciful; refusing to lend assistance to the discrediting of honorable men and honorable women who are struggling to do the best they know how in the furthering of God's work. I have seen them, although it hasn't been told me, but I have sensed the terrible trial that it seems to me some men have been resting under. They have been struggling for years with the best powers of their mind, consecrated wholly and solely to God and his work, having qualifications which if they wished to use for personal ends they might glorify themselves in the financial world, but they have submerged these feelings and have consecrated themselves to God, and have put themselves in a way to enable them! to ac-

complish the purposes of God, and they, as I have witnessed them in mental picture, bowed down their body with grief and sadness because of the failure of the accomplishment of the noblest purpose of their hearts.

Yes, but when Zion is glorified, when she is sanctified, when she is honored, when there is unity, then these thoughts will not trouble the mind. No. There will be no trouble of this kind. There will be a love which will express itself in a unity and in a crediting the individual with trying to do the right thing. Of course some say iniquity should be thrown out of the church. Yes, but hardly that way. We have to We have to labor very patiently, very carefully with the sinner. We must give him consideration and assistance because we didn't call, or God didn't call the righteous into his church and kingdom. He called the sinners. Those who are steeped in iniquity, and he has called many to help those sinners become cleansed and purified souls. That's the work of the church. Not that we have got to draw the best of society to us, the greatest singers, the greatest musicians, the greatest artists, the cream of the world. We must throw out our arms in love and mercy for the whole of the creation which God has made, that we might, by the influence of the Spirit working with us, teach the ignorant, touch the wounded soul and make it stronger, and make men feel that God loves them just as much as any other soul he has created, regardless of the fact that they have gone astray. Men are called into office to take the responsibility of drawing them back again. As the Shepherd left the ninety and nine and went after the one, so the Master said, is the intent of the divine being.

We hope that we shall be influenced by these divine impulses which are going to bring to pass this great condition; this revelation of the purpose of God in giving to the world an illustration of the power of the gospel work upon a united body. Yes, that's what we need. That takes time. There is no doubt but that there has been advancement. The Lord has credited us with making some advancement up to the present time, but this advancement must go on. I am not insensible to the fact that I am possessed of weaknessess myself that will have to be eliminated before perfection shall take place in my soul, and shall I condemn the work of my brethren and sisters because of their weaknesses, when I realize in myself weaknesses that will necessitate a great work upon the part of the divine One to help me to remove. May we therefore study, and pray; may we work, giving unfalteringly our time and power to the end that God will have the privilege of showing to the world the fact that in Zion is the opportunity to hear, and to see a people such as He desires, that he is willing and will invite the world to come to lear 1 from her. because they have been enabled to study out the best way to do most everything. While we know at the present time we are going out and gathering information from the world, which is our privilege, for it has been said, "For the Spirit shall guide you into all truth" being possessed with this Spirit we have a descerning power that enables us to discover things of value everywhere, consequently we are at liberty to gather information from the world. But it is not to be that way all the time. Otherwise, Zion would not be the best product of heaven. We are to rise and shine and put on the beautiful garments of righteousness and intelligence.

Now I wish to state a few words to the auxiliary societies that I have invited to be present this morning, and it is likely that a good many of their members are here. You perhaps feel that you are animated with the same desires that we have who are carrying the greater responsibilities of looking after the interests of the church work here, and you may think to make your special work a success you can let go (that is a mild way to put it) let go of your interests in the general services of the church. I wish to state to you that is a mistake; and if you are auxiliary, or aim at helping, you will come to the assistance of the body in its general services, and while we know that you are doing a great deal of good in your efforts to lead the minds of those who are under your care into the greater and higher church activities, you should not feel that your work is done when you have simply taught a little, or done some other work along this line, but encourage the youth to come to the other services, the regular services of the church, and to have a reverence for the house of worship.

The Lord has messages to deliver and they are to be delivered to the lambs as well as to the sheep, and you should recognize the necessity of the lambs coming in touch with the influences of God in the

services of the church, and therefore we say, and we think advisedly, influence your children in your classes to come with you to the general services of the church because there is where the Almighty is supposed to move, and you and they will be the beneficiaries as a result of your visiting this place, and if you are to be affected, if you are to contribute to bring to pass the glorious state of being God designs in Zion you will not only teach but as far as you are able, you will be among those who shall lead the children to where the pastures are green for their soul's growth and development.

I hope we shall feel the importance of the mission that we have. The great responsibility that is upon us that we shall learn how to live together for happiness and sympathize with each other and perform the services intended of God, that God may shower upon us the blessings of direction such as he has promised. Let us have an unfaltering faith, and increase of knowledge, backed up by the Spirit's power that will guide us into the avenues of righteous activities in the way that will reflect upon God great honor and glory, and upon ourselves also honor, and give us the gratification which is born of the performance of a service that we feel conscious is designed and proposed of God for us to perform.



MRS. MADGE SIEGFRIED, EDITOR 1417 W. Walnut St., Independence, Mo

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NOTICE.

All persons sending money to the Woman's Auxiliary for any rpose, including subscriptions to Home and Child Welfare leafs, or Children's Home donations, please forward same to the saurer of the Auxiliary. Mrs. J. A. Gardner, 705 F. Fuller Ave treasurer of the Au Independence, Mo.

#### THE MOVING PICTURE.

The moving picture in all its vividness and with all its sensational situations and plots and alluring effects on people, has a much greater attraction and is more lasting in its effects, than is reading matter of the same character. "The pictures posses a reality and vividness that printed words can never possess." This is the rule; put there are exceptions thereto. It applies to scenery, to much light and sensational material, and to events where details are not recorded, anyway, or where it is possible to reproduce the detail.

#### LES MISERABLES.

Recently (and for the second time only in life) we attended a moving picture "show"-advertized as interpreting Victor Hugo's Les Miserables; a masterpiece for character delineation and for the masssing together of words, words, words-which rooted deep in one's mind and heart, conditions and experiences in France at the time of the Revolution; the depths of hope, despair, love, misery, fear, sadness, cruelty, happiness, remorse-to all of which no pictures could truly do justice. More than that, its characters and events were absolutely misrepresented in important parts, and the plots re-arranged, although it would have seemed as easy to have pictured them truthfully.

We were just about through reading the book, and the temptation was great to see it carried out under as nearly life like conditions as possible. Besides, Kansas City had held the same play there three weeks and people were "raving" to have it stay longer; declaring it to be the greatest thing yet, in moving pictures. So we went. We sat two and a half hours in pent up disappointment and disgust. As a result, we know this much for good and always, that a good book cannot be improved or done justice by moving pictures, because the words are not there. The details of language are necessary to the proper appreciation of years work an author has spent on his work,-heart and soul in it, for the good of the public, Every spark breathing of romance (which in truth accupies but a small portion of the book) was enlarged upon, till we could hardly recognize it, and to the point

of making the actors ridiculous, and common; where as the real situation is one almost of agony

and is extraordinary.

We feel safe in saying that those who pronounced the display to be "grand," and "perfectly wonderful," and who declare that we of an opposite stand are lacking in powers of comprehension and appreciation, have either never read the book, or have lived years since skipping through it.

There were a few beautiful scenes; there were touching ones (exaggerated), there were thrilling ones, and unnatural, there was death, crime (given overdue prominence) (and crowds of wide eyed children about us were watching on.) Much and more, of the thrill and excitement of the book were there. But the skillful word pictures of the strivings of conscience; of the good in the hearts of men; of the wrong, of their inmost thoughts and desires which only the printed word could express, were not there; the best of this or any other good book cannot be put into moving pictures.

An onlooker who knew nothing of the contents of Les Miserables would have no more conception of the beauty of the work or of the real trend of events, than our six year old son who, as he undressed for bed one evening, was listening—while his father read aloud from it. Later, while saying his prayers, he burst into tears and couldn't tell why. We instinctively realized that he had listened, and we had been unwise. After he had been quieted and asleep, he woke several times in crying spells, and couldn't tell the cause. Our suspicions were soon confirmed when each of several nights after, ne would ask us questions about the book and then, "Don't read any more of it out loud. I don't like He has had his first and last experience of the kind we hope.

If the mere hearing will affect an ordinary child so, what will constant feeding on thrilling and passignate scenes do for anyone in time?

#### SHALL WE "DRAW THE LINE?"

The moving picture is one of the greatest please attractions of the times. "A child's pleasures ure attractions of the times. "A child's please have a lasting effect upon its character," mind is itself a film, most sensative, upon which is stamped every most minute expression.

The scenes of crime of various kinds, -drunkenness, revelry, unrefinement and oftimes immorality, in moving picture "shows" have caused no small percentage of wickedness among the young. Watch your newspapers! And the judges of various courts will add their word. Judge McCune of Kansas City exclaimed in disgust as he censured the moving picture show, while addressing a gathering of young people, "I should like to meet the men who form the board of censor."

There is a great means for education in the moving picture. But so long as we cannot allow our children to attend them without their looking upon the sights, which are injurious to older minds and senses; and which will age children in their knowledge of what should be kept entirely out of their thoughts, making them forward instead of childish and innocent; since we cannot draw the line and the boards of censor seldom do it succesfully-then we had best keep them from our chil-

We ourselves have not the power or the opportunity to right the wrong in this matter. Almost always, the "shows" consist of a variety of reels. The one you may have taken the children to see especially, may be very fine and educational, but before or after you see it, comes one which you would give a good deal to have kept from a child's notice. It is harmful and much more attractive to the young mind. (How some of us do hope and pray that the parents will see nearer alike on the question soon, so that our little folks will not be tempted and tried, and cry out, "Oh,-papa, mama, do let me go; the others get to and I never do have any fun!")

When the moving picture is introduced into the schools as an educational feature, then we need not fear them. At present they take our young people out late at night, which should not be, no matter how good the "show." While in school at all, late hours should be regularly avoided, and questionable pleasures.

And always (although membership in a church making the claims which we do), as promoters and would be partakers of temporal laws and their promised blessings, we should put forth every effort to become united in the training ourselves and our children to a proper use of time and money.

#### TENDENCIES OF THE TIMES.

With one accord we all agree that we do hurry our work, we do cram our studies, we do cry out-

we have not time to spend on or with our children the way we would like. (This and more.) have not money because of the increase in prices of food, fuel and clothing, to give to the church, and yet when it comes to pleasures, the tendency is to cram them in also, a nickel here, a dime or a dollar there-thoughtlessly, selfishly; and we so become lovers of pleasure more than lovers of God, and forget to love our neighbor as ourselves.

The tendency among the young is to appear just a few years older. At nine and ten years, the girl does up her hair; at thirteen and fourteen years, she goes alone with her boy friends here and there,

Wherever there is a poor mother who tries to keep her fourteen year old, a child for a while longer, who loves the shining hair braid and childish dress and manners; who loves to let her girl run to and from school if she wants to, and doesn't curb every little innocent remark, in order to keep the child's mind unhampered by overgrown thoughts of dress, boys, style, and of pleasures always away from home -wherever this mother is-we find scores of others arrayed against her, who are led by the tendency of the times to allow the girls to spend their time and money foolishly, and to dress like grown women.

And the mother who has better judgment and the one who is too poor in this world's goods anyway-knows not which way to turn, for apparently they are all against her principles. She don't mind that however. She herself can stand it, but her child-her child must suffer. The boy is plagued, soured, conscious because he cannot have spending money to use as the others do. The girl is simply

left out in some cases.

One hears, "Oh, if we ask Jane to our things, no one'll have a good time. She isn't like the rest of us; and nobody likes her. She acts and dresses so different and none of the boys like her either. Its her mother's fault!" This actually happened and the girl is left out. And it is the fault of the other mothers.

It may also be your girl who went to a church affair with you, (but who leaves you to come home alone) and skips off with a friend to the "movies" up town. As she meets the passing neighbor she exclaims, "Oh, hello; is that you? Say don't tell on me please!" And this is true too.

And we cannot blame just a mother here and there; it is the fault of the combined neglect of mothers or parents who support or cause the increasing tendency of the times for exciting, thrilling pleasures; which the "good old times" bring no

#### MISCELLANEOUS

#### CONFERENCE NOTICES.

KIRTLAND DISTRICT.-Will convene with Cleveland Branch, Wade Park Avenue, near 71st St., Cleveland, O. Feb. 28 and March 1. All branch reports should be in hands of secretary by February 15.

Martin Ablstrom, Secretary 90 N. Oakland Ave., Sharon Pa.

Spring River District -Conference will meet Feb. 14 and 15, at Scammon, Kansas. Election of delegates to general conference, consideration of district by-laws and other

important business to consider. Brethren of the priesthood will not receive blanks but are expected to report, using their own form. This by order of conference for this quarter.

Mollie Davis.

CLINTON, MISSOURI, DISTRICT.—Conference will convene with the Nevada Branch, March 7th and 8th. Prayer meeting at 9 a. m., business 10 a. m. Delegates to general conference will be elected; also other business, such as pro viding for a reunion will be taken up. Branch reports and ministerial reports should be in the hands of the secretary by March 1st. All reports as well as the collections taken for the expense of the conference should be sent to Roy S. Budd, Eldorado Springs, Mo.

Roy S. Budd, Sec.

NORTHEAST MISSOURI DISTRICT .- Conference will con NORTHEAST MISSOURI DISTRICT.—Conference will convene at Bevier, Mo., February 21st at 10 a.m. Bro. J. W. Rushton has promised to be with us., Delegates to general conference are to be elected. The question of operating the tent the coming season and the holding of a reunion this coming fall are to be settled at this conference. Send all reports to Wm. C. Cl. Apman, Higher, Mo., R. 3. Wm. C. Chapman, Sec.

SOUTHERF CALIFORNIA.—District conference will be held in the church to Los Angles, 1114 Wall Street, at ten o'clock a.m., Saturdry, and Sunday, February 21st and 22nd. The Sunday School and Religio conventions will be held commencing at one o'clock p. m., Friday, Feb. 20, 1914, at the same CONVENTION NOTICES.

SOUTHEASTERN ILLINOIS.—Sunday school association will convene at Springerton, Ill., February 6th, et 10 a m. Will be glad to meet a number of Sunday school workers from each Sunday school. Have your reports from January 1, 1914; and send them to St. Neva Carter, district secretary, Springerton, Ill.; or to Sam Hoover, district president, Xenia, Ill.

Mobile District.—Sunday school and Religio associa-tions will meet in joint session at Escatawpa, Miss., March 6th, at nine o'clock a. m. for an all day session. Officers must be elected for the coming year.

A. E. Warr, Supt.

EASTERN MICHIGAN.-Sunday school and Religio will meet in joint convention in the Saints' Church at Flint, Mich., February 14 and 15. The usual Religio session will be held the evening previous. A good representation is desired and an unusually good program is guaranteed. All local secretaries highly and advantage of the control of the con ries kindly send delegate credentials to respective dictrict secretaries before convention.

Henrietta Hodgins, S. S. Sec. 233 Howard St., Detroit, Mich.

Cora Anderson, Z. R. L. S Sec. 909 7th St., St. Clair, Mich.

#### NOTICES.

Information wanted of the following names who are members of the Farmington, Iowo, Branch, Elizabeth M. Behrns, Walter Dorathy, Robert Dorathy, Mary Dorathy, Emma F. Dahlman, Amanda Heinberg, Henry Harris, Sarah Rebecca Kay, Stephen More, Nannie More, James F. Nelson, Caroline Rowley. Anyone who can give information in re-gard to these people will confer a favor by addressing C. C. Joehnk, Farmington, Ia.

To THE SAINTS OF THE NORTH DAKOTA DISTRICT .- WE appeal to you to help us in getting the 'Open Letter to the Clergy,' to all ministers in the state. This is the way you clergy, to an immission in the state. This is the way you can do it. Make a list of names and addresses of all the ministers you know whether in your locality or not and forward them to Sr. Emilie McLeod, Lamoure, N. Dak. If you teel able The convention of the North Dakota District ordered this done. Do it now; don't wait.

Emilie McLeod.

KIRTLAND DISTRICT.-The Woman's Auxiliary for Social Service will meet in convention during the confere which convenes at Cleveland, Ohio, Feb. 21 and 22. trust all sisters will manifest a deep interest in this Auxiliary of the Master's work by their presence and by doing what they can to help those who are bearing the burden of the

Mrs. F. J. Ebeling.

Willoughby, Ohio, R. F. D.

#### CONFERENCE MINUTES.

EASTERN IOWA.-District conference convened with the Fulton Branch at Fulton. Ia., October 4th and 5th. Delegates to the General Conference are, A. Welch, L. G. Holloway, E. Welch, C. G. Dykes and C. C. Joehnk, who were instructed to cast the full vote of the district and in case of division to cast the majority and minority vote.

Melvin Gray, Sec.

### COMMUNICATION FROM THE PRESIDENT OF THE QUORUM OF TWELVE.

I hereby give notice that per resolution adopted by the Quorum of the Twelve at their last sitting, the quorum will meet in the "Order of Enoch building," per courtesy of the board of the Order. Independence, Mo., March 18, 1914, at

board of the Order. Independence, shot, inducts 16, 174, at ten o'clock in the morning.

Whoever may have business requiring the consideration and action of the Quorum will please forward the same to J. W. Rushton, 701 N. Cottage St., Independence, Mo. (Let all communications be in INK and not written with pencil

all communications be in INK and not written with pencil either lead or indelible).

In view of the responsibility resting upon these brethren and the importance of the business they are expected to transact in the interests of the Church, such as appointing missionaries in all the world, and many other items of equal interest in the cause of the Master, we feel deginous of soliciting the prayers and sympathy of all the church members, that our Father will bestow upon us his divine power to qualify these ministers for the peculiar duty and arduous work that have been committed to them by God and the Church.

#### SUGGESTIONS.

It has been impressed upon my mind, and very forcibly for some months, that the hastening time is upon us as a church, and by reason of the many demands made upon us for preachers in all parts of the world, the suggestion has for preachers in all parts of the world, the suggestion has been made to me that the appointing authorities should call for volunteers from among the young men of the Church, having authority to preach as priests and elders. At the same time it was propounded to me, "Why cannot many "5 these young men who have gained valuable experience in the several branches of the auxiliary work volunteer their services to the Church for a period of two or three years, in the active mission fields before they assume the responsibility of family, life." family life."

family, life."

When we consider that young men in the world in many countries give several years in the "army service;" it seems to be an ideal within our reach to arouse the enthusiasm of young men to show their love for God and the good of humanity to consecrate two or three years of their life in the effort to save souls and seek to establish the kingdom of God. Not only would such service be acceptable to God; and of immeasurable benefit to the Clurch, but such experience would be of great service to the men themselves in widening

their sympathies, giving them a most unique opportunity to understand life and human nature by direct contact; and at

the same time very helpfully assist such men in finding their place in Church service and develop good men as missionar ies and also executive and pastoral ministers.

hes and also executive and pastoral ministers.

We recommend a consideration of this matter to our young men and pray that God will arouse in them a great do sire to respond to the Church's need and this call for the statement of the Savior, viz:—"The harvest is great and the laborers are few," was never truor than it is today.

Among the most desirable qualifications for such ministerial service as contemplated are the following:

First. To have a passion for souls and the serving of

Second. An upright life.

Second. An uprigot me.
Third. Humility and a disposition to learn.
Fourth. The cultivation of spirituality by constant

While we do not specialize on education we nevertheless recommend that all who can take advantage of every opportunity to educate themselves, not only in the grammer schools and the high schools, but by a careful and systematic course of reading at home.

Those who are willing to respond to this call are invited to apply to the secretary, J. W. Rushton, for an application blank, which after filling in return not later than March 31st to his address.

to his address.

Praying that the coming conference will be the best ever held, that the spirit of peace and good will may predominate in all things that God's will can be fulfilled in all things.

I am your brother and co-laborer,

Gomer T. Griffiths,

Pres. of the Quorum of Twelve,

#### ANNOUNCEMENT.

I have decided to move to Florida and offer for sale my residence, acreage and business property. Will offer it first at private sale, if not sold within a reasonable time, will then

pri up at auction to the highest bidder. They must be sold. Residence, 7 rooms, bath, city water, hot water heat, cement wall and floors in basement, including furnace room. Large front porch, cement floor, all screened in. Cement walks, cement outbuildings, 2 cisters, big barn, garden, fruit, asparagus bed. \$4.500, one-third cash, Balance 1 and 2 years, 7 ner cent. Lot 155 by 200 feet, on Lexington road, just outof city limits, 10 Independence school district.

Cottage, three rooms with cement basement under all, cement walks, front porch and cistern top. Woodshed, hen house and other outbuildings, \$Lot 75 by 155 feet, \$500. Half

Acreage, 5 1.2 acres across street from residence, all feuced with cement posts; 1 acre alfalfa, all kinds of fruit; apples, peaches, grapes, raspberries. All kinds of flowers, garden, all fenced chicken tight. Good spring. Building site on Lexington road, \$4,500, 1.3 cash, balance one and 2 years at 7 per cent per cent.

One vacant lot 50 by 150 feet. South Orchard Home.

One vacant lot 50 by 150 feet, South Orchard Home.
Low ground, \$50. All cash.

Business property, 82 1-2, by 82 1-2, on Air Line tracks.
Large building half block from square. Will be valuable some day as a factory site. Besides the business room and good basement, there are coal sheds, wagon sheds, bay room, good basement, there are coal sneds, wagon sneds, hay room, and stables. Just the place to conduct the wholesale business, \$3,500. Half cash. Business to go with it at invoice on goods or will sell separate. Everything goes. Can show successful business. A good money maker to the right party. For particular, see me quick, as want to leave here by March 1st. E. Peterson.

#### RELIGIO RECORD BLANKS.

These are very concise and handy for keeping a complete record of all Religio meetings—no writing more than placing figures in blanks, except names of those in charge. The Independence Stake Religio officers are anxious that these blanks be used in all locals in the stake, and what is good for blatts be death an included in the locals in the Independence Stake is good in other places.

Price 60 cents a hundred postpaid.

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among Sunday schools and Religios. They are used altogether in Independence. 8c. a doz., 40c. a hundred. Send for samples of the blanks and class cards.

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C. A. GURWELL.

#### MAYOR'S PROCLAMATION.

By request of the Ministers' Alliance and the laymen of the Churches of Independence, I herein issue a proclamation, designating Sunday, February I. 1914, as a special Sunday for a day of worship, asking everyone who can to attend Church service that day.

Christian Ott, Mayor.

#### DIED.

WILLIAMS.—Sr. Scena Conkey, born June 8th, 1879, baptized by Elder I. N. White June 10, 1894, at Rich Hill. Married Mr. Edward Williams, June 28, 1903. She died Jan. 12, 1914, at Kaneas City, Kans. Our sister was a true loving wife and mother, and a devoted member of the church. She leaves a devoted husband, three children, mother, three brothers and two sisters. Funeral at the Armstrong Church, in cherge of E. Tucker, sermon by F. C. Warnky. Interment at Mount Washington.

The tree will not only lie as it falls, but it will fall as it

#### FOR SALE

No. 56. This is a 5 room cottage, hard wood floors, full basement, is well built, has electric lights and gas, bath room but not bath tub, city water, lot 50x200 ft, improved struct. Price \$3200.00. Terms \$250.00 cash, balance in monthly payments like ront.

No. 61. This is a 6 room house, basement, cistern, fruit, barn 16x20, size of lot 71 by about 150. Price \$1700.00. Terms can be arranged.

No. 64. 20 acres 1 1-2 miles north of Independence on Courtney rock road, 6 room brick and frame dwelling, good barn and out buildings. Price \$8000.00, incumbrance \$1900.00.

No. 65. 3 room house at 1311 W. Walnut street, all street improvements and has lot-50x102 feet, I square from car line, 2 squares from Stone Church, several fruit trees. This is a bargain. Price \$1500,00. terms \$50.00 down and \$15.00 per month.

No. 68. This is 18 1-2 acre suburban farm about 4 milessouth of Independence, good 6 room house, barn and usual out buildings, family orchard and is one of the best bargains for a suburban home near Independence. Price only \$1500.00. Part terms can be given.

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May 1. 13-12m

TRASHY LITERATURE DWARFS MEN- ity indulge has the fatal consequence of nar-TALITY.

With most persons this is an age of quantitative reading rather than of qualitative or thought reading, and with a few it is a chronic and frivolous kind of mental

Should this question, "Why do you read books?" be put to 500 or 1,000 well informed men Land women, the different answers given mentand women, the different answers given would, reveal many different motives and would form one of the most curious and instructive chapters in literature, and at the same time the replies, being true expressions of the thoughts and feelings of the writers, would upcover, the hidden sources that impel to reading the thinden sources that impel to read and the source of the thinden sources that impel to read the source of the sourc

Cato and Mary Somerville who took up new studies when past 80 years, than to die of paresis at, 40.

Long since the writer came reluctantly to the conclusion that persons who had, no higher object in reading than to pass the time away, or for amusement, or to read a book or books because it happened to be just then the prevailing fashion, were reading to little burpose. The supreme test is when one has read a book-to ask himself what new thing did he get out of the book that he did not know before? This is an invaluable test to measure conversations by with the persons one meets when important topics are discused. ed.

ed.

Charles Dudley Warner said, "to teach a person to read, and not what to read, is to put a \( \frac{1}{2} \) dangerous weapon into his hand." Life is, too short and time ought to be too valuable to read worthless books.

GREAT BOOKS.

I am thoroughly in sympathy with the thought of reading great books. All such thought of reading great books. All such books contain the views the authors felt towards life and men and their destiny. Such treatises, from large minds, show what relation great ideas bear to those who read their swallimited experience into the rich and abounding lives of the world's leaders who tell of the higher things of the mind. Each great work is the philosophy of a human soul. The object in reading such a production is for the purpose of getting a complete picture, into one's mind of how civilization has been an unfoldment in time and space, and that it can be thought of as a reality. The that it can be thought of as a reality. The light trashy reading in which the vast major-

rowing and dwarfing one's mental horizon, paralyzing reason and bankrupting intelligence.

it is a chronic and frivolous kind of mental indigestion that temporarily stimulates feelings and benumbs the reasoning faculties. Spasmodic short cuts are the order of the day, and untried experiments the panacea for all human betterment. To cultivate deeper reverance for the best that had been preserved in printed formthrough all the ages, and to keep in touch with the best lines of thought in modernlife, should be the objects held in highest esteem.

To read a book properly is a matter of scientific work, and during the last three or four years soveral distinguished authors have written on the subject, and how it ought to be done. Their advice in the main is good. Some peasons read a book slowly, ponder over each essential thoughts, well that when the volume is put aside its contents have been assimilated and form a part of the reader's mental equipment. Others read rapidly and master the printed pages easily. How one reads is a question of quick mind action and ready response to verbal stimulus.

PUTTING THE BEST THING.

The greatest thing to be secured in the line of right reading is to keep sacred in the line of right reading is

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#### OUR CREED: "ALL TRUTH."

VOL 25

#### INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 5, 1914

NO. 6

#### ZION'S ENSIGN

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CHARLESSIFRY, EDITOR

W. H., DEAN, BUS, MANAGER

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#### THE GREATEST LOSS.

Upon the white sea sand There sat a pilgrim band, Telling the losses that their lives had known; While evening wanted away From breezy cliff and bay,
And the strong tides went out with weary mean.

Some talked of vanished gold, Some of proud honors told,
Some spoke of friends who were their friends no more; And one of a green grave, Far away beyond the wave While he sits here so lonely on the shore.

But when their tales were done. There spoke among them one, A stranger, seeming from all sorrow tree: "Sad losses ye have met, But mine are sadder yet, For the believing heart has gone from me."

"Then alas!" those pilgrims said, "Then, however it came to thee, Thine, brother, is life's last and sorest loss! For the believing heart has gone from thee. Ah! the believing heart has gone from thee."-Sel.

#### IN SPIRIT AND IN TRUTH.

The worship of God by man has assumed an almost infinite number of forms and manifests various degree of truth and sincerity. The rude ceremonies of the darkened savage have some elements of truth associated with much error, and are performed in all sincerity, while under the higher civilization the degrees of truth is greatly increased. It is quite evident however that error has found place in all forms of worship even under the teachings of Christianity, and that high standard of worship of God expressed by Christ when he said that "They that worship him must worship him in spirit and in truth," has been attained by but few.

It should be clearly apparent that any service for God, or worship of him which is not according to truth, or which is not rendered in full sincerity of purpose, could not be accepted of him. Of those who worshipped according to the commandments of men, (and those commandments must have aimed at semething good or they would not have been followed by any intelligent people,) Jesus said:
"In vain do ye worship me." The doing of these
things which meet only the standards of worship designed by men cannot bring the results which can be attained by doing the things which are clearly known to have been given of God.

The doing of the things commanded by Christ is repeatedly required in the Scriptures, and upon this basis only are the promises of God to man made, and man has no claim upon God, and has no legal or consistent right to call upon God or make demands of him without an effort or desire to do the things required. On thi spoint Solomon says: "He that turneth away his ear from hearing the low, even his prayer shall be abomination."— Proverbs 28:9.

To serve God diligently in some points of the law while disregarding others will not bring a man to full acceptance with Gcd and hence the necessity of observing the whole law of God. Creeds and forms of worship which have multiplied with the years until their names are legion tell that the "unity of the faith" given by Christ has in some measure been lost sight of, that the truth has been mixed with error, and that in many instances at least the commandments of men have substituted

the commandments of Christ. It is therefore apparent that much of the worship of God today is after the teachings of men as distinguished from the teachings of Christ, and if a man would serve God "in spirit and in truth," he must find that system of faith and practice established by the Lord and which is free from the errors of men.

With the finding of a perfect system of worship the individual still has occasion for care in order that his obedience to the requirements of that system may be complete. The best system of government in the world would be quite ineffectual were its executive officers and its citizens to ignore the enforcement of its provisions and to refuse obedience to its laws, and so to him who disregards the essential things of the gospel of Christ; that gospel becomes ineffectual. This is true whether the individual occupies upon the outside of the church, or by obedience to certain parts of the gospel has become a member of the church.

#### SINCERITY.

It has been often said that if a man is sincere in his religious service that he will obtain the reward of salvation whether that service has been in accordance with the law or not, but under such teaching as that the man who bows down to his idols will be just as certain of salvation as many professing Christians. Sincerity coupled with justifiable ignorance may require mercy, but sincerity with unjustifiable or willful ignorance will not bring a realization of the promises of God. Sincerity is absolutely essential to the acceptable worship of God, and when associated with an intelligent obedience to the truth the results divinely promised will be realized.

The things of God are not placed within the reach of man for him to experiment with. A rigid observance of the letter of the lew for the sole pur pose of determining its truth would bring failure of results. In developing the science of psychology scientists have sought to bring within the range of experimentation the psychic forces which exist apart from human consciousness, and while there are intelligences which have submitted to such ex-perimental examinations, the first evidence of the scientists having come in contact with the Spirit of God are vet to be shown.

Several years ago it was proposed, if we remember correctly by one who had little faith in the efficacy of prayer, that Christian people unite upon asking God for some certain thing in order to determine whether there was any virtue in prayer. All Christendom might have united in perpetual prayer with such a purpose and the heavens would have remained unmoved regarding the thing plead for. Such a motive would involve the asking of a sign, which Christ in his ministry ever refused to give though frequently asked by those around him. Nothing short of a true sincerity of purpose will meet the divine requirement.

Paul says that "God hath called us with an holy calling, not according to our works, but according to his own purpose." (2 Timothy 1:9). Man may not substitute his own works for those required in the gospel of Christ, nor is any man justified in teaching his own views or those of any other man in the place of the things taught in the Scriptures. And furthermore, even the teaching of the scriptural truth with insincerity, or without the proper motive is not warranted by the law of Christ. Paul in commenting upon this thought says: "For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." 1 Corinthians 1: 17), showing that even the gospel would be made of none effect if its preaching was dependent upon man's wisdom alone.

With an eye single to the glory of God is the motive which the Lord gave for every man in his worship and service to God, and any attempt to use the things of God for experimental purposes, for furthering personal ambitions, for building up of human institutions, and for satisfying vanity and pride' or courting favor of the world, will be without divine approval and without divine reward. Much of Christian work which is of itself good is made ineffectual because of the absence of the true motive, though no doubt many of those who perform such work are so blinded by their own ambitions that they are deceiving themselves. that worship him, must worship him in spirit and

#### NO DEFINITION OF LIFE.

Man's wisdom and learning are incapable of furnishing a definition of life. The attempts of the wisest and most learned to furnish such a definition only serve to exhibit the futility of the attempt.

Herbert Spenser, who had made the most ambitious attempt of modern times to explain the visible universe, gives this as the result of his efforts to define life: "Life is the continuous adjustment of internal relations to external relations."

This definition manifestly stands as much in need of explanation as that which it purports to explain. But it will serve at learst to remind us that the wisdom of men is foolishness with God.

The ignorance of scientific men on this subject is frankly confessed by Alfred Russell Wallace, who in one of his latest books, "Man's Place in the Universe," says' "Most people give scientific men credit for much greater knowledge than they possess in these matters." And again: "As to the "As to the deeper problems of life, and growth, and reproduction, though our physiologists have learned an infinite amount of curious and instructive facts, they can give us no intelligible explanation of them."-Philip Mauro in The Fundamentals.

#### EX-SENATOR SHELBY M. CULLOM.

The following statement by Govenor Dunne of Illinois relative to Ex-Senator Shelby M. Cullom following his death on January 28th is a worthy though brief tribute to his honorable life. Living in a period when scandal has followed so many men in public life either with or without cause upon the part of men concerned, it is refreshing indeed to find one whose garments are free from even the smell of the fire. Senator Cullom was a friend of Lincoln's and shared the simple honesty of that great man, and served the public for the public's good. The honesty of his life and the integrity of his purpose should be the example of every man.
"In the death of Senator Cullom the citizen-

ship of the state of Illinois has suffered a signal loss. The best proof of his honesty is that for half a century he went through the flery ordeal of holding public office without ever being accused of enriching himself in public life and died comparatively

Poor.
"The grafter and the corruptionist never dared approach this honest son of Illinois, or, if he did, never succeeded in interesting him in any of his nefarious schemes. In what was known for many years as the "house of plutocrats" he remained poor and invu nerable to temptation a consistent and shining exemplar of honesty in official life.'

#### FINDS NEW INDIANS.

Albert Lang, who is exploring the sources of the Amazon for the Brazilian government, has informed F. N. Dellenbaugh, secretary of the Explorers' Club, of the dis-Dellenbaugh, secretary of the Explorers' Club, of the discovery of a new tribe of Indians, 1,000 miles from civilization, between the headwaters of the Cairary and Moju rivers. Mr. Lang gives a picturesque description of the savages, who he says, took him for a god, embracing his feet to show devotion. Their tools, he writes, are stone, and their ideas so unusual as to suggest their belonging to another age. The Jewish cast of their features might lead one to infer that they were of the lost tribes did not their ignorance of iron and writing argue gazingt. did not their ignorance of iron and writing argue against

"I am sitting in a maloca (hut), writes Mr. Lang, "of a curious tribe of genuine savages, arriving here after taking my six-man canoe above the headwaters of the a currous tribe or genuine savages, arriving nere acter taking my six-man cance above the headwaters of the Cairary and Moju rivers, fighting our way through five dangerous rapids to get here. After fifteen days' search I got in touch with a virgin tribe, which can be so described because they are wholly untouched and unspoiled by civilization. They use stone axes and by aid have cleared away some thirty acres of jungle, and so blunt cleared away some thirty acres of jungle, and so blunt are these tools that the trees look as if they have been

criewed on.

"They grow cotton and yet go wholly nude, only the
women wearing waistbands. I was received hospitably
and carefully watched. They embrace me frequently and and carefully watched. They embrace me requently and give me bad drinks. I am here to look up the indigenous tribes for the government of Brazil and ascertain their possibilities and the bast means of entering into relations with them. They are like big, savage children, kind, but suspicious. Some of the men have Hebraic features. They show great skill with the bow and arrow, some of the former measuring eight feet."—New York Tribune.

#### INDEPENDENCE ITEMS.

Our items failed last week through the enforced absence of the editor from the office for several days on account of sickness during which time our correspondence was also neglected. We are now following the regular routine north.

our remu anied last week through the entored absence of the editor from the office for several days on account of sickness during which time our correspondence was also neglected. We are now following the regular routine Catherine Aurlice, youngest daughter of Bro. and Sr. S. S. Smith, died Sunday, Jan. 25th of pneumonia. The sadness of the occasion was increased because of Bro. Smith's absence in the southern mission field where the sad news reached him and he returned home in time for the funeral.

The special services beginning on Jan. 18th were counted a full success throughout. Bro. John W. Rushton occupied until and heluding and occupied until last Sanday. Both six and a counter of the funeral strength of the sand the six of the six of the funeral strength of the sand the six of the six of the funeral strength of the saints, stimulating many to greater diffigence and activity in the service of God. The afternoon services were well attended. Bro. Smith leaves for Runnells, lowa, where he expects to begin services next Sunday. He will stop a day or two enroute at his home at Lamoni.

Sunday was "Bverybody go to Church Day," and all the services at the stone church were well attended. It was said that of all the people who attended church in Independence the Latter Day Saints constituted one-third. The afternoon prayer and sacrament service was held in the upper auditorium, Brn. F. A. Smith, E. L. Kelley, R. Bullard, and the stake presidency, being in charge. The Ensigh has just installed a new Intertype machine for casting type which will do away with the older method of hands esting. This is a step forward in keeping up with the progress of the Ensigh will probably be printed entirely from type cast by this machine. The Intertype casts the type in lines the same as the Linotype.

At the branch business meeting on Monday evening a considerable volume of business was transacted. Following various reports of officers and committee over two hundred delegates were elected to the stake conference to be held at H

gin, Matthew and Hettie E. Davis from Knobnoster, Mo, Bro. and Sr. Peter Anderson and family from Cameron, Mo.

The Religio has announced a "revival" on next Friday evening since the lapse occasioned by the revival services. Dr. Harold Bullard, son of Bishop R. Bullard, was awarded a verdict of \$1,000 by a jury in Judge Kimbrough Stone's court on Monday against the city of Independence for injuries received by falling over a defective curp on December 7th.

The property of the Danielson Plow Co., which has been idle for many months has been purchased by a new company known as the Morris-Blodgett Drop Forge and Tool Company. Mr. Morris is removing his plant from Water-loo, lowa, and under the new organization will enlarge and improve the property purchased here. The capital stock is \$100,000. The opening of this plans, and it is to be hoped that the rowment will the constant of the stone of the constant of the school occupying the lower auditorium, one little boy—David Stewart, furnishing a violin solo. In response to a recent call by the superintendent a number of violins and other instruments which remained unused in sone of the hones were donated to the school and placed in the hands of worthy boys and girls who desire to learn, so that a number of others of the young are preparing for future usefulness in the musical line.

#### INDEPENDENCE SECOND BRANCH.

INDEPENDENCE SECOND BRANCH.

Sunday school had an attendance of 259, and collection of \$4,91. Bro. H. W. Goold was the speaker at the morning hour. He read Matthew 26th chapter, a very affecting lesson. The point most discussed was fault finding. He was sure the gifts are as much enjoyed now as at any time since the organization of the church, and as marvelous as any. He clated some the church, and as marvelous as any. He clated some the church, and as marvelous as any. He clated some the church, and as marvelous as any. He clated some the church, and as marvelous as any. He clated some the church, and as marvelous as any. He clated some the services of the privilege to privilege to privile the control of the services. The meeting was opened by singing an anthem, and prayer by Bro. W. A. Bushnell. A dust well rendered by Sr. Clara Curtis and Sr. Delbert Barnett; solo by Bro. E. S. Losey, after which the following made short but very interesting talks on what to read, and where to read:—Mrs. J. G. Pointer, Mrs. J. A. Gardner, Bro. E. E. Corthell gave a very instructive talk on the Sunday school. One thing that was news to all, is that the South side school gave out almost as many books afour the library and the services of the services of the services will not permit.

Regular branch business meeting Monday evening. The statistical report showed a small loss in membership in the last six months, one reason being that the Walnut Park Branch drew largely from the Second Branch for its organization. Present membership 315. A delegation of 52 were selected to represent the branch at the Stake conference to be held at Holden. Among other things at tended to was the recommending of Bro. P. A. Sherman for ordination to the office of elder.

#### KANSAS CITY, KANSAS, ARMSTRONG BRANCH.

KANSAS CITY, KANSAS, ARMSTRONG BRANCH.
The attendence at Sunday school Sunday was the largest for months, being 131. The morning service was equally well attended when Bro. Edward Tucker was the speaker. He read the parable of the ten virgins.
The saints came to the evening prayer service fasting, and prayers were offered for Sr. Berg who was to undergo an operation at the hospital Monday morning that she might have a rarrdy recovery. The attendance was 95. Three children were bessed during the day.

Bro. Roberts was the evening speaker, and he had a good of undergoing the service of the service of the property of the service of the property of the speaker of the property of the service of the service

#### SAN FRANCISCO AND OAKLAND

SAN FRANCISCO AND OAKLAND.

Sunday was a very stormy day about the bay, which kept many of the faithful ones away from church. The services however were spiritual and cellfying. In Oak land the pastor preached the morning sermon following an increasing service of Sunday school with Dr. W. F. Bush and the continue of Sunday school with Dr. W. F. Bush and the continue service of Sunday school with Dr. W. F. Bush and the continue service of Sunday school with Dr. W. F. Bush and the continue service of the morning sermon in the city was by Pastor J. A. Saxe, who secupied the Oakland pulpit in the evening with good spirit and thought. Bishop Parkin was unable to fill his morning appointment in the city because of ill health The writer spoke there at night.

Bro. C. W. Deuel reports active service at Delano and Madera in the southern part of the district where are a few carnest saints, who maintain a Sunday school in each of the worders saints, who maintain a Sunday school in each of the worders saints, who maintain a Sunday school in each of the worders saints, who maintain a Sunday school in each of the worders saints, who maintain a Sunday school in each of the worders and the saint saints who maintain a Sunday school in each of the worders are a few carnest saints, who maintain a Sunday school in each of the worders are a saint should be supported to the pastor is at his post as watchman.

Don't forget our conventions and conference at San Jose, February 27th to March 1st. Send all reports to Eider J. A. Lawn—Hollister, Calif. Rather than not send at all , send to me. Use the blanks furnished the branch presidents for this reporting. Be sure and report in some way.

One more has been added to the Sacramento Branch by

One more has been added to the Sacramento Branch by baptism and two by letter. Bro. Reiste is working in and around there.

Bro. Sheehy spent Sunday with the Stockton Branch, speaking morning and evening with good spirit. He speaks favorably of the good work of Bro. Davison there, and others also.

A cheery letter from Bro. H. A. Hinty tells of the good work there moving along smoothly. Bro. Hinty is pastor of the Chico Branch and is supported by others of the priesthood.

1202 14th St., Oakland, Calif., Jan. 29.

LOS ANGELES, CALIFORNIA.
The series of meetings closed Sunday, January 18th, preaching by Bro. W. A. McDowell and Bro. V. M. Goodrich; interest continued good but the heavy rains pretty nearly every day the last week prevented a large attendance which did seem assured with the first few days of the meetings.

ance which did seem assured with the first few days of the meetings.

Arrangements are made for Sr. Bessie Bemis to come over from San Bernardino to assist in stenography so Bro. W. A. McDowell can give patriarchal blessings to those desiring them. All members in the district interested, should write or see Bro. McDowell right away so appointments can be made and all accommodated. It is desired that all who can do so see him before conference so that at conference he will not be rushed with this work. Plans are now to give the blessings from February 13th to the 20th. Address 1621 Thirty St., care of F. A. Ball.

A new local was organized from the Home Class at Pomona last Sunday with 17 members of the Religio, with H. I. Benc president, Mattic A. Leslie vice president, Lillie C. Adamson secretary, Pearl Lacey treasurer, Elwood Leslie library committeeman, May Benc home department superintendent, Mattic A. Leslie chorister, Emma Leslie organist.

lie library committeeman, May Benc home department supcrintendent, Mattie A. Leslie chorister, Emma Leslie organist.

Services are held every Sunday, Sunday school at 10 a.

m. at the home of Bro. H. L. Bene, 1275 W. 2nd St., and
Religio at 6:00 p. m., and preaching at 7:30 p. m.at the
home of Bro. Frank Benc, 1095 W. 2nd St., and prayer
in the strength of the strength of the strength of the strength
have promon California.

Bro. and Sr. F. J. Lacey, Bro. and Sr. H. L. Benc, Sr.
Mattie A. Leslie, Sr. May Benc and Sr. Lillie Adamson
have just cause to feel thankful at seeing the results of
their faithful work growing and giving promise of a
branch some day being organized in that city of churches.
Sr. Monahan is courageous and hopeful although not able
to be about all the time as she once was, before the silver
predominated in her hair.

Special prayer services have been held in the church at
Los Angeles the last three Sunday afternoons, many of
the saints bringing their lunch baskets for dinner in the
entertainment room; the work seems progressing along
the good way, and much benefit has been had through at
ministration to the sick, and Sunday afternoons,
the description of the sick, and Sunday afternooning the
Dowell, by the Spirit of prophecy, with the voice of admonation and warning and also in nuch encouragement and
promise that if the saints would persevere in diligence
and truth angels should visit them, visions and dreams
should be given them for their guidance and direction and
blessing; it was very encouraging and tending to build up
the strength of the saints.

1700 Trinity St., Jan. 27.

R. T. Cooper.

#### SAINT JOSEPH, MO., FIRST BRANCH.

SAINT JUSEPH, NU., FIRST BRANCH.

The outlook for the first branch was never more proising than at the present time. The attendance at all
meetings has been exceptionally good of late, interest
good and a number are investigating, and some we tr
will soon accept the truth; all of which causes the fai
ult rejoice.

with soon accept the truth; all of which causes the faithful to rejoice.

It rejoice to the result of the result o

encouraging and inspiring to the saints. Oh, now beautiful would be the way did we but follow where the shepherd leads!

The basement of the church was filled almost to its capacity with those who came to renew their covenant in the holy sacrament, at the evening prayer service. Preceding the preaching service one dear little babe was blessed, Brn. Winning and Archibald officiating.

Our young brethren, Blair Dobson, David Wilke and Roy Fifer have been doing duty at Wyatt Park Mission lately.

The choir sang a beautiful anthem from the new book Sunday. They are working on others faithfully.

Seldom have the sympathics of the saints in this city been called forth as they have been in the recent bereavement of our Bro. and Sr. Best whose son George passed from earth-life so suddenly, having been apparently dangerously ill but three days. The death of our young brother was in itself a crusing and unexpected bloom properly the serious and near fatal linears of their only daughter, at whose bedeide the mother was when summoned home to find her boy so sick. Only two days was she permitted to minister to him, when the Father said, "It is enough," and released the tree spirit. Meningitis of the brain was the dread malady that so soon did its deadly work. We know that in the last days of his life, in his anguish and suffering, there was going on within the brother that preparation for the great change which knowing the divine love of our heavenly Father bids us feel that all is well.

The funeral was held at the home in charge of Bro. H. D. Ennis, Bro. Scott speaking the beautiful comforting words that are so much needed at such a time. Beautiful and profuse were the tokens of sympathy, in the floral offerings that were spread upon the last resting place of all that was mortal of "George." May the loving Father comfort those who mourn, and tenderly bind up the broken last of the faithful mother, is our prayer. Bro. and Sr. Albert Frey had the distressing misortune to lose their home and all its contents by fire. The family were away from home at the time, and do not know how the fire originated, but it is supposed it was caused by an over heated stove.

inated, but it is supposed it was caused by an over neaccu stove. The men of our branch are preparing a unique enter-tainment to be given February 10th at the church. This will be the time when nobody works but father, son or brother, as they have taken upon themselves the task of presenting the program and preparing and serving the lunch. Mothers, wives and sisters are on the "qui vive" with curiosity and expectancy.

Bro. Wm. Worden of Stewartsville assisted our pastor in the Sunday morning service.

Reporter.

KANSAS CITY, MO., SECOND BRANCH.

Interest among the members of this branch seems to be on the increase which is truly gratifying. The Religio will hold its meeting at 2:30 on Studay afternoon instead of Friday night. This change was made on account of the cold weather and we have found the change to be a good one as we have a larger attendance and better programs. Other locals are invited to come and help us and furnish the program whenever it is convenient for them to do so. For the coming six months Brn. W. S. Brown P. J. Raw, J. Fisher and Chas. Chaney will endeavor to feed the flock and gather in the sheep who have strayed away.

Sr. E. W. Lloyd is very sick and been bedfast for several weeks, she has received many blessings in answer to prayer and desires the saints to again remember her as she desires to live for her family and the church.

The interest in the Sunday school is increasing also and the regular branch services are enjoyed by quite a large number of saints and frequently by many who are not of ur faith. Unity, peace and harmony prevail at the present time for which we are thankful and hope the good influence will continue to grow and spread farsher and farther until many more will rejoice with us.

Mrs. Margaret Cleveland.

1316 Circle Ave.

#### ST. JOSEPH, MO., SECOND BRANCH.

ST. JOSEPH, MO., SECOND BRANCH.

We are having some good meetings, the church is well filled and a goodly number of outsiders, and some are very much interested. Saturday and Sunday, Jun. 17,18, Sunday school convention was held at Stewartsville and wife. Elder I. N. Gore preached in the morning, which was very edifying. Elder A. A. Richardson delivered a good sermon in the evening from one of his notable charts. We have created an interest with some colored people of the Baptist faith in Elwood, Kansas. That little town is just across the Missouri River. On January fourteenth, Elder Bear and the writer went over to their church. Bro. J. L. Bear preached and they were carried away with the sermon, and the next evening Bro. J. S. Roth came and was taken over by Bro. Richardson in his auto.—Bro. P. I. Rogers had taken a load in his machine; when they arrived the house was well filled with colored people. Bro. Rot of the service of the serv

ville the next day but has promised to come and preach for them again soon.

Edder J. L. Bear preached for them on the twenty-fifth by request of them to a well filled house.

Bro. Oscar Beckham had his right hand caught in a pulley and was badly injured. He was administered to and is getting along nicely.

Bro. George Ehlers while repairing a car was struck in the face by the door handle, resulting in injury which required the service of a physician.

Cottage meetings was held at Bro. and Sr. Geo. Smith's 2212 North Seventh St. The meting was well attended, and several outsiders were there who were well pleased, and promised to come to the church.

F. R. Gist.

F. R. Gist.

Inza, Box 63.

3418 Franklin Blvd.

#### CHICAGO, FIRST BRANCH.

Regular monthly sacrament meeting was held Sunday morning which was quite well attended and profitable to all. At evening preaching service our pastor Bro. J. F. Kier occupied, setting forth in a comprehensive manner, a goodly argument in favor of the divinity of the Book of Mormon. We record with regret the death of Sr. Bertha Sly, on

Saturday Jan. 31, 1914, after a tedious long sickness. While we share this trial with our beloved Bro. Frank in his sad hour of bereavement, we feel that God is good and rejoice in the goodly degree of faith that has been exhibited both by him-

goodly degree of raith that has been exhibited both by him-self and his helpmate previous to her decease. Splendid harmony and love now exists here for which we thank God and pray for assistance that we may continue in this grace and go on to perfection.

### CORRESPONDENCE Bluernermonnerment marine

ESCATAWPA, Miss., Jan. 5. Dear Ensign:—This is my first attempt to write a letter to the Ensign, but we have received so many blessings in this part of the moral vineyard, that I think it my duty to tell some one else about it. I have been sick and unable to perform duties that I could have done otherwise, but by the grace of God, I am better able now, and more able to pro-

we want to say that Bro. I. M. Smith and wite have been with us and have done a grand and noble work here, been with us and have done a grand and noble work here, and we were very sorry to see him go away, leaving such an interest, but we are trusting the Lord, that he may send Bro, Smith to us again soon. There are several here, that we believe are near the kingdom. Also Sr. Smith; she also has been a blessing to our community, having organized the Aid Society among our sister members, they having already made enough money to pay the balance on our oburch building of \$25.20. We wish to extend to her our heartfelt thanks.

Conference convenes here in March, and we are trusting

that we may have an organized branch at that time.

Your brother in bonds,

Elder J. W. Mizell, Sz.

Tules, Okla., Jan. 1.

\*\*Editor Ensign:\*\*—The Bootman and Chism debate is now history. On the 16th of Dec., J. D. Erwin of the L. D. S. and J. W. Chism of the Non-Progressive wing of the Lie Disciples were scheduled to discusseburch propositions at Clayton Okla. Knowing that Bro. Erwin was not authorized to officiate or perform any ministerial work I hastened to the scene of batte. The Friece train being about two hours late I arrived just in time to hear Elder Chism making his closing speech of the first session of our church proposition.

I introduced myself and informed them I was there in the interest of the Reorganized Church of Jesus Christ of Latter Day Saints. The next morning I met Mr. Chism, told him that if the debate continued he and I would have to do the work. He replied that they all look alike to me. So the night of the 17th 1 took the laboring oar, being in the affirmative. I truly felt like I was the the David and he the Goliath, for I had heard much of this man. But I knew he did not represent the kingdom of God, furthermore I knew that Campbellism could not be twisted into the religion of Jesus Christ.

Elder Chism/setsok in trade wee all from Heb. Linux at the contract was all from Heb.

Elder Chism's stock in trade was all from Utah. I turned Elder Chism's stock in trace was an irror total. I tunion believe the Book of Mormon, Doctrine and Covenants and Inspired Translation and told him to use them against me, anything he would find in them. But he never made a point, and only did harm to himself and those who indorsed him as being a Christian gentleman. Our heavenly Father truly blessed me in presenting the angel message. To him be all

being a common to the state of the large lines and the glory and honor.

Mr. Chism denied Campbell and claimed that his church was the same church that was established by Jesus Christ 1900 years ago. But we had the evidence at hand to prove that Chism's position was wrong, and all the people but about eight or ten were able to see it. Mr. Chism's first speech on his proposition was turned into a song which is generally sung by all the defenders of that church, and the song was, Pentecost, Pontecost, Pentecost, the had but a few friends left when the discussion closed. A sign was erected on the outside of the house which contained these words, "Campbellite hides ten cents apiece."

words, "Campbellite hides ten cents apiece,"
We had but two members in the town, two sisters. Quite a number left the Christian Church, and said that we had the a number left the weather was so unfavorable that we did not deem it wise to remain longer and the people thought it wise to postpone the services until weather-was more favorable and then to return.

and then to return.

We made many friends for the cause; we are satisfied with the results; praying the Lord to bless all who are seek ing the truth. Others may write of this who are qualified to wield an abler pen, so I will leave it for them.

Hopefully and sincerely,

W. P. Bootman.

Humbolt, Neb., Jan. 8.

Dear Ensign.—We are alone here as there are no saints except our own family anywhere near so far as we know. I think our nearest branch is at Nebraska City and that must be 35 miles, so we don't have any church privileges at all and we often feel so honey for a good sermon and a good prayermenting that only those that ere situated are near than the contraction. meeting that only those that are situated as we are kno to sympathize with us.

to sympathize with us.

I have been in very poor health for the last five years, and last summer! got so much worse! went to Independence to the Sanitarium and stayed four weeks and was greatly benefitted both physically and spiritually, for ! enjoyed the good prayermeetings we had there every Sunday evening so much and the association of the saints did me so much good much and the association of the saints did me so much good I can't say enough in favor of the Saultarium for everyone there was so nice and the nurses so kind and good, and I think those in cnarge are well fitted for their positions.

Ever praying for the upbuilding of Zion, and the good of our silent preacher I am, your sister in Christ,

Mrs. W. S. Marsh.

The Ensign is a very much appreciated weekly visitor at

The Existen is a very much appreciated weekly visitor at our house, and we feel that we could not get along without it. The sermons and correspondence columns are fine. We were permitted for the first time to hear the gospel preached in the year 1911, and were baptized that same year. We hope to see the time when all of our brothers and sisters are members of the church.

we ask an interest in the prayers of the saints that we may become more useful in the great work.

Your brother and sister in Christ,

Mr. and Mrs. Ralph Schmoyer,

JOPLIN, Mo., Jan. 13.

Dear Ensign:—When I first came into the church, the gospel, and especially the books were all new to me, and I asked many questions for I wanted to learn all I could. I wanted to obey everything that the Lord required of his people, and not do anything that is not pleasing to the Lord, so I asked some sisters what the Lord meant by "let all your garments be plain," they did not know nor seemingly care to know, for when I suggested that we all unite and take it to the Lord in prayer, one of them replicied, "Perhaps the Lord would want us to dress plainer that we would want to." Does that excuse us? Is it immaterial whether or not we respect the revelations the Lord has given us?

would want us these planted at the theory of the textuse us? Is it immaterial whether or not we respect the revelations the Lord has given us?

It reminds me of one of my neighbors in the east, he did not go to church because he was afraid if he heard what the Lord required of him and then didn't do it he will comit is in. Welli I took it to the Lord in prayer by mysell. I had a dream (at the time skirt and basque were the style), and in my dream I came to church and all the sisters that were there were dressed in plain skirt and basque without any ornaments or trimmings, different colors but not extreme colors. Did the Lord in that dream show what he meant by plain garments? Saya one, the beautifying work of your own hands—why you can have all the ornaments and trimmings you want it you gut them on yourself.

My dear sisters did you ever stop to think that in those days sewing mechanes had never been heard of, and all the heautilying was have by band elitching; they hem-stoked

men's collars and cuffs, and home, collars, etc., on women's garmente that weney run ever the sewing machine and do the work in one hour that it took them a whole day. They also did some hem stitching. That revelation was given in 1831 while the first sewing machine was invented by Eliza Howe in 1846.

I also find that Paul said, I speak the truth and lie not,

ZION'S ENSIGN

that women adorn themselves in modest apparel with sobriety as becometh women professing Godliness, and not with gold and pearls and costly array. 1 Tim. 2:9. This life is too short to let the pleasures of this life mar our elerual lusppi-

Ever praying for the progress of this work, and the spiritual welfare of all the saints.

In faith.

Minnie F. Stoffer

HAMILTON, Mo., Jan. 20, Dear Ensign.—It has been a long time since I troubled your pages. We belong to the Oakland Brauch, of the Far West District. I think we have had some of the best meet-West District. I think we have had some of the occument-ings this winter I ever attended, both preaching and prayer-meetings. We had a time of rejoining at our convention the meetings. We had a time of rejoicing at our convention the 17th and 18th at Stewartsville. A prayermeeting was held each day, the Lord spoke, and all rejoiced. Through the other meetings we received much good instruction to carry back into our branches and schools.

We moved here two years ago next March, from Noda-w ay District, and are delighted with this country. We live three and one half miles from Hamilton, and four and one three and one half miles from Hamilton, and four and one half from Kingston, the county seat of Caldwell, Co., on the Burlington R. R., 70 miles northesst of Kansas City, and 50 miles east of St. Joseph. We are in a good live brauch of fifty-five members. Kingston has a brauch and a large church house, and land is good. We are six miles east of old Far West, and the foundation wall still stands, which was laid for the temple there in the thirties.

With love and best wishes for the great cause of truth

With love and best wishes for the great cause of truth.

J. T. Ford.

BENNETT, Neb,, Dec. 15.

Dear Ensign:—May I again have space in your very valuable pages that I may bear testimony to this most precious and glorious faith and work of our dear Lord? It may

prove a help to others for which it is my hope and desire.

In the year 1910 I was so poorly, I was a nervous wreck
almost, but received promise of the Lord, that I would be almost, but received promise of the Lord, that I would be bealed, and strengthened physically, spiritually and mentally if I were faithful, but I felt so badly. I could not set my mind on the promises entirely. My mind was filled with doubts and fears, and I grieved so much because I doubted God and his goodness, and couldn't exercise more faith, and I know God heiped me and took care of me. Then our sweet baby came to us, December, 7, 1911, after which I grew so weak I was hardly able to walk across the floor at times, and was unable to teach my little ones what was right or sing or anything.

was unable to teach my more once anothing.

But Sr. Walter M. Self was such a cheering friend as she wrote me such beautiful comforting letters and they were such a help to me. I was so short of breath it seemed I would surely lose it, but Bro. Self came through our town and under his hands I was told to be of good cheer that the Lord was holding me in the hollow of his hands that overy, thing was working for my good, and that inasmuch as I was faithful, strength would be given me to take care of my children. In a few days my cough left me, but was still so weak I did kot know whether I sught to try to work or not, but in a later administration I was told that I would grow stronger if I were faithful, and my life would be preserved.

I felt so happy, and I tried to be faithful and do my duty in my little home as a mother and wife and I grew so strong and well, so I could care and do for them and I was so happy trusting in the dear Lord. It I failed in my efforts it was not the will of the spirit, it was the weakness of the

Then came the death of our little sunbeam, Elmo. I am not able to say how much we missour darling. It was a sad, sad blow to us, as he was so strong and well and plump, so full of life and fun.

I may not know why death should come To take the dear one from our home; But the mine eyes with tears be dim, The Lord knows why, I'll trust in him.

I may not know why I am led So often in the paths 1 dread; But trusting him, I'll press my way, The Lord knows why, I will obey.

Since the death of our baby Elmo, as I wrote you betore I have been quite poorly again, but have found some relief and encouragement in administration, and I am trying to be cheerful and happy, as I feel I have much to hope for.

I have taken up the home department work for my chil-

dren, and the Woman's Auxiliary for Social Service. dren, and the Woman's Auxiliary for Social Service. I ask an interest in your many prayers that I may soon be blessed and be strong enough to take up my duties in my homeagain, and that if it is God's will that I may me healed of all my afflictions and weaknesses. I love to labor for the cause of my Master, and I hunger and thrist in my efforts to please him and do good to all.

I think an'elder could do a good work here if one would come. He could' preach in our house, and then Bro. Willie Width water our to come and hold meetings in their school.

Fields wants one to come and hold meetings in their school house in the country. His wife and two girls want to be baptized.

Your sister in the one true faith, Mrs. Chas. E. Smith,

WAGONER, Okla., Jan. 8.

Dear Ensign:—It is once more that I am permitted to write a few lines for the dear old paper which brings so many precious truths from the word of God. Dear saints, this church grows brighter and brighter to me as the days go by. I am thankful that I was shown by the Lord to join this

church that Joseph Smith organized. I was shown also that t was the church of God, because God set in his church aposites, prophets, pastors; teachers, deacons, elders, seventies, etc., therefore we are founded upon the solid rock held

Relle Legan

Grannis, Ark., Jan. 6.

Editor Ensign:—We have been here a few days, on our way back from Eros, Louisiana, and have been sharing the hospitality of the saints. The saints have a good church building here and the meetings held have been seasoned with the Spirit of the Lord and especially the prayer meeting Sunday afternoon. The saints are taking on new courage since Brn. Aylor and Riley visited them a few weeks ago, at which time Bro Aylor baptized nine. We were also permitted to add four more to the number since coming here. I trust that the branch may revive and that the latter day glory teu to and four more to the number since coming here. I trust that the branch may revive and that the latter day glory may shine out in the lives of the saints. Bro. E. Yoemans has rendered appreciable assistance in the neetings. May the Lord bless his efforts wherever put forth.

We go from here to Bigtork, Ark., where we shall try

to feed those who have a desire to eat from the table spread by the angel over eighty years ago. Calls are numerous from various parts of the field to "come over and help us." Would that we had more laborers. If there be any

saints or friends who are in need of preaching and can care for us while we preach let us hear from you.

Yours in the gospel,
James M. Smith.

Mayflower, Ark,

CLOVER BAR, Alta., Jan. 2.

Dear Ensign:—Please pardon me for occupying some of your room. I have been taking your paper for some time and it is a great help to me. It is a good companion.

I have just returned from attending district conference which was held at Edmonton, Alberta. I will not state how successfully the district is progressing for any one who attended conference knows that it is in good condition notwithstee ling its youth, and I suppose some one will report to the

Will some one give me the name of the brother from Calgary who was active in trying to build a church at Calgary?

Please give me his address. I am sorry I am so absent minded.

Your brother in the one hope, Robert C. Conoly.

SPRINGFIELD, Mo., Dec. 8.

Editor Ensign:—As we have not seen anything in the silent preacher from the queen city of the Ozarks lately we wish to let the world know that we are still in the regions round about Zion. We are here in the best city and the best country on earth, right on top of the Ozark mountains in the land of the big red apple and Alberta peaches, strawberries and cream.

So far we have had no winter, the city is covered with a carpet of green grass. Stock cattle and horses are living on the pastures yet, without any other feed. We sometimes wonder why Moroni with his precious burden did not stop here and hide it up instead of going on to the land of many waters, but we believe he was directed by one who does all

Now Bro. Editor. we of the Springfield Branch are striving to keep up with the procession, God being our helper we are going to win the battle.

are going to win the nature.

As our custom has been for years on Thanksgiving night we had a rousing praise and thanksgiving service, with a goodly number of non-members out to worship with us, one Methodist minister and wife who met with us in like meeting for four years and they decided the last was the best of all, they both took an active part in the services and went away decided the last was the best of all, they both took an active part in the services and went away decided.

both took an active part in the services and went away declaring it was good to meet with the saints.

While we all hail good reason to feel thankful for the many blessings of the past year, yet we had one thing to make us all feel sad and that was the leaving of one of our young essters who was one of our best workers in every department of the church work. While our hearts were sad by her feaving us we feel that others were made glad, not hers only but the young brother's that came and took her away the evening before Thanksgiving. They came to the home of the writer armed with the necessary legal papers and demanded they twain should be made one without further delay, so Sr. Cora Richardson became the bride of Bro. Thurlo Huntsman, going with him to his home on the southern slope Huntsman, going with bim to his home on the southern slope of the Ozark mountains.

We were glad to have our district president Bro. J. F. We were glad to have our district president Bro. J. F. Cunnings am stop over with us one day and night last week. He was only passing through, and found that we were up in line and had on the breast plate of righteousness and the shield of faith, with the sword of the Spirit which is the word of God. So he went on his way rejoicing to other fields. He is a very busy man and is engaged in a great work, He reports the South Missouri District in better shape than for wears and the missingaries are all having success.

He reports the South Missouri District in better shape than for years, and the missionaries are all having success. I have calls enough myself to keep two men busy and can't fill them, having charge of the branch work here, then having to work at my trade for a living, my hands are ited. I have consented to go forty miles from home next Saturday to preach a few sermons where there is an isolated family of saints, out it is quite a sacrifice for me to do so.

Dear saints, my testimony is this work is true, and that Ged and his bolly noveled are have fair family the great parks are have fair family the great fair.

God and his holy angels are back of it and it cannot fail. We are living in the latter half of the eleventh hour and no time to lose. May the Giver of all good guide us is my prayer.

Hopefully yours, I. W. Onintey.

323 West Pacific St.

It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.—Bishop Hall.

#### KINGS AND PRIESTS.

BY ELDER W. A. SINCLAIR, M. D.

Rev. 1:5.6. 'And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

There are two or three facts in this text which are very suggestive and worthy of our most careful thought. The first one is that Jesus the Christ is to be the prince or chief of the kings of the earth. Secondly, we who are faithful are to be kings and priests, and thirdly, it is through the suffering of the Christ that the possibility of our future greatness is brought about.

That the saints will be the rulers of earth's people is certainly a fact as we will very plainly demonstrate later on. That the Christ will be the great King and Ruler, is very clearly portrayed in Revelation 11:15. "And the seventh angel sounded; and there were great voices in heaven, saying:—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever."

That he will be the supreme King over the kingdoms of this world, is stated in the song of praise as is recorded in Revelation 15:3. "And they sang the song of Moses the servant of God, and the song of the Lamb, saying; Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

I cannot determine from holy writ that the saints will be possessors of territorial estates, their dominion and possessions seem to be somewhat after the character of the Levitical inheritances, while the nations will be the toilers in the daily requirements of land and workshop.

Deut. 18:1,2. "The priests the Levites, and all the taibe of Levi, shall have no part nor inheritance with Israel, they shall eat the offerings of the Lord made by fire, and his inheritance. Therefore shall they, have no inheritance among their brethren, the Lord is their inheritance, . . . as he hath said unto them.

There were no kings from this tribe, but their duties and responsibilities were greater than the king men of other tribes. However, they were given possessions known as cities of refuge; fortytwo in all.

Relative to the saints, we discover, according to our text that they were to be kings and priests, a specific division, some kings ruling over greater possessions than others, the amount of honor being determined by merit.

Daniel gives us to understand that it is the saints who shall possess the kingdom, but we shall learn later that although they do possess these kingdoms in a kingly sense, that they themselves are citizens of an altogether different kingdom. (Daniel 7:27). "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose [God's] kingdom is an everlasting kingdom, aad 'all dominions shall serve and obey him"

From this rendering we would suppose that the kingdoms and dominions spoken of as "under the whole heaven," were but transitory, not eternal, but of a limited duration; hence, the suffix, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Just how long these fractional kingdoms will exist is uncertain, but their duration is into the great eternity after the general judgment, as we will see later. All will not be equal in their ruling capacity; at least when the meritorious monarchs are placed in power there is certain distinctions as we read:—

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come.

"But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

"Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well done, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.

"And the second came, saying; Lord, thy pound hath gained five pounds, and he said likewise to him, Be thou also over five cities.

"And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? and he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds."—Luke 19:12-24.

This suggests at least two thoughts. We are all placed in a position to improve whatever talents or qualifications we have, and a non-development of them, disqualifies us for occupancy in, or ruling over the possessions of our Lord. And to those who do use their qualifications to advantage will be given governing power proportionate to their capacity, the better qualified having the greater responsibility, hence, the greater glory.

We are to be kings and priests. It is very difficult to determine when the king period will be inaugurated, whether it precedes and passes into the great eternity, or whether it is a part of the great eternity only, however, we have a definite statement concerning the priests, who they are, and when they occupy, therefore we will leave the king problem for a while and follow this other line. Rev. 20.6, states:—"Blessed and holy is he that

Rev. 20-6, states:—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

'And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just. They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the Firstborn; they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fullness and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are gods, even the sons of God; wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's, and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shail dwell in the presence of God and his Christ forever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place. the holiest of all; these are they who have come to an in numerable company of angels; to the general assembly and the church of Enoch, and of the Firstborn; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement, through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all, whose glory the sun of the firmament is written of as being typical."-Doctrine and Covenants 76:5.

These are the ones who shall be priests of God and his Christ, and he makes them equal, not that they are equal, but through some process under

which they shall pass they become equal. When? is beyond our knowledge, but we presume it will be by adherence to the laws of perfectness.

This is not the only class of individuals who shall be permitted to come forth in the first resurrection, for we read Doctrine and Covenants 45:10. "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection." We also read in Doctrine and Covenants 76:6, concerning certain classes who shall come forth in the terrestrial glory:

"And again, we saw the terrestrial world, and behold, and lo; these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn, who have received the fullness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are the honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, but not of his fullness; these are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over e kingdom of our God."

Again we read in Matt. 25:1-12. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom, and five of them were wise and five were toolish. They that were foolish took their lamps, and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept, and at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

Then all those virgins arose, and trimmed their lamps, and the foolish said unto the wise, Give us of your oil, for our lamps are gone out, but the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not:"

We notice here that they all arose, and all remained awakened (resurrected) but the foolish virgins had not been valiant in the testimony of Jesus, they had been partially redeemed through adherence to some of the laws of the perfect code, hence, they were permitted to come forth from their slumber, they recognized their insufficiency; the lack of oil, (spiritual light). The Inspired Translation says: "Ye know me not." 1 Corinthians, 12:3. Wherefore I give you to understand, that no man ean say that Jesus is the Lord, but by Holy Ghost. They knew him not, they were without oil, (the spirit of discernment, the Holy Ghost) therefore, they must stay without, as the heathen, and those who knew no law.

Again we read in Zechariah 14:16, after the great battle which shall take place at Jerusalem, after the Christ comes, that some of the very nations which fought against Jerusalem will be left, and this edict is sent out by the authority of Jesus Christ who is now the Lord of lords, and King of kines.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles."

Establishing this fact, that there will be a multitude to occupy the time of the saints (priests) in teaching them the principles of righteousness, and preparing them for their graduation or exaltation,

I glean from Doctrine and Covenants, 85:27, that the righteous will be resurrected first and together with the faithful who are alive will be caught up to meet the Lord in the air. And then according to the twenty-eighth paragraph those who received the gospel of Christ in the prison house will be redeemed, not necessarily that they will be caught up to meet Jesus, but resurrected to have part in the thousand years reign.

The millennium has been ushered in, and the saints are now the teachers of the nations, the ter-

restrial kingdom, and probably the telestial kingdom also, though I know of no specific statement authorizing this thought; but the terrestrial most assuredly will be taught of the saints.

There may be kings appointed from the ranks of the saints at this time who will execute the laws of Christ the King of kings. Of that I am not certain, but if not, they will be appointed later.

The purpose of the millennial reign is not so much for the teaching and perfecting of the saints (to my way of thinking) as it is for the instruction and redemption of the nations outside of Zion.

It appears very clear to me that the terrestrial will slowly merge into the celestial, though ages may be occupied in their transition.

We read in Doctrine and Covenants, 76:6, latter part, speaking of the terrestrial world:—"These are they who received of the presence of the Son, but not of the fullness of the Father." This suggests the probability of their near proximity to the Son, but of an inferior standard to that occupied by those, whom the Father hath received into his bosom, those of the immediate household.

I have never read of these individuals being forever prohibited from the presence of God. Only as they remain terrestrial in their qualifications, and these, it seems to me, will be reduced to a minimum, after the full power of spiritual persuasion has been brought to bear upon them; for we read concerning them in Doctrine and Covenants, 85:28: "And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them that they might receive the gospel, and be judged according to men in the flesh."

You will notice these are not caught up to meet Christ in the air as those who are designated as saints, but they are redeemed, brought up from the prison house, and occupy with the redeemed during the millennial reign, but in a less exalted position than the saints of God. Their redemption cometh when? after the saints are caught up, during the millennium.

Nor does their existence on the earth cease at the general judgment, for we read in Revelations, 21:24, some peculiar language intimating two classes of individuals who will be within the light of the Holy City:—"And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it."

Who are the nations that are saved? Doctrine and Covenants, 45:10: "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection." And as we read in D. and C. 85:28 those nations who occupied the prison house will be redeemed, but not sanctified: It is reasonable to suppose that they will continue along in somewhat the same relationship to the sanctified as they have been occupying for the thousand years reign, and as we have had the terrestrial along side of the celestial, a less conspicuous position for the terrestrial would be retrogression instead of progression which all the scriptures point to as the work of the hereafter, hence, they will be able to walk in the light of the holy city; but they cannot enter in, untill such time as they shall be sanctified.

Again the supposition is voiced in the following language:—Revelations, 21:27: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Does not this presuppose that there are those characteristics manifested on the outside? That there are some people of a different standard on the outside? If it does not, who or what does it mean?

Again in further substantiation of this theory, we read Revelations, 22:2: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

What nations or people are there beside the saints, or who are the nations that will be there who will not be entitled to the fruit of the tree, and must be satisfied with the leaves?

It is not the saints of God, the Church of the Firstborn; for they are to be kings and priests, and it distinctly states that "The kings of the earth do bring their glory and bonor into it." Revelations, 21:24; and again in the twenty-seventh verse it shows that none shall go into the holy city, "but they which are written in the Lamb's book of life." And in Reveiations, 22:2, the twelve manner of fruits, produced every month must be for those who occupy the holy city, the saints of God.

The nations who are saved, but restricted in their privileges cannot be the saints of God for he (God) makes them (the saints) equal in might, in power, and in dominion. And in Revelations, 22:14, it makes the specifications distinctly clear:—"Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city." Who keeps God's commandments? only his saints, they who are his saints indeed, lively stones, the temples of God, the elect.

Summing up our remarks, we discover that the saints of God will be kings and priests, to rule over, and teach the nations. That there will be at least two kingdoms exhibited during the millenial reign, and a strong supposition that the terrestrial glory will still remain on the redeemed earth. That they will be permitted to walk in the light of the holy city. That the terrestrial will feed on the leaves of the tree of life, but the saints will have access to the fruit of the tree. The terrestrial will be outside of the holy city, but the saints will be permitted to go in and out. Let us live so that we may be rulers and teachers, and not have to be prisoners and subordinates.

## THE CRUCIFIXION OF CHRIST AND THE ATONEMENT.

The following comment is based upon four questions which have been propounded to the writer as

- What place, if any, does the crucifixion of Christ have in the atonement?
- 2. Would the words of Christ when given place and expression in the lives of the people bring about their redemption, or would those words become effectual only upon the condition that he be crucified?
- 3. Was it the Father's wish or will, or plan that Christ should be crucified?
- 4. Upon whom rests the responsibility for his death?

I am quite sensible of my inability to impress my own conclusions as sufficient answer thereto, upon those whose range of research into intellectual or even moral fields of inquiry as judged by conventional or even ordinary processes of reasoning, or standard of evidence might require.

In reply to the first question, I have this to say, that that which we have been taught to revere as coming from God through the Holy Ghost and as referred to by Peter; 2 Peter I:21, was an authoritative and dependable statement, I have in the past, and do still believe. Note also, 1 Peter, 1:18.20, also 4:1, and in connection with which in this last statement I wish to say that I am supposing that it is the mind of Christ upon this subject which we wish to have discussed and that neither, a superficial or a purely materialistic argument based upon the letter of the word alone will furnish ground for safe conclusion.

First it seems worthy of thought that the Jewish scripture which gives account of the ceremonial law and sacrifice endorsed by Jehovah as an expediency or a means to a great end, should be considered. Educational processes leading up to great conclusions are often had by circumlocutous routes; to reach the promised land is still a roundabout, and in the light of history, a journey of needless suffering, save for lack of superior motive and direction and the "school master" that ultimately brings "us to Christ" cannot as yet be discharged it would very plainly appear.

Attention is called to Luke 24:44-46, also 22:20; Matt. 4:4; Matt. 39; and also in this connection, 1 John, 1:7; Rev. 12:11 and 7:14; Rev. 5:9; Rev. 1:5; Heb. 10:1-10 and Heb. 9:22 26 and in the Book of Mormon, Helaman 2; Mosiah 1; Alma 19; Moroni 10, in the last exhortation; D. C. 76:5 and Apostle James 1:21. In conclusion as to references in the "word" and of which I may inquire; are these references safe to build upon as reflecting the mind of Jehovah and of Christ, his Son? See D. C. 17:23. I have heard in opposition that human sentiment and reason opposes as contradictory as to neccesity or justice. We are told we are "saved by his life" etc.

One brother admitted to us the necessity of Christ's death in order to be able to demonstrate a physical resurrection; but that he might have died of small-pox and fulfilled his mission just the same.

The time may have been in my experience that my insistence that everything that could not get past my powers of reasoning; was to be rejected as unsafe; but I am frank to say that I think my reasoning processes have somewhat improved, though I may not be able to make it appear to others.

Sin1 "transgression of law" by mortals in this mundane sphere is the most tremendous problem that confronts humanity today. The higher up a man gets in life's experiences the more tremende ously does he become impressed with the fact that he is an ignorant, or willful sinner, and my experience is that through an educational process not furnished by earthly or carnal teachers that that fine sensitiveness to the damage that sin can inflict upon a mortal soil cannot be stated in any language known to mortals, and the very clumsiness and inadequacy of statement through the limitations of human speech have been one of the potential barriers to reception of adequate interpretation of the principle of a judgment which is eternal and final, as well as just and merciful.

But under the light of experience such as Alma and David and Paul,—and shall I say myself,—we may learn what HELL really is like and of the true nature of its suffering and penalties.

As a young skeptic, I was reared in the idea that natures law was inexorable, and furnished no ground for hope of escape from its penaltics for its refraction, and I still so believe. Mercy has no name or standing in her courts. The "soul that sinneth" dies, that's the primeval edict and curse, but why did God start things that way, if there was not something in his mind to follow?

To bring about a higher and finer sense and order of life, "the light that lighteneth every man that cometh into the world," was introduced, and as Alma has it, "to bring to pass the powers of series," the plan as illustrated in the offering consented to by God as a practical illustration of an additional and superhuman quality of mercy and the vicarious accomplishment of his great mission.

Before the gospel processes had commenced their operations upon my mind and heart, I held no allegiance toward any God or gods. A measurable fear of parental authority, or of man made law might and did have restraint without doubt, but a sinner in the gospel sense I was not conscious of being. The development of that fine sense of living began and proceeded until I found myself face to face with a fact that I was, or had become a double, -like the Siamese twins. A hunger for righteousness and truth had seized me and the old life with some of those features that seemed quite tame before, now became unspeakably nause-ating and hateful. This then I recognized and still hold was a divine process, but like Paul. I still found my new self chained to the "old man," the carnal, ignorant, sinful soul. In other words memory is an integral part of ourselves-without it man ceases to be an intelligent entity in fact. The sins of ignorance afflict, and torment; heredity and environment effect him just the same but, "who did sin? this man or his parents," the carnal, the natural man says, "both you and your parents, there is no remedy for the past." But Christ appears and his gospel through faith and obedience furnishes a cure. Thus and in this sense, "He bore our sins

on a tree."

"They shall no more say the fathers have eaten sour grapes and the children's teeth are on edge," for premeditated sins man must still die: but for the other kind the Creator of all has introduced a higher law. "The law of the Spirit of life in Christ Jesus," which Paul has said, frees us from "the law of sin and death."

Of course, I may say that we are still handicapped in the process of successful expression of an ideal life, through ignorance or willful violation of the laws of our physical, moral, and spiritual being, and we have to learn from our latter day physiologists in "physical culture," etc, the comparatively new lesson of "gloifying God in our body," as well as "our spirits, which are his," and which Jesus Christ sought to introduce in the early organization of his church in our day, through "a word of wisdom," as yet so little heeded by, perhaps a majority of the people that could, or should have been benefitted by its observations in their lives. It is impossible for grossly, imperfectly; mentally constituted beings to appropriate and realize a perfect law or rule of conduct in life, hence "Zion the perfection of beauty" seems still very largely to many of us, "an irridescent dream." Still I think we are crawling along some.

In conclusion another thought as to the "rationale" of atonement may be referred to in a brief word. The doctrine of substitution for another's fault has its forcible illustration to my mind, in the following out, if only in a partial fragmentary or incomplete exposition in human history, by the following had in this direction of our "Leader and Commander" by the thousands whose impulses and lives have been quickened by his notable example,

into exhibitions of love or through charity to which simple or bare justice may be a total stranger. For example, you and I have given, have we not, to beggars and unfortunates through their own ignorance and perversity, a helping hand; an absolutely altruistic service-mercy-giving without hope of recompense. Eliminate these qualities from our future history and where will this old world be "AT."

We have a few elevated, progressive minds already in the church who place their interest, for example, in the study of Shakespeare and other authorities in preference to the Bible or books of the church, but if you will read in Shakespeare's "Merchants of Venice," Act 4, Scene 1, the speech of Portia to Shylock, you will understand what I

This much in a fragmentary way in regard to questions one, two, and three. In answer to question four, I would say that the responsibility for the crucifixion of Christ is seen in the history of the Jews as a nation, in her continuous scenes of tribu-lation and persecution. "We have no King but lation and persecution. Caesar," and his successors in human government have bathed their swords in the nation's blood and the end is not as yet, but, near perhaps, and their case, however is not without remedy, for God's mercy endureth forever."

Read in this connection Acts 3:17-21. When this new covenant spoken of by Jeremiah 31st chapter, a covenant which we as a people have received in our day, is delivered to the Jew, not many years hence, the day of their deliverance and for giveness will come to them.

I might add, that if our position is to be denied in teaching, it should also be ignored in "practice."

In par. 7. Sec. 17 D. C., the necessity for baptism is affirmed by commandment. The mode we need not diocuss, but I would say that under the rule of simply human logic, there is no more warrant for water baptism of any kind, than there is for the theory of life or blood atonement. Belief in both, with meare predictaed upon spiritual teaching, and evidence as well as human reason, and for me to administer as minister for Christ the sacrificial emblem contained in the cup, while repudiating its clearly expressed intent, savors at least of hypocisy-if not of sacrilegious service.-D. C. 17:23.

M. H. Bond.

#### GLEANINGS FROM OUR CORRESPONDENTS.

G. P. Hill, Bristow, Iowa.—I am sending 50 cents to re-new my subscription. Am not a member but have taken the Enston two years and like it very much. Why don't some of the elders ever come through her? I don't think any have ever been in this part of the country.

Agnes Butler, R. 2, Bath, Ill .- Please renew my sub scription to Zion's Ensign one year. I am a non-member but love to read the sermons and letters, and receive much benefit from its pages.

James C. Page, Logan, N. D.-I have been at home for two months on account of the sickness of my wife, but am back in the field again and find much more than I can do; wish I had ten elders to assist here this winter I wish tha Ensign much success. I still enjoy reading its pages and like to get subscribers for it.

Ralph Stanley, Gladstone, Ill .- I never had the privilege of attending church much, and am always glad to hear from the brethren in different places, and ask the prayers of all that I may overcome my weaknesses and live as well as I know the truth.

Mrs. Olive Hubbard, Olathe, Col.-I do so much enjoy reading all the good letters from the saints, as it seems like reading an the good retrest room the same, as it seems like being in a prayermeeting and hearing testimonies; We live so far away from the branch that we can't get to the Wednesday evening prayermeetings. Ohl how I miss them and feel the need of them in order to gain the spiritual strength to come up higher and kerp my covenant. We were recently called to mourn the loss of our branch priest, Bro. B. H. Blower. He was so faithful, we miss him so much. One of blower He was a lamin, we miss min so much. One on his children, Florence, is crippled with infantine paralysis and is unable to run or play like other children. I request the saints to pray for her as she desires to be healed and has great faith in God.

Anna E. Culbertson, Springview, Neb.-We welcome the Ensure with its good news of the restored gospel. I hope I may be able to so live that I may overcome all evil and be among the redeemed when Jesus comes.

Anna Hollandsworth, Claremore, Okla.-We are Anna Hollandsworth, Claremore, Okla.—We are num-bered among the isolated ones and the Enstoin is all the preacher we have. We came here about four weeks ago and have not heard of any Latter Day Santshere. If any of the elders come this way I should be glad for them to give us a call; it may be the cause of getting the good work started

Mrs. Florance Masterson, R. 1. Hume, Mo.—We have moved back to one old home near Metz, Mo. from Bronson, Kansas. There we only a few saints here, our family and our daughter o family being all. Another dear sister, Sr. Rosa McDowell was taken from us by death the 8th of December. We are apxious to do all we can to advance the

Lord's work, but we are poor in this world's goods and cannot do much in a financial way, but are always glad to share our home with any of the elders that come this way and do all we can to get them a place to preach in. We think some are interested and would obey if they could hear more

J. W., Whiteaker, Bell Conter, Wis.—Wite and I are isolated from church privileges, being seven miles from church, and are old—69 and 67, so we like to read the letters and sermons, and love to hear from the saints. Our hearts are in this work. We ask the prayers of the saints.

Haunah E. Davis, Evening Shade, Ark.—I am away from church privileges though I hope I shall not always be. I ask the saints to pray for me. May the Lord bless all.

Josie Helms, Sweet Lake, La,-I enjoyed the Thanks giving address of our worthy president, also Sr. Rosa Pitt's to get out to enjoy fresh air and sunshine, and now as Christmas is nearing I am here sorrowing because I can't send an offering for Christ's sake. I ask an interest in your prayers that if it please the dear Lord that I may yet be blessed with health again. My family also needs your prayers.

Mrs. J. R. Richardson, Arch. Okia.—My husband had a stroke of paralysis in April and hasn't been able to walk good since, and we desire the prayers of all of God's people that he may be healed. Our little son and I are our only dependence to make our living and I am not very well. We are strong in the faith and am glad to say I belong to the true church. I want to live up to the gospel law.

J. Mark Mink, Norwood, Mo .-- Bro. J. W. DuBose to my hum: three miles south of Norwood on the 1st of Dec. and held meetings at my house lasting one week with good interest, and we think some good was done, but owing to bad weather had to discontinue his meetings. I believe that with more preaching more good can be done here for some are very near the kingdom.

John Shifflett, Alma, Ark .-- Bro. Gwyer and family and 1 came down from the Lowell Branch to gain health, and try to make a living. I have served twelve years in the Lord's vineyard and am not discouraged but worn out, and am compelled to stop on account of throat trouble. I am a volun-teer soldier and know that I have to lay my armor by on account of old age. I was born in 1844 in north Missouri and if I can live till next September I will draw a state pension of \$100 a year. I can make it alright then. My clothes are scarce and any help will be thankfully received. Missionaries passing through may find a stopping place and a school house to preach in. Am six miles east of VanBuren, two west of Alma on the Iron Mountain R. R. Route 4,

Catherine Aldridge, Springfield, S. Dak,-As I can sit up today I will renew my subscription. I have been unable to attend to it, and I cannot do without the good paper. God bless it and all the workers is my prayer. I am 73 years old and very feeble, and ask an interest in the prayers of all God's children.

Martha Ellis, Bungay, Ill .-- We love your weekly visits. I take the Ensian and my daughter takes the Herald, and Autumn Leaves, and we feel like we couldn't get along without them. Dear Saints: I am one that wants to serve my Master for I know this work is true. I have had my prayers answered time after time, and the Lord has made things known to me many times. I need your prayers.

J. L. Rust, Gladstone, Ill.—I am isolated and alone like David in the fight with Goliath. The small stone of God's David in the igns with Commin. The similar stone of odd a truth and the favor of God's grace is all one needs to upset error. I feel to thank the Lord for his graciousness toward me for health and strength. I am 25 w 75 and built a large house and barn this fall walking two miles morning and evening.

Elizabeth Jeffries, Alpin. W. Va.-The letters and sermons are food for the hungry soul. I see the church, or our family, as I call it, is in debt. As one of the family I want to help what I can, though I am poor and old, not able to work much, but am willing to sacrifice and help lift the

Mrs. Matson, Chetopa, Kas.-I rejoice as I read so many grand letters from saints of different parts of the world. I am striving daily to shun the pleasures of the world and cling close to the rod of iron. Pray for our family, especially my comparion who has lost his interest in the work. May God belp him to see the light. My prayers are for the young.
Our home is open any time to take care of the elders, and if any pass through be sure and stop and see us. We live just east of the M. K. & T. depotand run a grocery and restaurant. We can have prayermeeting if no other meeting. I believe there are some here that will accept in the near future. I have been talking and giving out literature. Best regards to the Fontanelle and Nevada saints, and I yearn after those good meetings.

Mrs. Mary Dunshee, Bendon, Mich .- Bro, F. S. Brack enbury is here-holding a few meetings. The crowds are small but there is good attention. How I wish we could get the people out that the house might be full.

James W. Farrow, Independence, Mo. when eight years old and am strong in the true gospel. I have been blessed in sickness and were it not for the hand of the Lord I would not now be in this world. We ought to let our light shine and try to bring others to the light of the gospel of Christ.

Sr. J. E. Bogie, Highe, Mo .- My little boy attended the Sr. J. E. Bogie, Higge, and,—my mue by microsimal L. D. S. Sunday school, and a dear old sister next door to the church came to me with a few Enstens that were to me like meat to a starved man. She took great pains to tell me the old, old story which was sweet to me. I could scarcely wait from one visit to another. Then I saw in a dream the man who, was to baptize me, though I had never known him. I was baptized May 24th, 1919, and many times I have hear blessed. Pray for me. been blessed. Pray for me.

Service Specification

A. E. Burr, Vanderbilt, Mich.—The work is moving along picely in the northern district of Michigan. I have made several now openings since I was appointed here. I have secured the town hall and will begin meetings tomorrow

HARRISON, Ohio, Jan. 10.

Harrison, Ohio, Jan. 10.

Dear Ensign:—I feel like I ought to write a few lines to the dear old Ension as I am all alone tonight, the rest all being gone to Cincianati. I have been reading the "Two Story Book" and feel like I must write. There are no sairts anywhere in this country or Cincinnati that I know of. Every block in Cincinnati has a mission and I have been redressed out of them while talling children to sair the kies. ordered out of them while telling folks how to enter the kingdom. I sent and got several kinds of tracts and gave to them whom I thought were honest, but they would not read them and called me Mormon.

I do ask the saints to pray for me as I know the prayers be dear saints can help me. I know the work is true and I will do all mankind can do to get back into the kingdom of God. I will make every effort I can, and ask the saints who w me to help me.

Well, I think I found one family in Cincinnati who will

obey the gospel when they have the opportunity. They read the tracts and want more, and said that was what they be-lieved. Pray for me. I am still in the one faith.

LaFayette Gott.

Downs, Kan., Jan. 7.

Bditor Ensign:—Will you allow me a little space in your valuable paper. It is a help to me when I read the articles and letters. Sometimes when I am all alone reading of the good things and trying to study the gospel I am made to feel so happy, and again when I think of us having no meetings hardly and my white region. and my children going to other churches and not having the gospel taught to them only what I teach them, I am very sad.

gospai taught to them only wind I teach them, I am very sad.
I think we sainte here ought to wake up to our duty more.
I was appointed on the tract committee to distribute to the committee to distribute the case of the committee to the committee to the committee to the committee the committee of the committee o might bless me both spiritually and physically if it be his will and that I might live to raise my children and be of some use in his work. I am very weak.

I want to say I feel thankful to the Lord for what he has

done for me in the past, up to the present, and I want to live worthy of his blessings in the future.

A sister in the gospel,

Mrs. Jessie Walker.

Faith is the key that unlocks the cabinet of God's treasures; the king's messenger from the celestial world, to bring all the supplies we need out of the fullness that there is in Christ.



MRS. MADGE SIEGFRIED, EDITOR, 1417 W. Walnut St., Independence, Mo.

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ADVISORY BOARD.

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SUPERINTENDENTS OF DEFARTMENTS.

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NOTICE.

All persons sending mone to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 787 S. Fuller Ave Independence, Mo.

#### THE PARENT-TEACHER MOVEMENT IN KANSAS CITY.

On Monday, January 26th, Kansas City members of this association met in the boardroom of the public library building. They specially discussed the moving picture situation, since "the first mention of them (the moving picture) brought so many speakers to their feet, not all could be heard. It was an unexpected evidence of the mothers' recognition of the influence the films exert on the lives of their children. All agreed that only through an aroused public sentiment, could the parents and teachers obtain the changes they desired in the moving picture programs."

'Members of the parent-teachers association propose to create a public demand for shows that will not be detrimental to children." Managers are to be interviewed and protests filed until all the film shows agree to arrange programs especially adapted for children for certain evenings of the

This plan has already been tried at times, "but the managers have difficulty in obtaining suitable subjects and the attendance has not always com-pensated for the trouble." And herein lies food for thought.

While these efforts of the Kansas City mothers in behalf of the mental, moral, and physical welfare of their children, are commendable, and are a step in the right direction,—still these parents and teachers will be pledged to "make the entertainments a success," and in order to do this, they will have to spend more time and money along this ne of entertainment, compared to what will be spent for other pleasures just as healthful for mind and more so for the body. Children and young people will have to be out at night when they should not be away from home, as a rule. The plan will likely have to be carried to an extreme in order to hold the managers of these plays to their contracts to furnish child, or childish productions twice a week. However time will tell.

Meanwhile we shall hope for some systematic, educational course, of moving pictures, to be displayed in schools, or elsewhere than the theatre,and for which we may reserve some of our spare time and nickles to be spent occasionally and within reason. The parent-teacher associations can bring about this course of action as soon, if not sooner than any other body. Its influence in towns The parent-teacher associations can and cities will soon be unmeasured. But the parents must co-operate; and associate with the teachers.

We have made our quotations from an article in the Kansas City Times for January 27th. The closing paragraphs are as follows:

The members at the conference also discussed methods of disseminating sex-hygiene instruction and a committee will be appointed by the chairman of the conference to arrange for a lecture at some hall in the center of the city where parents may be advised in the handling of this

topic. Mothers To Choose Schoolmen.

Mrs. A. L. Yingling of the Columbian School, Independence, told the members the Parent-Teachers associations in Independence were selecting men they deemed desirable as members of the future boards of education and intended to work for these candidates, believing it a movement in the interests of the schools.

"We will try to get active, wide-awake, educational workers on the board this spring,"she said. "We are not suffragettes, but we think we have some influence with some of the voters and we intend to use it in the best interests."

#### **MISCELLANEOUS**

#### CONFERENCE NOTICES.

New YORK-PHILADEDPHIA DISTRICT.—Annual conference will be held at the saint's church, Park Place and Schnectady Avenue, Brooklyn, N. Y., on Saturday February 21, at 4 p. m. and will continue for the following two days. Reports are due from all elders and priests of the district. Visiting saints are cordially invited to attend the sessions and to jo the services arranged for.

Herman N. Schwartz, Sec.

FREMONT IOWA DISTRICT .- Conference will convene with FERMONT IOWA DISTRICT,—Conference will convene with the Hamburg Branch, Hamburg, Iowa, Saturday March 7th, at 11 a. m. The joint session of Religio and Sunday schoo convention will open with the evening session Friday preceding, and will conclude the business Saturday morning. This is the session at which delegates to the general conven-Into it the session at which udergate to the general conventions and conference are to be selected, hence the necessity of a full attendance from all schools and branches. We have hope that Bro. J. A. Gillen will be able to be with us at this conference. Come and help to make these meetings an uplift to the work of the district.

T. A. Hougas, Pres

Kentucky and Tennessee Distract.—Conference will convene at Foundry Hill, near Whitlock, Tenn., February 28, 1914. Branch presidents please take notice and have your reports in on time. Send all reports to district secretary on or before February 26th. Everybody invited. Come and bring the good Spirit with you.

S. E. Dickson, Sec

WINNIPEG DISTRICT.—I am requested by the authorities of the Winnipeg District to announce change in date of the district conference from February 12-15, to February 19-22 next, the conference to convene at Winnipeg.

Frederick M. Smith,

Secretary Presidency.

Independence, Mo., Jan. 27, 1914.

#### CONVENTION NOTICES.

UTAH DISTRICT.—Religio convention will convene at 343 South 4th East St., Salt Lake City, Utah, February 6. K. H. Rogers, Sec.

KENTUCKY AND TENNESSEZ. —Sunday school will convene February 23, at 7 p. m., with Foundry Hill Branch near Peryear, Ten. Socretaines please send reports to the under-signed by Francisry 25th. A large attendance is deired. Louise A. Wall, Supt.

vene February 6, at 1:30 p. m., at the Union Church near Bedison, Mo.

Alma Nelson, Sec.

NORTHEAST MISSOURI DISTRICT.—Sunday school concention will meet with the Bevier Branch Friday, Feb. 20th. Election of officers.

Vivian Chanman, Sec.

NORTHERS CALIFORNIA.—Religio will meet in convention at San Jose Feb. 27, at 10 a. m., in saints chapel, corner of Grant and Spencer Streets, There will be election of officers and delegates to the general conference. A joint entertainment will be given in the evening by the Sunday school and Religio. A large attendance is hoped for.

Pauline O. Napier, Sec.

9101 22nd St.

NORTHERN WISCONSIN.—Sunday school and Religio convention to convene at Appleton will be held Feb. 6, instead of Feb. 7, as previously announced.

Mrs. A. W. Zerbel,

NORTHERN CALIFORNIA. - Sunday School Association will convene at San Jose Feb. 27, at 2 p. m. Election of officers at this convention. We hope to see every school in the district represented by at least one delegate. Local home class superintendents please report to Mrs. George Sykes before the convention.

Secretaries please send your credentials to Mrs. L. Day,

Sec., 1028 D. St. Maryville, Calif.

#### NOTICE OF RELEASE.

The First Presidency and Missionary in Charge concurring, Elder W. C. Hidy has been released from his appointment to Obio owing to adverse effect of climatic conditions upon his health.

Frederick M. Smith Sec. First Presidency.

Independence, Mo., Jan. 28, 1914.

#### NOTICES.

NOTICES.

We wish to locate the following members belonging to the Spokane, Wash., Branch:—Elizabeth Story, Hoerie-Vera, Erma E. Turner, Frank Greenwood, David R. Crockett, Tolef Tollakson, Minnie Quim, Laura C. Nelson, Thomas Tyler, Wm. C. Smith, Sarah A. Johnston, James E. Turner, Jennie Turner, Bruce Mathewson, Helena Roble, Mable Mathewson, Emma J. Dopp, Ha Lillian Closson, Susie Strong, Unavella Wolf, Chas. Zigler, Zelpha Zigler, Wm. A. Boston.

Members changing residence are requested to obtain letters of removal to nearest and most convenient branch et al. We ask your help to clear up our branch records. The location of any of the above members may be reported to W. W. Fordham, secretary Spokane District.

S. 238 Haven St., Spokane, Wash.

To the saints of Spokane District:

We wish to thank all who have done their part in helping to pay off the general church debt, and ask all others to consider what their duty is to be in favor with the Lord. Let us respond gladly with the amount allotted to each one—\$1.50, and lest there be some who cannot give their portion, let others contribute so make up the amount. I am thankful for the generous effort you have made in the past and trust the Lord will bless you in basket and store while trying to do his will.

Yours in hope,

W. W. Fordbam,

Bishop's Agent. S. 238 Haven St., Spokane. Wash.

To all local elders of Oklahoma.

We wish to organize you into a quorum, to be known as the Oklahoma Quorum. All who can please attend the conference, to be held at Wilburton, Okla. Feb. 21. You who cannot attend please send your name and address to me at that place at least three days before date of conference. Remember this is for all local elders of the state.

W. M. Aylor, Minister in charge.

#### CHRISTMAS OFFERING.

Please take notice that in order to get out publication of Christmas offering at an early time, it is necessary that reports be forwarded to reach this office by the 8th of Feb ruary. We especially urge upon those interested in this that they take the matter up at once so as not to disappoint any of the schools or little folks in not being represented in the published list.

Very respectfully and hastily submitted

Independence, Mo., Jan. 31, 1914.

#### ADDRESSES

Alma Booker, 707 Center St., Sioux City, Iowa.

J. C. Chrestensen, 336 South 4th East St., Salt Lake City, Utah.

#### CONVENTION MINUTES.

NORTH DAKOTA.—Sunday school convened at Minot, N. Dak., January 10, 1914. The usual routine of business was transacted. Moved and carried that the Sunday school furnish the clergy of the state with "An Open Letter to the Clergy." The following delegates were elected: Thomas Clergy. The Ioliwing delegates were elected: Indicase Leitch, Sr J, C. Page, Br. J. C. Page, Wm. Sparling, Calvin Wager and J. E. Wildermuth were chosen for the general convention and empowered to cast full vote of district, and in case of division majority and minority vote.

Emilie McLeod, Sec.

MARRIED

Bishop-Garland.—At Independence, Mo., January 31, 1914, Bro. Robert W. Bishop and Miss Lora Lois Garland, both of Independence. They are residing at Kentucky Ave. station on the Kansas City-Independence Electric

DIED.

DIED.

Lake:— Martha Gordon Lake was born in Scotland, Aug. 22, 1836, died at Kirtland, Ohio, Janaury 18, 1914. With her parents she came to this country when quite young, setfling in Allegheny, Pa., She married Thomas Woods at Allegheny, Pa., July 26, 1864. To them were born four children who died in infaney. Thomas Woods was killed during the Givil War in the battle of the Wilderness. She was buptized into the Reorganized Church in Allegheny, Pa., Oct. 9, 1864, by W. W. Blair. She was married to John H. Lake in the temple at Kirtland by M. H. Kelley, April 10, 1887. She moved to Kirtland in 1889, Lake's parents when the state of the first olders sent to Europe by the arry chand by the first olders sent to Europe by the arry chand to the first olders sent to Europe by the arry chand with the faith, her mother having died at Kirtland. With other wealthy relatives she was offered place and social position if she would renounce her religion. But she esteemed her faith of greater value to her than the viches of this world. The wife of Dr. Talmage, the famous English preacher, was a first cousin.

Forsgren:—Martha May was born in Vigo Co., Indiana, February 7, 1880. Died at her home in Ragland township, Jowa, Jan. 13, 1914. Married Olaf Forsgren in 1898; was baptized by J. F Mintun in 1901. Funeral service in Saints' Church at Magnolia, Jowa, Sunday, Jan. 18th, Alma M. Fyrando and R. C. Chambers, officiating. A very large assembly of sympathetic friends praised her kindly and genial character.

Berger.—Deliaetta Berger was born February 1, 1843; died January 20, 1914, at their home in Chanute, Kansas. She went to bed feeling as well as usual and in five minutes was dead. She was a faithful saint to the end. She leaves a husband and eight children. Services were held at their residence and the remains taken to Shaw, Kansa, where the sermon was preached to a large audience in the Christian Church by Elder F. C. Keck. Interment in Shaw Cemetery.

BALLARD.— Phoeba Ann Ballard was born in Mercer Co., Missouri, Sept. 12, 1858, died at St. Anthony's Hospital, Paper, Colorado, August 27, 1913, following an operation one was married to James Ballard, October 7, 1872, in Missouri, removing to Colorado in 1909. She leaves husband, one son, Frank, and two daughters She was affaithful saiut, having united with the church in 1896. Funeral at Hugo Methodist Church in charge of Rev. L. C. Eiver-

ZFARBER,-Irvin Edward, 18 months old son of Bro. John E. and Mary A. Farber, was born June 20, 1912, at Madison, South Dakota, was blessed at Independence, Mo., February 23, 1913, under hands of W. H. Garrett and R. Bullard and 23, 1913, under hands of W. H. Garrett and R. Bullard and passed from this lite Jan. 3, 1914, after three weeks' illness. All that loving hands could do, was done, but it pleased God to take him unto himself. Services at the stone church, in charge of T. W. Chatburn. Sermon fly W. H. Garrett. Interment in Mound Grove Cemetery.

BEST.—George Madison Best, son of Bro. George W. and Sr. Carrie L. Best, was born in Montrose, Lee County, Iowa, June 25, 1880, and departed this life January 19, 1914, age 33 years, 6 months and 24 days. St. Joseph, Mo., has been his hone since 1886. Having been taught the principles of the gosp 1 in his youth, he obeyed the same, having damanded baptism when 8 years of age. He was baptized by Bro. J. M. Terry. Flueral services were from the home in charge of Elder H. D. Ennis, Elder B. J. Scott being the speaker. Dismissal at the grave by Elder W. S. Hodson.

JONES.-Harry W. Jones died January 5, 1914, at Pierre, JONES.—Harry W. Jones died January 5, 1914, at Pietre, South Dakota. Byra at Osecola, Lowa, August 22, 1875. Removed to Mills County, in 1884. Married to Grace M. Hillyer, near Im zgene, Feb. 25, 1889, 158te died July 27, 1913. He declined thence to his death. Baptized by Elder Wm. E. Haden, Dec. 16, 1913. Burried at Malvern, Iowa; funeral from the Methodist Episcopal Church, Strahan, Mills Co. largely attended. Sermon by Elder Columbus Scott. Four brothers and three sisters and a large circle of friends mourn bis densety. his departure.

WILCOX .- Emanuel D. Wilcox of Bethesda, Ohio, son of C. J. and I da May Wilcox. He was born Dec. 5, 1895, died Jan 11, 1914, agrd 18 years, one month and 6 days. Baptized by Bro. A. V. Closson Dec. 14, 1913. He leaves father, mother, two brothers and one sister. He came to his death by getting his hand badly lacerated in a fodder shredder and causing lock jaw. He was a noble boy. He was laid to rest in the Bethesda Cemetery. Sermon by James Craig.

Mussell, sixth child and second Mussell.—Frederick John Mussell, sixth child and second son of Elder V. T. and Sarah Mussell, was born at Bavier, Mo., Oct. 11th, 1994. He met with an accident while at play January 10th, and died the 11th. His funeral was conducted Jan. 14th, from the Samt's Church at Bevier, in charge of Elder W. B. Richards, funeral sermon by J. A. Tanner, to a large number of friends and relatives. He leaves to mourn their loss, father, mather, fone selects and these these charges. their loss, father, mother, four sisters and three brothers, and a number of relatives on both sides of the family.

HATCHER.-Elder John Hatcher died at Lamoni, Iowa, HATCHER.—Elder John Hatcher died at Lamoni, Iowa, January 19, 1914, aged 78 years, 8 months and 13 days. He was born in Stark County, Ohio, in 1835. In 1858 he married Miss Columbia O'neal. Of eleven children seven survive him—three sons and four daughters, of whom six were at his death-bed. The aged wife is feeble. Bro. and Sr. Hatcher obeyed the gospel in Green County, Iowa, in 1883. Removed to Lamoni in 1891. His death followed some months of decline. Funeral sermon by H. A. Stebbins, assisted by John Smith.

Honges.-Ida, daughter of Mr. and Mrs. Robert Hodges of Lucedale, Miss., died Nov. 20, 1913. She was born Nov. 8, 1913 at Lucedale. She leaves to mourn, father, mother, two sisters, and six brothers. Funeral at the cemetery by A. G. Miller.

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VOL., 25

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 12, 1914

NO. 7

#### ZION'S ENSIGN

Published by the Réorganized Church of Jesus Christ of ter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRY, EDITOR
W. H. DEAM, Bus. MANAGER
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#### 125 **EDITORIAL**

DREAMS AND REALITIES. I entered the marts of trading, I labored with brawn and brain; I lay in the dust and worshipped The golden calf of gain. But one day came a sorrow And I fell to thinking then
Of God and the kingdom of Spirit,
Of the hearts and souls of men. So I learned the truth of ages In spite of things that seem, 'Tis the dream of life we are living, The real are the things we dream E. J. Farrington

#### THE DANGER OF SELFISHNESS.

It was Spurgeon who said "We carry our worst enemies within us," and perhaps the worst of all such enemies is selfishness. It is the first trait of evil which manifests itself in the child, and the most difficult that parents have to deal with. Its manifestations are varied and cover a multitude of other evils which work according to opportunity and environment. Some of its characteris-tics are covetousness, indolence, worldliness, vanity, lust, gluttony, drunkenness, extrava-gance, disregard of the rights or comforts of others, and many more. Paul expressed its absolute evil when he said: "The love of money is the root of all evil," and were we to trace the extent of all the evils which have their upspringing in selfishness, its real character would become ap-

Touching one phase of this evil, Carist said: "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth," and Paul says that they who are possessed of it shall not inherit the kingdom of heaven. Peter speaks of covetousness as being one of the causes of the apostasy of the ancient church, and in describing the condition of apostate Christianity Paul says among other things that men "shall be lovers of their own selves, covetous, boasters, proud, \* \* \* inconti-nent, \* \* \* heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof," all of which are but manifestations of the selfish spirit.

The man in business who permits selfishness to rule in his nature will always seek the best of a bargain even though it causes another to suffer loss. He will demand the highest price for his merchandise which the necessities of his customers and their ability to pay will permit notwithstanding his covetousness causes poverty and suffering. He is liable to exaggerate the good points and minimize or hide the bad points of what he has to dispose of and thus by deception increase his profits at the expense of the unsuspecting; or he will adulterate various articles causing unconscious financial loss to others, and perhaps broken health.

In social life the selfish man will seek the best places of honor, ease, or comfort, while others equally worthy and having greater need are left with inferior advantages or are deprived alto-gether. In political and official life every advan-tage will be aken over an opponent to defeat him and advance self. And so in all the walks of life, when the spirit of selfishness is permitted to dominate, the individual will be found following a a course which works ill to his fellow men, and seeming good to himself.

But what are the gains of wealth, of office, of power, or passing pleasure, secured through selfishness, compared with the honor, integrity, and benevolence of character lost in their acqusition? Under this evil a man becomes in his own consciousness the center of all things. So far as in his power all things must work for his own interests and for his gratification, and whatever or whoever stands in his way must, regardless of their interests or rights, be brought to help him in the attainment of his purposes. It "destroys all tender sympathies, and is fatal not only to the welfare but to the happiness of him who cherishes it."

Selfishness tends to crush out every good qua!ity of character; it will cause a man to "make merchandise of" his fellows as stated by Peter: it makes him his own god and he not only worships at the alter of self but sacrifices the welfare of others to his own idolatry. It is a wall which hides from him the good of life, he sees little of good in others, and they are desired only as they answer his own ends. He becomes a pessimist. He may have pleasure in gratification, but to joy he is a stranger. Faith, hope, and charity die out from his life, and the future is dark.

The Lord used no idle terms when he said: "Take heed," "Beware," and the Scriptures warn men against this evil in various forms. But more than this, there are set forth the qualities of righteousness, and the promise of divine help, by which its presence may be removed from the hearts of men. The acquirement of love, benevolence, virtue, temperance, brotherly kindness, and charity, as taught by the apostle will subdue selfishness. The application of the "Golden Rule," which Christ says is based upon the law and the prophets: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them," would eliminate it from the world.

As one of the causes and conditions of the apostasy, the restoration of the gospel cannot be made effectual among men until this evil is subdued and the higher qualities of universal love and benevolence are developed and applied in all the affairs of life. The failure to apply these gospel principles, the Lord states, was one of the causes of the failure to redeem Zion in former years.

There is a necessity for each man to judge his own impulses and actions, and work to strengthen the good and subdue the evil. To bring the "will of the flesh" into subjection to the divine law will require self-sacrifice, but every such sacrifice made will lift him to a higher plane where real joy abounds and is perpetual. As Tennyson writes:

"I hold, in truth, with him who sings
That men may rise on stepping-stones
To one clear harp in divers tones,
Of their dead selves to higher things."
When a man has overcome self he has overcome

the world, and the greatest promises God has made ere his; he "shall inherit all things; and I will be his God, and he shall be my son."—Rev.

#### A STEP FORWARD.

The installation of a new Intertype machine by the Ensign puts the office in line with the progress of the age, and equips it for better service. Progress is the order of the day in every line of industry and work, and each step forward creates new demands requiring that further progress be made. Like an army, society as a whole must keep step in the march onward if its aims are to be attained without friction and confusion and delay. For this reason it is desired that our correspondents and writers furnish the best copy that they can, writing clearly and distinctly, upon good paper, and leaving reasonable space between lines, writing only upon one side of the paper. Imperfect copy often causes mistakes which not only takes the time of the operators but takes the time of valuable machinery in correcting, all of which causes unnecessary expense. Any co-operation which may be given in this way will be appreciated, and will make the work of the publishing house more effectual.

#### THE DRINK EVIL.

While the country is awakening to the evil effects of the liquor traffic and taking measures in many places to suppress it, the evil is still of sufficient extent to demand the attention and effort of all good people. Of the one hundred and fourteen counties in Missouri, ninety-one are "dry," but the twenty-three "wet" counties still have a demoralizing effect upon a large part of the state. Could the indifferent citizens see the extent of the crime which is traceable to drinking he would undoubtedly use his influence toward suppressing the evil.

Statistics for Missouri are not at hand, but last October, according to the "Kansas City Star," Eugene N. Foss, then governor of Massachusetts, said: "Last year two-thirds of all our commitments to jails, houses of correction and state penal institutions were for drunkenness and for default of fines imposed for drunkenness. These numbered 18,564. While only two-thirds of the commitments were directly for drunkenness, nevertheless out of our entire number of commitments, in 95 per cent of the cases the prisoner is reported to be of intemperate habits.'

Considering the squalid poverty and suffering of thousands of women and children, and a multiplicity of other evils which never reach to the courts, it appears that the above figures represent but a small part of the harvest of evil resulting from the liquor business. Many railroads and other corporations, knowing the danger to property and life through accidents resulting from drunkenness will no longer employ men who drink, even moderately.

Recently the Philadelphia Quartz Company of Chester, Pa., offered to increase the pay of employees 10 per cent who were total abstainers from drink. Thus the distinction is being made between the drinker and non-drinker. There is much being said now-a-days of higher efficiency, and the times demand it, and the men of business have awakened to the fact that efficiency cannot be had where intoxicating liquors are used even in moderate degree. They are demanding that the one thing which makes for inefficiency be put away. When the nation at large awakens to the fact that drink is the greatest obstacle to efficiency in citizenship, and the greatest hindrance to the progress of the age, then public sentiment will be sufficiently strong against the evil tosweep it from the face of the land.

### INDIANS IN THE UNITED STATES.

On June 30, 1913, there were a total of 330,603 Indians in the United States including the freedmen and those of mixed blood. During the fiscal year ending June 30, 1913, the government spent on account of the Indians \$17,996,065.88. amount \$4,015,720.00 were for schools. The government supports 111 boarding schools and 223 day schools, in addition to which there are 57 mission schools supported by religious bodies.

#### ON PERSECUTION.

Do you pretend that a man can go before the public and misrepresent the Christian religion, slander the character of its great men, misrepresent his opponent, misquote and interlope the Scriptures without putting his own character for veracity and sincerity on trial before the common sense of an honest public? True, a solid argument is not in itself strengthened or weakened by the good or bad character of him who makes it, but when he has recourse to calumny, vilification, misrepresentation, to foul and false libels against God and man, people will believe he does so for want of argument and they are right.—Rev. L. A. Lambert, in Tactics of Infidels.

To be useful as a Christian, a man must keep himself free from all malign feelings, from all bitterness of re-sentment. Even righteous indignation must not drag Lov-from her tiltone. Over all the soul's passions Love must preside in serene majesty. The Christian worker must sentment. Even righteous indignation must not drag Love-from her throne. Over all the soull's passions Love must preside in screne majesty. The Christian worker must learn (and the sooner the better) if he has not alreedy learned, that there is something better for a Christian than to plan revenge, and nurse resentment, and call down five from heaven, even on those who show themselves base and unworthy.—Prof. Ballard.

#### INDEPENDENCE ITEMS.

The annual report of the Independence Sunday school for 1913 is an interesting document covering several pages of closely typewritten matter. From it we note the following items:

Enrollment main school 1113, home department 164, cradic roll 164, total enrollment 1441. Total enrollment for 1912 was 1294, showing a gain for 1913 of 147. Average attendance of main school 810, being a gain of There was an average of 22 perfect 1912. classes per Sunday. The total Christ

classes per Sunday.

The total Christmas offering was \$582.25 against \$544.50 for the year before. The circulating library contains 122 primary books, 274 intermediate, 235 senior; 275 reference, total 906 books. The non-circulating library contains 385 books. An average of 60 books were drawn each Sunday. There are also 640 Bibles, song books, etc.

The school requires 450 senior quarterlies, 125 inter-

The school requires 450 senior quarternes, 125 intermediate, 150 junior, 150 primary, 125 beginners, 100 "Hopes," 130 "Stepping Stones," 200 "What to dos."
There are 41 officers and assistants, and 114 teachers. Teachers' meeting is held each Sunday afternoon for the study of the lesson. The average attendance of officers was 36, and of teachers 85.

was 36, and of teachers 85.

In the finances there was a balance on hand January
1, 1913, of \$140.86, receipts \$1483.58, disbursements
\$1372.41, leaving balance on hand December 31st, \$252.03.
The orchestra has 23 members with equipment valued
at \$1,200. Among the instruments used are the flute,

at \$1,200. Among the instruments used are the nute, saxophone, viola, bass viol, and French horn.

The school occupies the large upper and lower auditoriums of the church, and also the large hall adjoining, and comes near being the largest Sunday school in the

The Sunday morning service was devoted to the interests of the young, an address being given by Elder D. J. Krahl, followed by Elder W. O. Hands who spoke of the boy scout movement and its work. The first speaker emphasized the necessity of service in behalf of others, and the second the necessity and means of preparation such service.

The usual morning and afternoon prayer services were held, and at 4:15 the united choirs held their monthly rehearsal. Elder Joseph Luff was the evening speaker and gave excellent instruction to the saints and non-

Bro. George Reyner, formerly of Lamoni, died Saturday morning of pneumonia, after a week's illness. The funeral was held at the home Monday morning, Bishop Kelley

eral was held at the home Monday morning, Bishop Kelley preaching the sermon, after which the remains were sent to Monmouth, Iowa, for burial.

Saints or friends in Independence or outside, having unused musical instruments in their homes, have a golden opportunity of helping worthy boys and girls secure a musical education by donating their instruments to the Sunday school which in turn will place them in the hands of worthy and willing pupils. A number have been helped in this way and others would gladly take up the work if opportunity afforded. Those in charge of the music of the school have arranged to furnish free lessons to such pupils thus helping along those who would not otherwise have an opportunity. Those desiring to help by furnishing the instruments may communicate with Bro. Rules T. Smith, 1413 West Short St., Independence, Mo.

Rufus T. Smith, 1413 West Short St., Independence, Mo. A verdict was rendered in the circuit court last Thursday in favor of the city of Independence by which it retains \$5,000 put up by the Jackson County Light, Heat, and Power Company in 1907 as a guarantee of the fulfillment of the terms of its franchise. The company failed to meet its promises and the city declared the Jackson. to meet its promises and the city declared the deposit forfeited.

A committee of citizens was recently appointed by A committee of citizens was recently appointed by Mayor Ott consisting of Fielding Houchens, J. G. Paxton, Henry A. Bunschu, and J. Allen Prewitt, to consider the practicability of establishing a public library in Independence and to take such preliminary steps as may be possible. The offer of a Carnegie library will be considered. Independence should by all means have a public library second to none of cities in its class.

#### INDEPENDENCE SECOND BRANCH.

Sunday school had an attendance of 274, with collection of \$4.91

Bro. M. H. Bond was the speaker at the 11 o'clock Bro. M. H. Bond was the speaker at the 11 o'clock hour. The afternoon prayer meeting was very well attended, and was enjoyed by those present, as manifested by the prompt action of the saints taking part. At 7:30 p. m. Bro. A. H. Parsons was the speaker, urging the saints to be diligent in all things, especially in the service of the Master, for to be slothful and unprofitable would merit condemnation, and for one to be condemned means merit condemnation, and for one to be condemned means disaster. In all things give diligence so that the appro-bation of the Son of God at his appearance shall be man-ifested, for to have his approval of our doings while we are permitted to remain here is worth all else. So be diligent in all things.

Monday evening was the regular priesthood meeting and quite a goodly number were present and took an active part. The subject for consideration was "Prayer." T. Curtis gave quite a lengthy analysis of the subject followed by general discussion. subject followed by general discussion. A vote was taken in favor of continuing the same subject at the next

monthly meeting.

### ST JOSEPH SECOND BRANCH

On February 1st our dear brother, Elder J. S. Roth was the speaker for the morning hour and he is holding a series of meetings at the Third Branch with good at-

As usual our midweek meeting at Elwood was well attended, Bro. B. J. Scott of the First Branch was the speaker. Those colored people were carried away with

Brn. P. I. Rogers and A. A. Richardson are doing a good work with their autos, in taking the speakers and others over the river. Last Sunday Bro. J. L. Bear

others over the river. Last Sunday Bro. J. L. Bear preached at 4 p. m. to a good audience.

Some time ago our branch appointed a finance committee of three, Brn. P. I. Rogers, Robert Beadnall and the writer, to circulate a subscription paper to raise money to pay off our church debt. Bro. Rogers is in the lead with \$98 on his paper, and the others are following. The good sisters, known as the "Ready Helpers," have done good work; on the 29th of January they gave an averter suner which were a success. supper which was a success. Three cheers for the Ready Helpers.

Our Sunday school is in a flourishing condition, the new officers have great reasons to be encouraged. Some of the officers attended Sunday school convention at Stewartsville and gathered some new ideas which they put into practice.

#### OMAHA, NEBRASKA.

"Life is real, life is earnest! And the grave is not its goal. Dust thou art to dust returneth Was not spoken of the soul."

How many are supplying this wonderful engine, the body, with the proper fuel, in order to make the best progress in life? Judging from the enormous amount of meats, rich pastries, unnameable puddings and salads consumed, it is not strange that this delicate and intricate piece of mechanism is often clorged, over-loaded, sidetracked and laid up for repairs. Do we, as the small boy said when feasting on sweet meats, "live to eat" or "eat to live" in the higher sense of the word?

The following officers were elected at the last district conference: M. A. Peterson, president; W. E. Shakespeare vice president; Anna Hicks secretary and treasurer; Paul N. Craig chorister; T. A. Hicks member of library

Sunday school district officers: H. A. Scott, Sunt. with power to choose his assistants; Mrs. M. A. Peterson secretary, C. C. Coffeen treasurer, Mrs. Paul N. Craig home class superintendent, Lorena Leeka member of library board, Paul N. Craig chorister.
Religio district officers: Ira C. Lewis president, Deca-

tur; Mrs. Chloe Norris, vice president, Blair; Alice Cary Schwartz secretary, Mrs. C. C. Coffeen treasurer, Paul N. Craig chorister, Clara Lewis home class superintendent, Decatur; Mrs. Gertrude Kirkpatrick member of library board.

Patriarchs F. A. Smith and J. W. Wight have been holding special services in Council Bluffs, Iowa, the past few weeks, and have favored us with some excellent sermons on Sunday.

Teach me to live and find my life in thee, Looking from earth and earthly things away, Let me not falter, but untiringly press on And gain new strength and power each day."

Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

#### SAN FRANCISCO AND OAKLAND.

Bro. C. A. Parkin preached the evening sermon in San Francisco on "Consider the Lillies" with good liberty. The morning sacramental service was fairly well attended

The morning sacramental service was fairly well attended and good in spirit.

Bro. F. M. Sheehy spent Sunday with the San Jose Branch speaking morning and evening. He speaks encouragingly of the work there. They are preparing for the conference, February 27th to March 1st.

While singing a verse of "Lead Kindly Light" in the sacrament service in Oakland there was distinctly heard by at least three, beautiful strains of music as of instru-

by at least three, beautiful strains of music as of instru-ments—plaintive and heavenly, accompanying the sing-ing. The general inspiration of the meeting was the greatest we have experienced for years if ever. The Lord revealed himself in words of comfort and kindlly admo-nition. To his name be praise forever more. Sr. Ina Cockerton lately arrived from Independence for a visit with relatives and saints in this her native state.

Sr. Ina bears the honor of being the first graduate from

the Independence Sanitarium Bro. J. W. Presley our Religio worker and the branch priest has gone to the country to recuperate his health. May he soon return, for we miss him.

1202 14th St., Oakland, Calif., Feb. 5.

#### HOLDEN BRANCH.

Holden has been enjoying some real winter weather the last few days, quite a change from the rest of the winter; dandelions have been blooming all the winter up till the last week.

till the last week.

Bro. James Moler, president of the branch, has been giving us a series of sermons on duties of the officers, and did not forget to touch on the duties of the members. All seem to get good from these sermons.

Several of the priesthood have been especially blessed

in presenting the gospel to us during the last six weeks or more; among them two of our young brethren who were lately ordained to the office of priest,—Brn. Roy Drown and Amasa Shimel.

ere has been some sickness, and during the last week we have been called to lay away three: Grandma Ware, over 30 years old, fell asleep last Saturday morning. She was not sick but just quietly fell asleep to awake on the other side. While her remains were being taken to the church Sr. Liettle Dunn passed away, after one week's sickness, and on Friday the sweet little son of Bro. and Sr. V. Bowers passed away.

gathering home.

Miss Ethel Hansen left last Friday for Valentine. Nebr., where she will superintend a hospital. Her grand-ma, Sr. Christensen, left with her to visit with her daugh-ter, Mrs. Larson, of Omaha, Nebr. Though over 87 she spry and active, and rejoices in the gospel.

New life seems to be given to the Religio. The cry seems to be more teachers both in Religio and Sunday school. If only those who are able and competent to

sensol. If only those who are used and competent to teach would only realize the great work before them and step forward and help, the need would be supplied. Our orchestra under the training of Sr. Dota is doing fine work. Sixteen instruments now and others to join fine work. Sixteen instruments now and others to join in soon. They give the Sunday school and Religio some fine music. We are glad to see so many of our young folks developing the talents God has given them.

The choir under the leadership of Sr. L. Johnson is reparations are being made to entertain the stake

convention and conference in March. We are looking forward to a good time.

#### KANSAS CITY, FOURTH BRANCH.

Sunday, February 1st, our branch closed a two weeks' meeting which was very satisfactory to all, Bro. George Jenkins being the speaker with good liberty to fair audiences, there being more outsiders present than ever before in the history of our little branch. All expressed themselves as being well pleased with the sermons. Bro. John Zahnd occupied one evening with good liberty. We feel that our branch is in a prosperous condition. Spaully, there seems to be an awakening, those taking Spiritof the work that had seldom been heard in our meetings,

At our last election of Sunday school officers the fol-lowing were elected: Sr. A. V. Armstrong superintend-ent, Elmer St. John assistant superintendent, Anna Sevent, Emer os. John assistant supermendent, Anna severin secretary, F. O. Branham treasurer, C. W. Brown library committeeman, W. L. Vail chorister, Sr. F. O. Branham organist. Sr. Bertha Vail was appointed superintendent of the cradle roll. There have been a number of our scholars detained at home lately on account of sickness.

Our Religio is prospering again under the management of our newly elected officers, which are as follows: C. L. Munro president, F. O. Branham vice president, Bertha Vail secretary, George Johnson treasurer, Sr. Barron home class superintendent, Louisa Vail library commit-teeman, W. L. Vail chorister, Sr. F. O. Branham organist.

Sunday, February 8th, our Stake Sunday school super-intendent, Bro. Corthell, was with us, occupying the morning hour on Sunday school work, which was very instructive.

The evening hour was occupied by Bro. J. C. Severin, taking his text from the 24th chapter of Matthew. He spoke to the edification of all present.

Mrs. W. L. Vail.

2438 McCoy, Kansas City, Mo., Feb. 9.

#### SACRAMENTO BRANCH.

As you go out over the broad expanse of earth with As you go out over the broad expanse of earth with your message of love and peace—the angel message—we felt we would like to let your many readers know that we are happy in the gospel here. Under the missionary efforts of Bro. S. M. Reiste a

new zeal for the work has sprung up, and there is added life to the work. Already signs of growth in the new converts to the faith are noted. Since our talented brother came and worked, eleven have been carried into the waters of baptism, ten by him and one by our branch president.

He expects to go from here to Santa Rosa; but more baptisms may occur here yet before he goes. There is an ingathering caused by we think a simple preaching of the gospel principles in power and humility by himself and others with the missionary spirit.

Those here of late helping to promote righteousness were Brn. H. J. Davison, J. M. Terry and Apostle F. M. Sheehv.

Election of officers in the branch and auxiliaries passed off pleasantly and with but few changes. We are now looking forward to the next district conference and conventions soon to convene in San Jose, the home of another live California Branch. W. H. Dawson.

610 30th St., Sacramento, Calif.

200-200-200-200-200-3/1200-200-

#### CORRESPONDENCE

Houston, Texas, Jan. 27.

Editor Ensign:—My last message to you was in July; since then the new year has dawned and many changes made in the affairs of life. I am glad to report a contin-uation of good health and determination to abide in the faith.

By letter I learn of the death of my friend and co-laborer in the gospel work, Bro. J. M. Crawford of Cliburne, Texas. He died December 24th from cancer. Bro. Craw-Texas. He died December 24th from cancer. Bro. Crawford held the office of priest and was very devoted to the latter day work. Though poor in this world's goods he was rich in the faith and lived a faithful, consistent life. The missionaries of Texas and Oklahoma will remember Bro. Crawford and his cheerful willingness with "Old John," and the buggy to carry them to places of gospel labor. This was his joy and delight. The gospel of Christ was the comfort of his life. He was patient during his last days of affliction and died in strong hope of a "better resurrection." "hetter resurrection."

I also notice the account of the death of Bro. Jeptha

Scott, our friend, neighbor and co-laborer for years in Oklahoma. There was another of earth's humble pilgrims —poor in this world's goods but rich in faith and true devotion to the Lord. While we chronicle the dark picture of death which has taken these two faithful ones, yet we feel a spark of joy and comfort in recording the fact that they continued faithful to their God under conditions that were many times severe and hard to endure; which leaves to us the cheering testimony of their loyalty to the truth, and should serve as an encouragement to us all to be faithful in our efforts.

The words of our Master applies to our day, as well as to other days: "Because iniquity shall abound, the love of many shall wax cold, but he that shall endure unto the end the same shall be saved." The love of these unto the end the same shall be saved." The love of these brethren did not wax cold, though they were severely tried. It is not so difficult to worship God and conform to the gospel law under favorable conditions, but it requires some effort and courage, some powers of endurance to continue joyous and happy, faithful and true, zealous and active in conforming to Christian duties when everything seems to go wrong. The person who is not willing or able to cheerfully abide the crucible of the fire of life's testing process, should not complain if deprived of basking in the sunlight glory of the New Jerusalem. Recently I have performed some gospel labor.. Have

Recently I have performed some gospel moor. Any visited Hartburg twice and aroused some interest. Bro. Will Millner and wife and Ellis Ford and family are faithfully earing for the interest of our cause at Hartburg. They are good saints. I also visited the few saints at Port Arthur; gave them what encouragement I could in the gospel service. Last Sunday I was welcomed to Houston. Occupied the pulpit morning and evening to my own encouragement and satisfaction of those present. I am being kindly cared for at the home of Bro. Albert Banta, formerly of Lamoni. He lives at 315 W. 13th Ave., Houston Heights. Sr. Banta's brother, L. H. Pitkin makes his home with them. It was my pleasure to confirm Bro. Pitkin a member of the church several years ago at Lamoni. He is a fine young man. Like many other Lamoni. He is a fine young man. Like many other saints they have been isolated from church privileges and would be benefited by gospel influences.
In closing I send love and best wishes to the "Ensign"

for joyous success; that your message to Israel may be uplifting, encouraging and spiritual, that great good may accomplished the coming year. oming year. In gospel bonds, R. M. Maloney.

Welland, Ont., Jan. 12.

Dear Ensign:—I have so much enjoyed the letters in the Ensign since obeying the gospel some fifteen months ago, and thought that others would like to hear something of the good work going on in Welland. I don't think any ago, and thought that others would like to near someuning of the good work going on in Welland. I don't think any thing has ever been written about our little band of saints here, so I will endeavor to tell you something about them and how the work was started here.

I have been informed that some work was done here a few years ago, but for some reason it died out. The good work was started again, through the efforts of our late Bro. T.J. Robbins a little over a year ago, of whose sudden death I will speak later. Bro. Robbins came to Welland the last I will speak later. Bro. Robbins came to Welland the last of May,1912, and at once began hunting for saints. He found one, Sr. Maginnis. He then met and became acquainted with me, and presented the gospel to me. After thorough investigation I obeyed, being baptized and confirmed by Elder F. C. Mesle, November 17, 1912. When Bro. Robbins began talking to me about the gospel I wondered where I had heard it before, and one evening it came to me that thirteen years before this Sr. Dellas Perry had told me about it. I heard two sermons. Soon after Sr. Perry and I were separated and I had not become ter Sr. Perry and I were separated and I had not become sufficiently interested to follow it up. I did not meet with another saint until I met Bro. Robbins, so it seems the Lord used Sr. Perry to sow the good seed and Bro. Robbins to water it. They were both present at my baptism.

water it. They were both present at my baptism.

My blessing tells me I had enjoyed a measure of the
Spirit and had been sustained through various trials, temptations, and afflictions, because of the obedience of that
Spirit. My blessing also tells me that if faithful i shall
forget the sorrows of the past because of the glorious anticipations of the future, and that my testimony shall be "I know I shall have part with Christ in the first resurrec-tion." Since getting my blessing I have met with the deepest affliction of my life, one which at times has almost deepest affliction of my life, one which at times has almost overwhelmed me, but, praise God, by divine aid I have been able to hold on to the rod of iron. When my sorrow came upon me I said, "Only for this blessed gospel I could not bear it." I would not or could not go back where I was before obeying—in the Baptist Church—not for any consideration.

consideration.

After my baptism I opened my home for the elders to come at any time to hold meetings. For some time the meetings were all held there, but as we advanced other homes were found more central and Bro. and Sr. Saylor gave their home for services. The first sermon was preached by Elder F. C. Mesle at my home December 17, 1912. By this time we had found three more saints. El-der Alma Booker visited us to administer to Sr. Maginnis who had been given up by the doctors because of heart trouble, but she was healed at once and has been well ever since, attending the meetings. Our next visit was from Bro. J. Thompson who had held two meetings. His ser mons were helpful and we were sorry to part with him.

mons were neighble that we were sort, where the month in June we had our first searament service. Some time before this we heard of Bro. and Sr. Baldwin and family of four, all in the church; thus adding six more saints to our circle. We rejoiced for they are all good singers, and our circle. We rejoiced for they are all good singers, and Bro. Baldwin presides at the organ. In the early part of June Bro. and Sr. Saylor with their family of little ones moved here from Fonthill. We were glad to welcome them, and they proved to be good workers. Their little daughter was one of the eight precious souls whom Bro. Place has led into the waters of baptism; several have been administered to with good results, and zeveral children blessed. In June Elder Place organized a Sunday school and Religio. We are very much encouraged by the work being done by both of these bodies.

We have been somewhat bandicapped for a regular place to hold or a praching destrice, but the Lord has

we neve over somewhat nandicapped for a regular place to hold or preaching zervice, but the Lord has been mindful of us, so that we have never lacked for a place, and now we are so thankful to have a fine hall wish for. Elder Place comes to us every Sunday. We hold our prayer service at the different homes Sunday evening and we do enjoy the sweet influence of the Spirit.

I must not forget the good time we had when Bro. A. I must not lorget the good time we had when Bro. A. Leverton was with us for two weeks in August. We had three services during the week and two on Sunday. We regretted we did not have a public building for him to hold forth. We all got our blessings and if faithful our people here are to be heard from in the future.

here are to be neard from in the future.

It seems the adversary is on our track, for as soon as we get a place and outsiders begin to come in we have to move on, but we now trust to get the best of him and occupy our present hall for a long time, or until we become strong enough to build. We are looking forward to being organized in the near future.

In the death of our Bro. T. J. Robbins we lost a faith

ful worker, one who was always ready to do anything to advance the cause. Bro. Robbins was called home on Nov. 2nd, in Winnipeg, where he had gone for a few weeks on important business. After reaching Winnipeg it became necessary for him to undergo a very critical operation of the jawbone. A special prayer meeting was called and he was administered to by Elder Ward Christy, who was with him a great deal of the time during his illness. Bro. Robbins recovered so far as to be able to leave the hospital and expected to return to Welland in a very short time, but alas! severe hemorrhage set in and the Lord merci fully relieved him. It was said of him by the peope who were with him during the last days of his life that "He left a living testimony behind." May it bear fruit. We feel here that Bro. Robbins was used of the Lord to start the work here and then called up higher, and may we as a monument of his memory and in gratitude to our Lord for his life amongst us, continue to build up the work. Bro. Robbins was born in Simcoe County in 1864. He

spent the most of his early life in Toronto. He was baptized Oct. 8, 1905, by Elder D. Macgregor and confirmed by Elders D. Macgregor and D. Smith, in Stratford. He was of a cheerful disposition and that together with his kind and generous nature won for him many warm friends, who were saddened at the news of his sudden death. He was laid to rest in Winnipeg by kind saints on Nov. 6th. The sermon was preached by Elder Ward Christy, assisted by Bro. R. C. Russell, one of the twelve.

The most of us here are only babes as yet and need

much nourishing.

Your sister in the one faith

Capitola B. Austin

Papeete, Tahiti, Jan. 9, 1914. ..Dear Ensign:—It has been several months since the readers of the Ensign have heard from me, and as many things have transpired in this mission since the last mis-

tangs have transpired in this mission since the last mission conference which have brought both tears of sorrow and rejoicing to us, we desire to write a few lines.

The saints here were greatly shocked and wept when the news reached Tahiti concerning the death of our beloved Bro. Lake. He was greatly respected by the natives, and has labored diligently to advance the interests of the retreat greatly area. of the restored gospel among the natives, and his untring efforts which lasted to the end have accomplished great

good. In his death the mission has suffered great loss.

We are pleased to inform the saints in America that prospects are looking brighter at present than they have at any time since the writer came to this mission. We cannot express the great pleasure we enjoyed in meeting and laboring with Brn. Pitt, Griffiths and Miller in this mission. The work has been greatly assisted through the efforts put forth by these brethren. Through their patient efforts the pupu people have returned into the church by rebaptism. These are the people who were cut off from the church in the time of Bro. Burton. Bro. Griffiths' eight weeks' visit in our midst he baptized twenty-eight of these people into the church. He also

with Bro. Miller baptized others into the church. Since Bro. Griffiths' departure for Australia, I carried an epistle written by him to the pupu people throughout the Puamotuan Islands and in my six weeks' trip there I baptized thirty more of the pupu people, also thirty-two others, some of these were formerly Mormons, Protestants others, some of these were also twelve others baptized on this trip by native missionaries, making seventy-four in all. The writer has been privileged to baptize eighty since the April conference. There has been over two hun-dred baptized in this mission during the past year.

The Lord has greatly assisted me in my work especially in clearing up the pupu trouble, and the mission seems to be moving forward with rapid strides since the short visit of the apostle. Many things too numerous to mentranspired in our short trip throughout the upper tion transpired in our short trip throughout the apper islands which is evidence to us that God works in myste-rious ways his wonders to perform, and although the boat we traveled upon was in charge of an unbeliever we were greatly favored by him, who was really a stranger to me He held his schooner over from Saturday evening until ay evening in one island, even though their work finished and flag for departure had been raised; and at another time he changed his course upon request and headed for a different island from the one he had headed for and took me to said island so that I could spend Suny there, at which time twenty-eight were baptized. I was landed in the midst of a great marriage cerem

wherein one of our native brethren married ten couples The saints all arose as I entered and sang a song of wel-come to which the writer responded, stating that had it not been for the Lord's blessing I would have been in an other island at that time. From this place I sailed to three other small islands upon a small sail boat which carries only about six or seven ton of freight and was but about twenty-five feet long. The Lord blessed us with fair winds until our work was finished. We feel thankful to the Lord for his assistance in closing up the pupu trouble which had so long been pending, which wound, we believe, has been thoroughly healed by the power of God. The natives are singing songs of rejoicing, and praising the Lord for the great blessings which have followed the visit of the aposite, and they are looking forward to the coming mission conference with the thought that it will be one of the largest conferences for several

We are also pleased to inform the saints that there are several new church buildings under construction, three at present, and five in contemplation, which is a manifestation of the present activity among the various branches. Bro. H. W. Savage and wife have safely returned to Tahiti after a long sojourn upon the island of Hercheretue, they look well and apparently have fared well considering the many unpleasant experiences they met with. Sr. Alberta Lake will leave for America during the month of February. The natives would be pleased if she would remain. She leaves with the good will of the island saints. land saints.

We are pleased to say that we are well and enjoy greatly the refreshing ocean breezes. We are alway We are always in sound two-thirds of a mile out from the beach which is but a few steps from the missionary house. Its roar sounds as though we were under an elevated railway in an Ameri-

n city. We rejoice in the work of the Lord day by day and trust that our labors may not prove fruitless, but that when nourished by the Spirit of the Lord will bring forth fruit in due season.

I am as ever, your brother and Christ's servant, J. Charles Mav.

Salt Lake City, Utah.

We are here by reason of the We are here by reason of the powers that be, and as strength is given us we try to utilize it in rendering service to humanity.

One good King Benjamin taught that when we were in the service of our fellows we were serving God, and we are of the opinion that this truth is too frequently over-looked by mankind. In Salt Lake City our work is of a peculiar nature i. e. we have a difficult problem to solve in, "how can we reach the people?" It is true that question confronts us in our work elsewhere, but especially is it noticeable in this part. Long established traditions and provides have caused the people generally speaking to have a dread for anything that bears the stamp of "Reorganized Church" or it out here. "Josephite" as they generally term

It is a similar question of the one asked so long ago: "Can any good come out of Nazareth?"

As we labor in this part, and come in contact with the people we are more and more convinced that there is nothing more needed in our work here than the pure love of Christ. If we ever win the people of the West for Christ it must be done through the spirit of love, meek-Christ it must be done through the spirit of love, meekness, gentleness, and brotherly kindness. It can never be done through force, debatings, and argument. It is true however that one must be made the possessor of a goodly degree of the divine Spirit in order to remain sweet under all conditions but this must be done if we are able to read correctly the hand writing on the wall. We are hopeful because we have learned that God is good, and if we will but trust in him and work as did the Master nothing but success can crown our efforts. We are honeful that our membership here will awake

We are hopeful that our membership here will awake privileges and possibilities and thereby sist materially in the upward and onward movement of our work here.

We extend greeting and all good wishes to the Ensign and her staff trusting the New Year that is before us will be of profit to all.

Respectfully, J. E. Vanderwood.

Lucedale, Miss.

Dear Ensign:—After so long a time I thought and do believe as I am so aroused concerning this work that I would write to the many readers. As I behold the good that is being done for Christ in this great work, I can see the great and marvelous work rallying on, but I can hardly ever hear of a colored elder. Are there any besides Elder P. W. Booker?

I am asking a world-wide question. Someone please answer me. It is high time that we colored people were answer me. It is night time that we colored people were coming together as a race, to do something more for God than what we have been doing. Did you not know that God is our Father too, and has no respect of persons? It seems that we are so wide apart that we never will do anything, but God can bring us together if we ask him. The Lord says, "Seek and ye shall find." Why not? Should we not ask for what we need? If there is any race on the top side of God's earth that needs help, it is the poor colored people. It may be that some of them don't know that God will answer prayer in our day. Let us ask God for what we need, that is, an understanding,

us ask God for what we need, that is, an understanding, for he giveth to every one liberally and upbraideth not. I feel sometimes like we are cast off and forgotten until the Spirit revives my soul, and tells me, if he is for us no one can be against us. But when I read the many thoughts on the colored man, I am almost perauaded to believe that we are still forgotten. Some ones of the different races say that the negro has no soul, but God has not made man in his image and failed to put a soul in him, and it seems, strange as it is, that the negro as he is called is differenthised in some states and has no voice. called, is disfranchised in some states, and has no voice

I am a second descendent of my grandfather who is a white man. I know that God will be with the black man; he will be with the red man; he will be with the Jew and Gentile.

From your sister in the one faith Dora Booker.

The Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit cometh unto God.—D. and C.

Beware concerning yourselves, to give diligent heed to the words of eternal life; and you shall live by every word that proceedeth forth from the mouth of God.—Doctrine and Covenants.

### SERMONS AND ARTICLES

## THE KINGDOM OF GOD AND HOW TO ENTER IN.

A Real Organization.

Reader let me ask your nationality. Is it British, American, French, or what? There is something better than all these,—it is to be a citizen of the kingdom of God. Now don't turn away with the idea that we are going to talk about some imaginative, suppositious institution, existing only in the feeling of the heart. We mean by the kingdom of God an actual, tangible organization, just as real as any earthly kingdom.

An erroneous idea popularly entertained is that the kingdom of God is a kind of elastic ethereal influence, existing nowhere in particular and yet everywhere in general. They who hold thus, think to support their delusion by an apreal to the following passage: "The kingdom of God is within you;" A very casual reading of the context. however, reveals the fact that our Lord was addressing a crowd of proud Jews who were living in daily anticipation of the setting up of the throne of David, with his seed reigning thereon forever and over all. Questioned by the people as to when the kingdom should appear, Jesus informed them that it was even then in their midst, within the borders of Jewish dominion. This is borne out in the marginal reading where it says, "or among you." It will not do to argue that, "within you," should be narrowed down to the limited compass of the heart, else that would be charging these Jewish Pharisees with the possession of a celestial treasure which their life and conduct did not merit nor disclose.

The answer of our Lord greatly astonished his interrogators who had been traditioned to expect the advent of an imperious institution heralded by fire and flame, sword and scepter. The church of Christ appeared otherwise, for, "the kingdom of God cometh not with observation, neither shall they say, Lo here! or, lo there."—Luke 17:20,21. It did not announce its coming with a display of dignity, nor yet was it attended by a retinue of tinsled army of self-righteous nobles.

This is evident from the lowly manner in which Christ, the King, made his way to earth. His work was commenced with "The kingdom of heaven is at hand."

That the church of Christ consisted of an organization is evident from the following:

"I will build my church."—Matt16:18.
"Ye are the temple of God."—1 Cor. 3:9.

'In whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together."—Ephesians 9,21,22

"Him [Christ] to be the head over all things to the church, which is his body."—Eph. 1:22,23.
"Now ye are the body of Christ and members in particular."—I Cor. 12:27.

"From whom the whole body fitly joined together and compacted."—Eph. 4:16.

The church of Christ, has a King, Christ Jesus the Lord. It has officers, the duly appointed ministry of Christ. "And he gave some apostles; and some prophets, and some evangelists, and some pastors and teachers." Other officers mentioned are deacons, elders, priests, bishops, and seventies. It is not intended that the foregoing list represents their relative importance, for as a matter of fact all are equally essential. "And again the eye cannot say unto the hand I have no need of thee, nor again the head to the feet, I

have no need of you."—I Cor. 12:21.

It has a law. "The perfect of liberty."—James 1:25. "The law of the Lord is perfect, converting the soul."—Ps. 19:7.

#### Means of Entrance.

Lastly it has a means of entrance, the ordinance of baptism, for "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."—John 3:5. Our Lord explained this in addressing Nicodemus, a ruler of the Jews. Briefly stated, the ordinance of baptism is the way of entering into the church. It was accounted of such importance that of them who were in baptized it was said, "They rejected the coincil of God against themselves, being not baptized." and of those who received it, they "justified God being baptized with the baptism of John,"—Luke 7:29,30.

The following references go to prove that baptism was believed and obeyed by Lydia, Cornelius

and their households:—Acts 8:12; 19:6; 16:15; 18:18; 10:47. All the land of Judea and they of Jerusalem were "all baptized." And the jailer, seeing the serious importance of this solemn rite, was baptized at the hour of midnight. Peter preached it, Paul proclaimed it, and John urged it, for he heard him who had said, "He that believeth and is baptized shall be saved."

1 Peter 3:21, says, "The like figure whereunto even baptism doth also now save us." In Acts 2: 38, Peter said: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of your sins." In Acts 22:16, Ananias says, "And now why tarriest thou? arise and be baptized and wash away thy sins."

It is not presumed that baptism of itself and by itself imparts these spiritual benefits. The person receiving it must be in proper condition. He must look unto Christ exercising faith in him, "for there is none other name under heaven given among men whereby we must be saved." "And without faith it is impossible to please him." And this is not all. True and abiding faith will be followed by repentance, for "Except ye repent ye shall all likewise perish."—Acts 4: 12; Heb. 11:6; Luke 13:3. Thus prepared the candidate is acceptable unto baptism of repentance for the remission of sins," (Mark 1:4) and will be buried with him by baptism into death." Romans 6:4.

See also Mark 1:5; John 3:23; Acts 8:38,39; Matt. 3:16; Romans 6:4-6; Col. 2:12.

From the foregoing references the following facts are submitted: First, that the Bible baptism requires water. Second, that it takes much water. Third, that it necessitates a going down into the water. Fourth, the candidate must be buried in the water. Fifth, that succeeding the burial he is raised again. Sixth, that there is a coming up out of the water.

Now take the scriptural measuring rod and apply it to the several ceremonies assuming to be baptism, and we may readily detect the counterfeit. Apply it, for instance, to sprinkling. How does it measure up? First, Does it take water? Yes. Second, Does it take much water? No. Third, Does the candidate go down into the water? No. Fourth, 'Is he buried? No. Fifth, Is he raised again? No. Right in one point and wrong in four. It is true that it does take water to sprinkle, who will accept such a clumsy counterfeit? Immersion only is inscribed between the covers of the Bible, ineraseable irrefutable.

The Bible teaches that the time "will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 3:3,4. The language of the law affirms that there is but "one Lord, one faith, and one baptism."—Eph. 4:5. I think the Scriptures, unlike modern ministers, never change, therefore I will not accept sprinkling, dipping or pouring as a baptism, nor any church that will stand for such a counterfeit baptism.

#### The Laying On of Hands.

Fourth comes the laying on of hands—succeding the ordinance of baptism. We meet with the ordinance of the laying on of the hands, a part of the great plan of inducting us into the kingdom of God. Whether we consider the creation of man, the story of the flood, the crossing of the Jordan, the birth of our Savior, the healing of the blind, the raising of the dead, or the revelations of St. John, they are all the same-shrouded in mystery. Yet who will refuse to believe? But they tell us that the days of miracles are past. Ah! far from it. They have scarcely begun. What about the days when the sun shall be turned into darkness, and the moon into blood? When the heaven shall depart like a scroll and every mountain and island shall be moved out of its place? We read of the resurrection of the dead when all that are in their graves shall hear his voice and come forth. This is a miracle surely and justly comparable with the mighty deeds of the past. Read Isaiah i1:6—9;40:4, 5. The Scriptures must be fulfilled, and then shall be brought to pass the redemption of the earth when "the meek shall inherit the earth and shall delight themselves in the abundance of peace' Psalms 37:11---34

From Genesis to Revelation, a period of four thousand years, we may trace the imprints of miracles upon a yielding humanity. Willing to

receive and willing to believe. Why should he changes this policy of ages? Has he found a better way? If so the former was imporfect and scarcely reflective of a perfect God whose ways are only wise. He changes not. This is evidenced in the unrepealable laws of a physical world, and manifested in the increasing revolutions of the planets, and ever down the ages we hear the divine declaration "I am the Lord, I change not."—Mal. 3:6.

The laying on of hands occupying a distinctive place in the church is not alltogether to be rated as miraculous but as an ordinary ordinance, and as everlasting as any other ceremony—the Lord's supper for instancé. Of the sacrament surely none will say because of the unseen, unsolvable conveyance of "life," as promised by the Lord, that therefore it ought not to be perpetuated. Not we retain it with all its mystery. Why then wage war upon the laying on of hands? Why accept the one and not the other? Did not the same Lord establish both?

The laying on of hands was observed for four different uses. First, the ordination of the ministry. Second, the blessing of children. Third, the giving of the Holy Ghost. Fourth, and for the healing of the sick. It will be observed that nearly all the churches use the laying on of hands for one use, viz., for the ordination of the ministry, therefore they have accepted to the extent of one-quarter. Further than this they have refused to follow. Why? If good for one, is it not good for the other? Does it require more of the heavenly power to bless a babe than it does to ordain a priest? Or have our deposits in the bank of heaven run so low that we are only permitted to draw a little? If so, why should this little be expended only on the priests? Why not help the sick and the suffering? Why not share with the babes? "Of a truth I preceive that God is no respector of persons." The following are references on the laying on of hands. Mark 10: 16; Acts 8:17; 19:6; 2 Tim. 1:6; 1 Tim. 4:14; Acts 9:17; Mark 16:18; Luke 4:40; Acts 5:12; 28:8; James 5:14-15.

The Bible teaches that God is the same yesterday, today, and forever and is no respector of persons. Then his word is the same yesterday, today and forever and changes not, and is not for one person any more than another, Jew or Gentile. In Hebrews 6:1, 2, we find the doctrine of Christ briefly stated as taught all through the new testament. God's word is always the same and never changes.

Elsie M, White.

Jewell, Kansas.

WILL JESUS COME AGAIN? BY ELDER EDWARD RANNIE.

In the consideration of the above question the writer has no thought of trying to set a date for the coming of the Savior or the end of the world. Others have tried it and only advertised their ignorance and folly.

Among many of the Christians near the time of 1000 A. D. they believed he would come and reign among them. They were disappointed. In 1844 many believed he would come during that year, sorrow and disappointment were their reward, and many from that date to the present have set the time, and like their predecessors, their interpretation of prophecy has proved erroneous. It is an example of egotism to try to be wiser than the angels, and Jesus has said that "No man, no, not the angels of heaven" would know the day or the hour when he cometh.

It shall be my effort to show from the three books, the Bible, Book of Mormon, and Doctrine and Covenants, three very important events that must occur before he shall come to reign over his people. They will be so marvelous and wonderful that unless we are spiritually blind, as were the Jews, at his first coming, we cannot fail to see them. Ignorance of the Scriptures will be a potent factor in leading men into error. Jesus said, "And whoso treasureth up my word, shall not be deceived. (Matt. 24:39, I. T). If we know what must happen, and know it has not happened, we need not waste our time trying to fix the year in which he will come.

"Before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."—D. C. 49:5.

Jacob is another name for Israel, the latter name may be used to indicate one or more of the

tribes or it may mean all the tribes. To "flourish" is to grow, develop, to have a healthy growth. There are great promises made concerning the tribes of Israel. Just at the time when their nation was being destroyed by the king of Babylon, the prophet Ezekiel (Ezek. 37:21) B. C. 587, said, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side," and bring them into their own land.

At the close of Solomon's reign, B. C. 975, the kingdom was divided and the kingdom of Israel and of Judah existed contemporaneously until B. C. 721 when Israel was carried captive by the king of Assyria, (2 Kings 17:23) and then Judah passed through her trouble which resulted in her final overthrow and the destruction of Jerusalem B. C. 587. Both nations were now gone but the Lord promised to restore them and he spoke through the prophet Ezekiel (37:22) and said, "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all.'

When Jesus visited the Nephites on this continent he spoke to them concerning the restoration of Israel.

And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ. the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voice; and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again and give unto them Jerusalem for the land of their inheritance."-Book of Mormon 3 Nephi 9:69,70,71, Authorized Version.

Paul seemed to have the restoration of Israel in view when he wrote to the saints in Rome and told them that "blindness in part had happened to Israel until the fulness of the Gentiles be come in," Rom. 11:25, and also that their Deliverer would come out of Zion and turn them from ungodliness. Rom. 11;26. Through the restoration of the gospel in the latter days Israel will be brought to a knowledge of Christ and his gospel. In the preface to the Book of Mormon we are informed that part of its special work was to convince the Jew Jesus is the Christ." The Lord has provided a way to reach the Jew, which is a part of Israel, in these latter days with the gospel. It was to go to the Gentiles first "and then, behold and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."-D. C. 87:3.

When the missionaries are directed by the Lord. through the church, to carry the gospel to the fews as above provided it can well be said that the deliverer has come out of Zion, because it is the gospel that will deliver them from spiritual bondage and darkness that they have been in for many cen-"And as many as shall believe on Christ, turies. shall also become a delightsome people." 2 Nephi 12:86. And in the 85th verse it is stated that when they "begin to believe in Christ; and they shall begin to gather in upon the face of the land."

When all referred to is in process of achievement it will be a great work. It will attract public attention, and when it is accomplished it can be said truthfully that Jacob does "flourish in the wilderness." The work of preparation for that wonderful event is now going on among the nations; the Jews, and by the church.

The Lord made a promise concerning the Lamanites, through Jacob, that because they were faithful to their marriage vows and did not go into the abomination of polygamy and concubinage as did their brethren the Nephites, that they would not be destroyed but that some day "they shall become a blessed people." - Jacob 2:56.

One of the special purposes of the Book of Mormon is to restore the Indians to a knowledge of Jesus Christ and of the gospel that was had among them when they were a righteous people and the prophet Nephi places a promise on record concerning them that makes their future a very important part for them in connection with the restored gos

pel,
"And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord: And then shall they know and come to the knowledge of their forgisthers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; Wherefore, they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved.

And then at that day, will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God? Behold, I say unto you, yea, they shall be remembered again among the house of Israel,"-1 Nephi 4:17-23.

When a people that has been in darkness as the Indians have, and shall believe on Christ, come "a knowledge of the very points of his docof God" they surely will be a "delightsome people" and shall blossom as the rose." The work of preparation has been going on among this people for many years and the realization of the promise made to them will become more apparent every day, that "Zion shall flourish upon the hills."

The true Zion is the pure in heart, and it will be a place where love rules supreme and righteousness controls men's lives. It will be a place where service is the badge of honor, and men will love God and their fellowmen more than the pleasures of the world; where all men will be brothers, and where love will be expressed in deeds of kindness and not in words of maudlin sympathy.

It will ultimately be inhabited by the truest, purest and noblest of men and women: it will be a mecca for pilgrims who are seeking a place where love reigns in the hearts of men. It will be a place for happy childhood and where they are held in higher esteem than is common in the world today.

It will be a place for the conservation of human life, money and time. It will be a place where our wives and daughters will get their ideas of dress from God's word and not from women of the lower world. It will be a place where men will not pollute the air with cigarettes and stain the sidewalk with liquid of nicotine, or gain their ideas of business and industry in the billiard hall.

Men who are idlers, and street loafers will be ashamed to appear in public. The man who is too lazy to work will be ashamed to meet honest men face to face. It will be a place where the Sabbath day is a sacred one:it will neither be the extreme of the Puritan nor the loosenes of the worldly minded Christians, nor will it be polluted by the sinful pleasures of the world. It will be a day of joy and gladness in the service of God.

It will be a place of wealth, for the many, not the few, good business and beautiful homes. Equality will exist then. It is only like a nightmare now, like a hungry man dreaming of eating, and wakes up hungry. Selfishness and covetousness have blinded our eyes and calloused our hearts so that the cries of the poor and needy do not touch us. There will be no poor then, no hovels or unsanitary homes, because men will love their neighbors as themselves.

When these three events occur we may know that the time for the coming of the Savior is nigh at hand even at the door.

Independence, Mo., Jan. 22, 1914.

#### TESTIMONY THE FOUNDATION OF FAITH.

In no age of the world has God required of the people faith in him without first giving them testimony upon which to base that faith. However they may first have to believe in their fellowmen, accept his testimony as a foundation for their taith, which is only just to do in religion as in other things of Practically all the knowledge we have obtained came from our belief in the testimony of others-principally through books.

In the days of the apostles the world did not have to base their faith upon the credulous foundation ("just believe") but the foundation of their faith was the testimony of the apostles. The apostles testified they knew Jesus was the Christ and the gospel the power of God unto salvation, and those who became the apostles' followers based their belief upon the apostles' testimony with that of the prophets as contained in the scriptures conforming their lives to the requirements of the gospel, (which was a demonstration to their faith in the apostles' testimony) and they received a knowledge by revelation, (which is the promise to all) which placed them in the same position as the apostles, i. e., made them creatures of hope.

Nowhere in the Scriptures do we find the state-"just believe" today and tomorrow and so on and by putting our energies back of that belief we will by a metaphysical process produce a faith that will be absolute and certain. No, that kind of faith will always be dead. It is built upon the sand: its foundation is not a rock, (fact). Such a belief is nothing more than a psychological hallucination, and places God below man in intellect, in giving man only imagination for the foundation of his

That this is not an overdrawn picture and a popular idea in the Christian world. I quote from, "The young man and the world," by Senator Albert J. Beveridge in the essay, "The young man and the pulpit."

"Faith is infectious," James Whitcomb Riley, whose sweetness of character and upliftedness of soul equal his genius, gave me the best receipe for faith in God, Christ and Immortality I have ever heard: "Just believe," he said, "don't argue about it, don't question it, simply say 'I believe.' Next day you will find yourself believing a little less feebly, and finally your faith will be absolute, certain, and established."

That a faith developed in such a way is dangerour. We quote again from the same writer and same book but from the essay, "The young lawyer."

Speaking whether it be the best for a lawyer to take a case if he did not believe his client was in the right. He states the ideas of those who think it would, in this language, "They will cite you to instances where they have entered into the conduct of a case with much doubt in their hearts as to the rightfulness of their client's position; but that the doubt became an affirmative certainly before they were half through with it they knew their client was right.

"The answer to this is that any man can work himself into an enthusiastic belief in almost anything if he goes upon the theory that the thing is true, and gives all his energy and ability to proving its truthfulness to others and to himself."

I am thankful we do not have to work ourselves into an enthusiastic belief in God today any more than the Apostle Paul when he "saw the light, and heard the voice." But men today have the same testimony as men of yore. That "Jesus is Christ." And "whoever will do the will of the Father shall know of the doctrine.'

How many will believe their testimony, and put it to a test?

B. L. McKim.

### JUST FOR TODAY.

The great wise master builder and shepherd of his tender flock took special pains to impress upon the minds of his weak and erring children that the heavy and unbearable burdens that send so many to an untimely grave might be made lighter, or entirely avoided, if they would only take his yoke upon them and learn of him. He said "take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof."

And yet, how many there are who while away their time in worrying and brooding over the misfortunes and errors of the past, and the opportunities that slipped away unimproved, or musing and dreaming of mansions and coming fortunes. where untold of felicity is in store but never comes in view. How unwise it all is! "for we spend our lives as a tale that is told," and the close of each day will determine our record for-ever. The day is gone, the "actions are weighed," and the account is made up and recorded in the book of remembrance, to be faced at the final judgment.

It is useless to worry over the past; of kind and loving words that might have been spoken to cheer and gladden the broken hearted; of acts that might have been done to lighten the burdens that were grevious to be borne, or flowers that might have been strewn in the pathway of "the forlorn and shipwrecked brother," to cheer his drooping spirit, for "of all sad words by tongue or pen, the saddest of all, it might have been." "From the cradle to the grave" man swings in the balance of God's own make. He was made upright in the beginning and placed on the scales, with the measuring rod at his side, so that at any moment of his earthly pilgrimage it might be said, "thou are weighed in the balances" and your measurement is taken.

Our thoughts and actions may alter the account of tomorrow, but the actions of yesterday are fixed, and we should "think not upon the shadows, for sorrow's days are few, the sun is shining somewhere, oh, pledge thy heart anew," and with fixed determination, arise and pursue the narrow path that leads to the better land.

Why take no thought for tomorrow? Because it is not ours, and we know not what shall be upon tomorrow. The Holy Ghost says, today, if ye will hear his voice, harden not your heart, and it is today that we must live and labor to sow the seed that will determine the sheaves to be gathered in at the great harvest. "Now is the accepted time, now is the day of salvation," and as Longfellow said, "trust no future how ere pleasant, let the dead past bury its dead, act, act in the living present, heart within and God o'er head."

The fields are white unto the harvest, and the laborers are few, and should any neglect to thrust in his sickle and reap while the day lasts, his loss will be great in the day of accounts. Then let us work and watch and pray that we may find the grace we need, "just for today."

C. A. Butterworth.

In "Gospel Standard."

#### THE ROUND TABLE.

Who were the Samaritans? Who were their ancestors? and were they connected with the Jews any time?

Samaria was included in the territory belonging to the ten tribes or the kingdom of Israel. site of the city of Samaria was chosen by Omri King of Israel as the capital of the kingdom, the city growing to be of considerable importance and of great strength, In B. C. 721 the city was taken by Shalmaneser king of Assyria after a seige of three years, which brought the kingdom to an end, the tribes being taken captive into Assyria. (2 Kings 18:9-12.) Subsequently Esar-haddon king of Assyria, (who also ruled over Babylon) brought settlers from Babylon and other distant places and put them in Samaria to occupy the desolate land. Through fear of wild beasts by which many were destroyed, and attributing the cause of their distress to not knowing the god of the land, they sent to the king for one of the Israelite priests to be sent to teach them the ways of the God of the land. The priest was sent with the result that the religion of the new Samaritans was a strange mixture of Babylonian idolatry and Israelite worship, these nations feared the Lord, and served their graven images." (2 Kings 17:41.) When the Jews returned from Babylon to rebuild Jeruealem and the temple, these Samaritans sought to participate and to share in the benefits, but the Jews fused to accept them upon which they became bitter enemies and sought every means through the reigns of two kings to hinder and prevent the Jews in their work. (Ezra 4). The enmity thus engendered has been perpetuated until the present time. It thus appears that the Samaritans were gentiles having a perverted form of Jewish worship.

What is the difference, it any, between the Utah edition of the Book of Mormon and the Lamoni edition put out by the Reorganized Church? Also what is the difference between the two editions of the book of Doctrine and Cove

As to the text of the Book of Mormon published under the authority of the Utah Church and that of the same book published under the authority of the Reorganized Church we know of no differences except in punctuation marks. We have not compared the entire work but such differences as we have observed are not material. The Utah book contains a system of references which the Lamoni edition does not have.

The book of Doctrine and Covenants of the Utah Church and that of the Reorganized Church are vastly different. The latter, or Lamoni edition, contains the revelations accepted by a general assembly of the church in 1835 with subsequent revelations and documents adopted by the church from time to time to the present. The Utah book has had incorporated into it a multitude of statements by Joseph Smith, some historical and some incidentally prophetic, and even private letters and quotations from private letters which were never designed for the church at large and never adopted by the church during the lifetime of Joseph Smith. In addition to these, a document setting forth the law of the church upon marriage adopted in 1835 and published in the Doctrine and Covenants of that year, and in subsequent editions till after the life time of Joseph Smith, and in all the editions published by the Reorganized Church, is omitted from the Utah book and a purported revelation advocating polygamy inserted in its place. The genuineness of this document has ever been denied by the Reorganized Church.

Let us not understatus the dignity of human nature. Man, although fallen, still retains some traces of his pri-meval glory and excellence—broken columns of a celestial temple, magnificent, even in its ruins.—John McC. Holmes.

### DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR, 1417 W. Walnut St., Independence, Mo.

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All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Wellare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary. Mrs. J. A. Gardner, 707 S. Puller Ave Independence, Mo.

#### THE JUVENILE COURT IN KANSAS CITY.

Not long ago we heard Judge Porterfield, judge of the juvenile court in Kansas City for six years past speak for an hour. Be was laughingly introduced to his audience by a townsman, as "a reformed politician, if such a thing were possible.

From a few notes taken, we hope to interest our readers, although we had hoped he would dwell more upon his experiences with children, to gain us more of an idea of the varied scope of this work. However we found much of profit in his remarks.

#### COURTS.

From the formation of governments, courts were made to settle. There are ten divisions of the circuit court, all grinding day in and day out, settling disputes and quarrels between men. Operating besides these is only one active in the interests of the child. This one does more lasting good than all the others; and is therefore as valuable. In this one, the unfortunate child is given a chance; in the others, property rights are protected.

#### ORIGIN.

The first Juvenile Court was established in Chicogo in 1899-July 1st. Missouri has the benefit of the court in six counties; and the present effort is to get it into action all through the state. Invenile Court entitles all to a chance, unfortunates or not.

#### A REFORM.

To build citizens, we must begin with the child. before the foundation for successful building is undermined by criminal acts. Begin to help the child, not the man. The Juvenile Court is one of the greatest reforms, marking a formative, constructive period thus, -in dealing with the child, in dealing with the parents, and in dealing with the home. It gets at the cause of troubles.

#### DELINOUENTS

Children under seventeen years come under its jurisdiction. The begging child, the one who suffers from cruelty, who has mean parents or a poor home; the delinquent-one who violates the law in town, city, or village.

Invenile delinquency is the natural outgrowth of juvenile neglect; abnormal conditions bring about abnormal results. This court treats conditions as well as the child. It encourages parents to exercise better control over themselves as well as over the children, and sees to better environments. THE IMPORTANT QUESTION IS-NOT WHAT A CHILD

#### DOES BUT WHY DOES HE DO IT

Seventy-five per cent of delinquents start with irregularity in attendance at school? The child stays out for some trivial excuse; he plays truant once; he tries it again, then again; it becomes habitual; he is too young to work; he becomes idle, and thus gets into mischief. You can expect any kind of delinquency from him.

#### ORIGIN OF IUVENILE COURT.

The horrors of putting children in a jail; a school of crime! The state is engaged in the matter of making criminals. Herein lies the origin of the Juvenile Court.

We have a detention home instead of the jail. It is not a prison but a refuge. It is a temporary home until the weekly court day. There is a mat-They are treated as children in good homes.

The circuit court punishes the guilty, but does not get at the removal of the cause. The luvenile Court helps the child and sees what can be done for him.

THE COURT ROOM.

It is a child's court, or a parental court and very informal. The traditional bench is abandoned. The child or person takes his place at the right hand of the judge; sometimes a child sits on his lap. He hears the story and its cause; all about it. There is no swearing in relating of testimony, witnesses are not often used. The idea and language of punishment is avoided. The statutes provide that a child be not punished, but helped. "Punishthat a child be not punished, but helped. ment never made a patriot"—exclaimed the judge.

If drunkenness is the cause, it must cease; if laziness is the cause, the parent or child must work; if filth is the cause, they must "clean up;" if improper surroundings are the cause, they must move.

#### PROBATION OFFICERS.

It takes incessant work to keep children out of court. They are not brought in until the probation officer's faithful work has failed. The speaker declared these officers to be more valuable than the judge himself. (And he complimented Independence on its splendid probation afficers.)

In 1911 there were 1108 cases came into the juvenile court and 1092 others were looked after by probation officers. In 1912 and 1913 their work was better still. Some of the 1108 were the same child, reappearing-in trouble again.

#### FOR PARENTS.

If parents properly cared for the children, there would be no need of juvenile courts. Parents do not know where their children are-from the ages welve to sixteen years—after school hours. They can't keep up with their offspring; the pace is toorapid, the parents lose in the race.

Children are not taken away from their parents by this court, unless the labors with the parents fail. It is a singular thing that parents are with this court like they are with school teachers. they are present every Friday to combat every effort of the court in dealing with their children.

The judge here remarked that he would like to relate numerous experiences, but could not this time. He however spoke of a girl of sixteen years. who had been six days absent from school,-her mother blissfully ignorant and unsuspecting. had spent a good deal of the time with a boy friend, taking in the moving picture "shows," and were finally found visiting with two strange women. They had had much beer-when the court officials found them. No further wrong had been done. The boy was sent to the reform school; the girl was taken to her mother, and has since done well.

The remainder of the judge's talk concerned the boys' and girls' hotels in Kansas City and the McCune Home, seven or eight miles out of Independence.-a school and farm for boys. Of this home we will write later.

#### CHILDREN'S HOME NOTES.

Occassionally we read a letter from some one entering a plea for a more generous giving to the Children's Home, and we are thinking it might be of interest to a great many of you, just how some are responding. Sr. M. writes from Oklahoma: ':I am sending one dol-

lar for my little three year old girl who has saved her pennies for the .hildren who have no papas and mamas." In sending the receipt for this amount we wrote it in Marguerite's name and Sr. M. wrote us again: "When I read your letter name and Sr. M. wrote us again: "When I read your letter to Marquerie her eyes just sparkled and I think it made her want to save more. I'm so glad you thought of writing the receipt in her name. I shall keep her receipts in her bank also. I want her to send some every year."

Another sister writes: "I inclose a check for five dollars

Another sixter writes: "I inclose a check for not dollars at a donation from our little son, (now deceased)."

We have received other like amounts from those whose hearts are heavy because of separation, therefore they can more easily sympathize with those to whom they are sending material comfort.

One sister writes: "I am sending a small order. It is'nt

much but most of it was our baby girl's, and as God has taken her I didn't want to use it any other way."

Turee sisters sent thirty dollars each which was earned by themselves.

We hope those who have been doing that helpful though We hope those who have been doing that neptrit dought dedious work of collecting five cents a month will be en-couraged when they read that from one local for October and November comes a check for eight dollars and at an-other time seven dollars; from another local eight at one time. and six at another; from one large local a check for fifty dol-

Mrs. J. A. Gardner.

#### NOTICE.

#### AN EMPLOYMENT BUREAU.

The Independence Home and Child Welfare Department has established an employment bureau, with Mrs. Arthur Allen in charge. Anyone writing her for help or information in this line, desiring to make their home in Independence, will find one truly interested in their welfare. Her address is 1432 West Walnut St.

Mercy to him that shows it is the rule.

### MISCELLANEOUS

#### CONFERENCE NOTICES.

PITTSBURGH DISTRICT.—Conferency will convene at Pittsburgh, Feb. 28th and March 1st. Regular election of officers and general conference delegates will be had. Take a Beechview car and get off at Coast Ave. walk up one block to the church. For further information apply to

John Raisbeck, See

136 Boggs Ave., Pittsburgh, Pa.

CENTRAL ILLINOIS.—Conference will convene at Taylor-ville, Ill., the first Saturday and Sunday in March Walter Daykin, Sec.

1000 E. Cleveland St., Taylorville, Ill.

FAR WEST.-Conference will convene with the First St. Joseph Branch corner Faraon and 17th St., on Saturday March 7th, 10 a.m. Bro. J. W. Rushton has written that he will be present. Please have branch and ministerial reports in the mail by the 7th of March. The resolution which was referred to the several brauches for their consideration, a copy of which has been mailed to each branch president will be considered at this conference for its final action. Delewith the considered at this conference will be chosen. It will please the undersigned officers to have a good representation.

Temmie T. Hindirks, Pres.

Chas, P. Faul, Sec.

Onio District.-Semi-annual conference will meet at Onto District.—Semi-annual conference will meet at Columbus, Ohio, Feb. 21 and 22, 1914. The meetings will be held in the South Church, 6th and Innes Ave. Officers are to be elected for the coming year, also delegates to general conference, and much other work of interest is to be done. A good attendance is urged. All holding the office of priest in the district are especially invited to be present at this conference, as a quorum of priests for the Ohio District will be organized, and all priests should unite with it Send reports of all kinds to D. R. Winn, 82 East Northwood Ave., Columbus, Ohio. Columbus, Ohio.

D. R. Winn, Sec.

Eastern Colorado.—The semi-annual conference will meet in Denver, Saturday, March 7th, at 10 o'clock, in the Saints' Chapel on Logan Ave. and Speer Blvrd. Del-egates to general conference will be elected, and the question of the division of the district will be considered. question of the division of the district will be considered. We hope that every branch in the district will be represented, so that this matter may be thoroughly discussed, and satisfactorily disposed of. The ministry will please remember that "All ministers residing in the district are required to report to the district secretary at least one week previous to the convening of the conference.

E. J. Williams. Sec.

E. J. Williams, Sec. 1210 So. High St., Denver, Colo.

#### CONVENTION NOTICES.

Clinton District.—Sunday school association will meet in convention March 6th, at Nevada, Mo., at 10 a. m. Offi-cers for the year to be elected. Hope for a good delega-tion from each school in the district. Zora Lowe, Sec

Eldorado Springs, Mo.

OHIO DISTRICT.—Sunday school and Religit. Associations will hold their regular semi-annual convention at Columbus, Ohio, Friday Feb. 20th., at the South Church, 6th and Innes Ave, at 10 a. m. Much business of importance to the district will be transacted and each school should be well represented. sented. Send all reports to the secretary; D. R. Winn, 82 E. Northwood Ave. Columbus, Ohio.

D. R. Winn, Sec.

#### QUORUM NOTICES.

Pacific Coast.—Quorum of elders will meet at twelve o'clock, noon, Sunday, March 1,1914, at the Saints' Church Northeast corner of Spencer Ave. and Grant St., San Jose, Calif., during the district conference. We would like to hear from all elders in the mission, both members and non-members Organiza better service for the church. Organization means strength and

H. A. Hinty, Sec.

#### NOTICE TO THE MINISTRY.

NOTICE TO THE MINISTRY.

Two of the brethren have consented to deliver courses of lectures, with suggested readings, at the coming general conference. These lectures are for those holding the priesthood only, and will be given each morning at eight o'clock in the basement of the church, the lectures to alternate, the first one being given on Tuesday, April 7. It is requested that all those of the ministry attending conference make special efforts to attend these lectures, as we hope to make this a permanent feature of the conference if the results of the present courses indicate the demand exists for others. The courses offered will be in Homiletics and Comparative Religions, the former being given by Bro. Walter W. Smith, the latter by Bro. S. A. Burgess. Further announcements will be made concerning the courses on the first day nts will be made concerning the courses on the first day of conference.

Frederick M. Smith, Sec. First Pres. Indepenence, Mo., Jan. 30, 1914.

### NOTICES.

NOTACES.

Spokane District.—I wish to again speak to the saints of this district, as 'bere is so much required and so little given, in compaction with the abundance that our heavenly Father has bestowed upon his believing children. We have in our district a membership of 400 and there are 200 names on the tithing book. Where are the other 200? We find in Doctrine and Covenants section 106

where the Lord requires all of our surplus property as a consecration, and one-tenth of all our interest annually; this to be a standing law forever; and they who fail to keep this law shall not be found worthy to remain in Zion; given with the promise that he that is tithed shall not be burned. The Lord has left us to be our own judges. He has also promised to open the windows of heaven and pour out blessings upon us. Will you take God at his word? Will you rely upon his promises? Will you keep his commandments? If you will, then let us hear from the two hundred silent ones. It is not too late.

Now, dear saints, we have some calls for help from the poor, and scarcely enough funds to pay the family allowances. What will we do? The Lord's work depends upon his saints to move it. We wish to make an appeal to each saint to give something to the storehouse of the upon his saints to move it. We wish to make an appear to each saint to give something to the storehouse of the Lord. Let us make up our minds to pay one-tenth of our increase to the Lord, so we can reasonably expect his blessings. "But," says one, "I am in the faith." About how much? Enough to give the Lord a little lip service when we want his help in times of trouble and sickness, but our faith weakens when we think of the law of tithing and consecration that the Lord has commanded us to keep? I feel sure he will hold us just as responsible for the performance of this as any other command he has given. I believe we will have to meet it some place, some where, some time, and I think it would be far better for us to meet it here, do our duty, and have the blessings of God to help us along, than to hold on to see how much worldly pleasures we can get of what we can gather together. Real saints must prove themselves and make a reasonable effort to do what the law says. Sometimes we can't just see how things are coming out, so we wait. You may wait too long and let the chance go by like You may wait too long and let the chance go by, like the foolish virgins, and when you want to do it, it will be too late. We wish to thank all who have honored the law of Christ in temporal things, let others live up to the privileges we enjoy. We are waiting patiently to hear from the silent ones. privileges we enjoy. from the silent ones.

Your Co-laborer, W. W. Fordham. S. 238 Haven St., Spokane, Wash.

On account of sickness, Mrs. J. W. A. Bailey of War-rensburg, Mo., has resigned the office of Home Department Superintendent of the Independence Stake Religio. All locals please take notice and report to Mrs. Arthur Allen, 1432 West Walnut St., Independence, Mo., who has been appointed to fill out the unexpired term.

W. A. Bushnell, Pres.
Mrs. R. Brocaw, Sec.

#### AN EXPLANATION.

South Missouri District.—Whereas, some have thought that my recent notice of the change of place of our conthat my recent notes of the change of prace of our conference was not explicit enough, I submit the following reasons, viz.—It was practically understood at our last conference, when Dagonia was chosen as the place of next conference, that the district president would visit that place and find out whether it would be possible to hold a spring conference there, as some doubted if the place could be reached at that season without great inconvenience and delay on account of freshets in the mountain streams. On investigation this appeared to be very apparent, also some of the members were not sure that even they could attend for the same reasons, hence they would prefer a conference at some other time of the year. So upon consultation it was decided to take the second choice and meet at Springfeld, February 28th and

Benj. Pearson, Sec.

#### COMMUNICATION FROM THE PRESIDENT OF THE OUORUM OF TWELVE.

I hereby give notice that per resolution adopted by the Quorum of the Twelve at their last sitting, the quorum will meet in the "Order of Enoch building," per courtesy of the meet in the "Order of Enoch building," per courtesy of the board of the Order. Independence, Mo., March 18, 1914, at

Doard of the Outer Independence, Mo., Match 16, 1919, at ten o'clock in the morning.

Whoever may have business requiring the consideration and action of the Quorum will please forward the same to J. W. Rushton, 701 N. Cottage St., Independence, Mo. (Let all communications be in INK and not written with pencil cities led en indiliber.)

all communications be in the and not written with pencil either lead or indelible). In view of the responsibility resting upon these brethren and the importance of the business they are expected to transact in the lotterests of the Church, such as appointing missionaries in all the world, and many other items of equal-interest in the cause of the Master, we feel desirous of soliciting the prayers and sympathy of all the church members, that our Father will bestow upon us his divine power to qualify these ministers for the peculiar duty and arduous work that have been committed to them by God and the Church.

SUGGESTIONS.

It has been impressed upon my mind, and very forcibly for some months, that the hastening time is upon us as a church, and by reason of the many demands made upon us for preachers in all parts of the world, the suggestion has tor preachers in all parts of the world, the suggestion has been made to me that the appointing authorities should call for volunteers from among the young men of the Church, having authority to preach as priests and elders. At the same time it was propounded to me, "Why cannot many "5 these young men who have gained valuable experience in the several branches of the auxiliary work volunteer their services to the Church for a period of two or three years, in the active mission fields before they assume the responsibility of family life," family life."

When we consider that young men in the world in many countries give several years in the "army service;" it seems to be an ideal within our reach to arouse the eathusiasm of young men to show their love for God and the good of humanity to consecrate two or three years of their life in the effort to save souls and seek to establish the kingdom of God,

Not only would such service be acceptable to God and of immeasurable benefit to the Church, but such experience would be of great service to the men themselves in widening heir aympathies, giving them a most unique opportunity to understand life and human nature by direct contact and at the same time very helpfully assist such men in finding their place in Church service and develop good men as missionaries and also executive and pastoral ministers.

We recommend a consideration of this matter to our young men and pray that God will arouse in them a great desire to respond to the Church's need and this cell for the statement of the Savior, viz:—'The harvest is great and the laborers are few," was never truer than it is today.

Among the most desirable qualifications for such ministerial service as contemplated are the following:

First. To have a passion for souls and the serving of God.

Second. An upright life.
Third. Humility and a disposition to learn.
Fourth. The cultivation of spirituality by constant

While we do not specialize on education we nevertheless recommend that all who can take advantage of every oppor-tunity to educate themselves, not only in the grammer schools tunity to educate themselves, not only in the grammer schools and the high schools, but by a careful and systematic course of reading at home.

Those who are willing to respond to this call are invited to apply to the secretary, J. W. Rushton, for an application blank, which after filling in return not later than March 31st to his address.

to his accress.

Praying that the coming conference will be the best ever held, that the spirit of peace and good will may predominate in all things that God's will can be fulfilled in all things.

I am your brother and co-laborer,

Gomer T. Griffiths,
Pres. of the Quorum of Twelve Per 1. W. R.

#### OF INTEREST TO PRIESTS.

The Kirtland quorum of priests through a committee has arranged for the issuing of a handbook in irregular installments for the benefit of its members. Members of other quorums desiring to take advantage of the privilege of rotations of the privilege of rotations. ceiving one of these books may do so, or other quorums may accept the hint and develop something along the same line. The announcement of the secretary follows.

To the members of the Kirtland Quorum of Priests.

How would you like to have in your pocket a book which would answer all your questions in regard to the work of a priest? A committee was appointed at the Cleveland meeting to arrange for such a book.

to arrange for such a book.

The plan is to have each member of the quorum buy from the secretary a leather bound loose leaf ring binder to hold sheets three and three-fourths by six and three-fourths. Then as often as practicable an editor will send to the members loose leaves giving facts, dates, instructions atc., which are to be filed in the binder. As the editor will have access to expect libraries he are selected.

are to be filed in the binder. As the editor will have access to several libraries he can secure any facts wanted.

If I want to know certain facts regarding the early church I will write the editor for them. When he gets them he will prepare a sheet giving this information and mail to all the members. In a short while each member will have a valuable reference book, which will be of material help to him. You can put your own notes in the same binder.

The quorum secretary will support the binders for 75c.

The quorum secretary will supply the binders for 75c.
This is about one-hulf the retail price. If you do not want a leather binder we can furnish a temporary paper cover for

The handbook committee

Per E. A. Thomas. 911 E. 72nd St. Cleveland, Ohio.

#### MARRIED.

Baker-Sanneman.—Mr. Victor Baker and Sr Sarah Sanneman, both of Blue Rapids, Kans., were united in marriage at the saint's church, Sunday afternoon, February 1st. Elder Joseph Arber officiating.

#### CONFERENCE MINUTES.

NORTHEASTERN ILLINOIS .- District met at first Chicago NORTHEASTERN ILLINOIS.—District met at first Chicago Branch, January 24th and 25th. J. F. Curtis, J. O. Dutton, and J. H. Bronson in charge. Statistical reports: Mission 114, Plano 163, First Chicago 175, Sandwich 75, Deselm 77, Central Chicago 163, West Pullman 51. Ministry reporting: F. M. Cooper, David Dowker, J. A. Bronson. Thos. Hougas, C. H. Burr, J. O. Dutton, Philemon Pement, R. N. Burwell, Harry Passman, P. G. Fairbauks, Wm. Pinkerton, Earl D. Rogers, Henry P. W. Keir, S. D. Hevener, John L. Cooper, Jas. F. Keir, Henry Williams, Jos. M. Blakesley, F. G. Pitt, J. F. Curtis, and Jas. E. Smith.

Bishop's agent reported: Receipts, tithing and offerings \$2006.14. General church debt, \$712.83; Graceland College, \$19.09; Children's Home, \$10.09; Expenditures \$2251.13. District reasurer reported total collection \$26.08, Expenses \$20.00.

313-00; Children's Home, \$10.00; Expenditures \$423.1.3. District treasurer reported total collection \$25.08, Expensas \$20.00; Balance on hand \$6.08. Delogates to general conferences F. G. Pitt, Sr. F. G. Pitt, F. M. Cooper. J. O. Dutton, David Dowker, Sr. F. M. Cooper, Sr La June Howard. Brn. Earl D. Rogers, and Frank F. Wipper were ordained to the office of other.

The voice of the Spirit called Bro. Wm. Darmon to the office of priest, and Edward Darmon to the office of deacon, also warned the saints to put away pride and to establish and keep the family altar.

keep the family altar.

On motion recommendation to the General Church Recorder, that provision be made on certificates of baptism and record books for names and addresses of at least three near relatives. Mission Branch was chosen as place of next conference. Preaching by John R. Grice, J. F. Cartis, F. G. Pitt and F. M. Cooper. The Sunday Afternoon Club had charge of the catering and very excellent service was rendered, Attendance estimated 275, all of which feel fully repaid for the effect wit forth in attending the conference. the effort put forth in attending the conference

#### FOR SALE

A 5 room bungalow on West Walnut Street three squares from car line, 4 squares from steine church, 6 squares from Columbian school, atreet improvements all in, house is built well, has full basement, hard wood floora, good sized attic, large bath room, and is one of the neatest as well as best located homes in Independence. Price \$3500.00 cash, balance can be arranged in monthly payments if desired. Here is a splendid opportunity for a nice new home.

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22 Kansas City & St. Louis Local (a)1 stops) 805 a m	1 :
.208 Kansas City & Joplin Local Mail 10 43 a m	1
6 St. Louis Special (Stops for St Louis	ı
passengers only) 1003 a m	_
2 St. Louis Mail & Express 12 40 p m	
31 Sedalia and Vevada Local 5 32 pm	1

#### WEST BOUND.

201 Joplin to Kansas City	~	6 02 a
3 St. Louis to California Special		6 57 A
37 Sedalia, and Nevada Local		9 32 a
7 Fast Mail (no stop)		9 01 a
107 Joplin to Kansas City Express		2 07 D
1 Colorado and St. Joe Express		4 51 p
21 St. Louis Local (all stops)		6 25 D
LEXINGTON BRANCH—EAS	т во	UND.

622 K.C. to Sedalia	7 20 B
624 K C. to Sedalia	5 02 p
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OUR CREED: "ALL TRUTH."

VOL. 25

#### INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 19, 1914

NO 8

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#### DISAPPOINTMENT.

"He performeth the thing that is appointed for me." Job 13:14.

"Thou hast appointed his bounds that he cannot pass." Job 14:5.

"Disappointment—His appointment." Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me. His appointment must bring blessing Though it may come in disguise; For the end from the beginning, Open to his wisdom lies.

"Disappointment-His appointment." Whose? The Lord's, who loves me best, Whose: The Lord's, who loves me fully, Who my faith and love would test; For like loving earthly parent, He rejoices when he knows That his child accepts unquestioned, All that from his wisdom flows.

"Disappointment—His appointment." ""No good thres will be withhold." From denials oft we gather Treasures of his love untold. Well he knows, each broken purpose Leads to fuller, deeper trust, And the end of all his dealings Proves our God is wise and just.

"Disappointment-His appointment." Lord, I take them, then, as much, Like the clay in hands of potter, Yielding wholly to thy touch. All my life's plan is thy moulding, Not one single choice be mine; Let me answer unrepining,

"Father, 'not my will, but thine.'"

#### WHO IS OUR MASTER?

While the question here propounded must be left to each individual to answer for himself there are some points which may well be considered in doing so. Under a possible self-deception as mentioned by Paul, a man may believe that he is serving God faithfully, and yet in a large measure be serving himself or the world. The possibility of being deceived by others who themselves are mistaken was considered so great by the Lord as to warrant the warning: "Take heed that no man deceive you," and many are led to accept doctrines and forms of worship, and to perform service supposedly for God and his kingdom, through the counsel of other men who themselves are deceived, so that after all much of such service fails to find acceptance with God and goes to build up the work of some other

It is natural that those who have made a profession of Christianity and have united with the churches of their choice, should allow their minds to settle down in serene satisfaction under the thought that they are now serving the one true God. But it may be noted that the many warnings against the danger of deception given in the New Testament were to those who counted themselves the followers of Christ, and the Lord emphasizes the necessity of men making their service for him conform strictly to his own in-structions so that the danger of deception may be removaŭ.

Referring to idolatry the Apostle Paul says "there be gods many and lords many," and though the worship of images has been dispensed with it can hardly be denied that there is abun-

dant opportunity in the world today for idolatry and that much of the labor of men falls short of being done for the "honor and glory of God." A vain worship, which is not acceptable to God, cannot be anything but idolatry. A serving of self, or following the ways of sin is but another form of the same, which prevent those doing these things from having but "one Master."

"No man can serve two masters. . . . Ye can-not serve God and mammon," is the statement of Christ regarding those who seek to serve God while setting their hearts upon worldly treasures. God cannot be satisfied with a half-hearted service, and man should not be, for to serve the things of the world keeps him from God and the enjoyment of the blessings which a full service Christ said to his disof God renders possible. ciples: "One is your Master, even Christ," indicating that no heed should be given to other individuals advocating other claims or doctrines and demanding a service which would conflict with the service due to him.

Accepting Christ as our Master necessitates our becoming his servants, and unless our service is wholly after the requirements made by him we could hardly be called faithful servants. Christ expressed what he expected of his servants when he said: "If any man serve me, let him follow me," and following Christ would bring a complete separation from the things of vanity and sin which holds so many to the world, and requires that the steps which he took in compliance with the law should be taken as examples for others to follow. While repentance from sin and faith in God are taught as essential, the first formal step marking a separation from the world and a new relationship with God is

The New Birth.

This step was taken by Jesus as recorded in the third chapter of Matthew, be being paptized in water followed by the baptism of the Holy Spirit, which step he declared to be essential for every man who would enter into the kingdom of God. Paul speaks of this as the means of entering into a "newness of life," in which "we should not serve sin," but serve God "in newness of spirit."

The separation thus accomplished and the adoption of the new relationship of a servant to the one Master—Christ requires that such re-lationship be maintained faithfully against the allurements of other masters. Any yielding to one will be to an equal extent a withdrawal from the other, and whenever there exists a violation of the law in one point, the service will be incomplete and imperfect, and consequently unacceptable. Each requirement of the gospel law is linked with the others as in a chain, and where one vital part is violated by neglecting it, or by substitution or other change it renders the other parts ineffectual even though there may be a formal obsdience of them.

The man "in Christ Jesus," will have occasion to examine himself from day to day and judge of the extent of his service toward God and Christ, and if he discovers that the subtle influences of the world are drawing upon him for service it is time that he should renew his alignment with the whole law of Christ. If it be self that is demanding his service he will find it necessary to subject self to the will of his Master. If earthly treasures have caused him to lose sight of the divine treasures they should be put in the balance with those of heaven and their relative values weighed carefully and the more precious ones be made the object of future effort.

It has been said that when we are in the service of our fellow men we are in the service of God, and this is true. The toil of hand or brain when done in the interests of humanity is but a part of the service of God from which such labor in no wise detracts. "One is your Master, even Christ; and all ye are brethren," and every necessary service to each other is but doing the Master's work. We need no other master; we need no other doctrine but his; we need no other example; and a faithful obedience to him will bring every result which he has

#### WONDERS OF THE PULMOTOR.

The efforts of medicine and science toward the saving of human life, with few exceptions, have generally ceased when the bodily functions of the patient ceased. When the lungs ceased to breathe and the heart to beat, surrender was made to the angel of death, but not so now, at least in many cases. The invention of the Pulmotor by a German has made it possible to retain the life of many pa-tients who have "died" by restoring the action of the lungs and heart.

The Pulmotor is a simple apparatus, no larger than a suit case, consisting of a battery, an oxygyn tank, a pressure \quage, an inspirator, an operating bellows, a dashpot bellows, flexible tubing and a face cap. When applied to a patient it sets up artificial breathing which can be maintained indefinitely, one case in Kansas City recently requiring its use eleven hours.

· Its first use was by electrical companies in resuscitating employees or others who had been electrocuted, in which it was so effectual that it n began to be demanded for other cases of various kinds followed by the same success so that many have been actually restored from death. In cases of death now-a-days it will often be necessary to decide whether to call the undertaker or the Pulmotor.

The Kansas City Star relates a number of instances of remarkable recovery due to the Pulmotor which show the variety of the cases in which it can be used. A five year old girl "died" of diphtheria, and the attending physician believing it could be applied in the case with hopes of success sent a call for the Pulmotor. Fifteen minutes later it was in operation sending oxygen air into the lungs in rhythmic order, and in another fifteen minutes the doctor detected the first faint flutter of the heart, and a half hour later the child was sitting up. Today she is well. In-fants born "dead" which have failed to respond to all ordinary means, have answered the call to life of the Pulmotor with lusty cries.

It has been found effectual in cases of collapse during operations or from subsequent effects of operation. One woman who "died" from the shock of an operation was revived, and recovered. Persons asphyxiated by gases, or by drowning, or whose vital functions have been stopped by the electric shock, may usually be revived if the time elapsed is not too long. The Star says: "When death or suspended animation is the result of shock, of gas inhalation, of temporary paralysis from poison or any paralysis producing cause—when there is no disease or injury to the vital organs, the Pulmotor is almost certain to revive animation and to bring the patient back to life."

The Pulmotor is one of the helpful inventions of the age and every town, and hospital, should have one ready for service at all times. Its possibilities for saving human life are great.

#### THE POWER TO BE CALM.

The mind never puts forth greater power over itself than when, in great trials, it yields up calmly its desires, affections, interests to God. There are seasons when to be still demands im-measurably higher strength than to act. Composure is often the highest result of Think you it demands no power to calm the stormy elements of passion, to moderate the vehemence of desire, to throw off the load of de-jection, to suppress every repining thought, when the dearest hopes are withered, and to turn the wounded spirit from dangerous reveries and wasting grief to the quiet discharge of ordinary duties? Is there no power put forth, when a man, stripped of his property, of the fruits of a life's labors, quells discontent and gloomy fore-bodings, and serenely and patiently returns to the tasks which Providence assigns?—William E. Channirg. Channing.

The doing of the will of God leaves no time for disputing about his plans.

Man has wants deeper than can be supplied by wealth or nature or domestic affections. His great relations are to his God and eternity.—Mark Hopkins.

#### A CONFERENCE DAILY.

We have decided to issue a conference daily giving a report of the conventions and conference. With our present equipment we are in a position to get out an accurate report promptly. Further particulars will be announced later. Watch for particulars will be announced later.

#### INDEPENDENCE ITEMS.

The committee on general conference entertainment appointed on the 4th, consisting of W. D. Bullard, Lester Haas, and Dan Shirk, reported on the 11th their recommendations which were adopted by the branch. Upon its recommendation M. H. Siegfried and Eli Etzenhouser were associated with the committee. Board during general conference will be \$3.50 per week, lodging \$1 per week. Meals will be served at the hall as heretofore; breakfast 10 cents, 15 cents or 20 cents as desired, dinner 20 cents and supper 20 cents. Conference visitors should apply early for lodging assignments, addressing the secretary of the committee, L. A. Haas, Box 115, Independence, Mo.

An effectual yet simple system of ventilating the lower An effectual yet simple system of ventilating the lower auditorium of the church has been designed and installed at small expense by Bro. J. B. Rogers. The spaces between the ceiling and the floor above are made available as air passages by connecting them with the windows on either side, openings being made at different points on other side, openings being made at different points of the ceiling and which are covered a few inches below the ceiling with protectors to prevent any draft from falling upon the people's heads. By a proper regulation of the windows connected with these ventilators fresh air can be distributed evenly throughout the room, or a suction created which will draw out the foul air. The

system meets an urgent need.

Bro. M. H. Bond has disposed of his home "Sunnyside" on Lexington road, and expects to move into his recently purchased home on North River Boulevard near the new school building by March 15th. Bro. Bond has quite a large assortment of household goods, including rugs, furniture, etc., also horse, harness, carriages, which he proposes to dispose of very cheap. These things

can be had for half price if taken at once.

Bishop R. Bullard was the Sunday morning speaker, and Elder M. F. Gowell spoke in the evening. The afternoon prayer service was quite good, the spirit of prophecy being manifested.

Bishop Ellis Short and wife left last Friday for Scam-mon, Kansas, to attend the conference of the Spring River District which convened Saturday. He expects to make a tour of the district before returning.
Our Hedrickite Neighbors.

The dissensions of the members of the "Hedrickite Church, or "Church of Christ," on the "Temple Lot," were discussed at much length in Judge Kimbrough Stone's Court today. The arguments were on a demurrer in the case of James A. Hedrick and others against George P. Frisbey and others.

For a year past trouble has been brewing, owing to differences of belief among the members. divided themselves into two groups around these two leaders. Last summer the differences reached an acute stage. Hedrick is a son of Granville Hedrick, the founder of this sect of Mormonism, and stood firmly on the faith of his father. The Frisbey faction gave a different in-terpretation to what other members of the church consider fundamental of the church faith.

On July 5, an injunction suit was brought by the Hed-rick faction against the Frisbey faction. Hearick declared that a meeting had been called for the afternoon of that day for the purpose of deposing him from the presiding day for the purpose of deposing him from the presiding eldership, or the presidency, in order that the other faction might have exclusive control of the church property and also direct the general policy of the church. He said they would also depose him as a trustee of the church, in which case he would forfeit all of his rights in the councils of the church and all control over the sacred "Temple Lot."

sacred "Temple Lot."

The hearing on the injunction took place on the day it was brought. Judge Stone granted a temporary restraining order, so far as Hedrick's trusteeship in the church property was concerned, but took the position that a civil court had no right to interfere with reference to

the presidency or spiritual leadership of the church.

As soon as Judge Stone had announced that decision there was an immediate adjournment of the warring Hedrickites from the court room to their little church on the Temple Lot, and inside of an hour Hedrick had been deposed as presiding elder, and George P. Frisbey, who had formerly been presiding elder, was put in Hed-

Since then the two parties have been gathering evidence and preparing for the legal battle which will take place some time in the final hearing of the case. The defendants retained Colonel John N. Southern as attorney and he prepared a demurrer to the petition of Hedrick, in which it was alleged that the petition did not contain

is which it was a larged that the petution dut his contain sessificient grounds for the relief prayed for by Hedrick. Judge Walter A. Powell, formerly judge of this division of the circuit court, and R. B. Garnett were present this morning for Hedrick. In a lengthy argument to Judge Stone, Judge Powell contended that Hedrick stood for the pure faith of the church as taught by his father, and that the date facility was heartered as any head as that the other faction were heretics and as such had no-legal right to molest Hedrick either in his spiritual leadership or in the holding and management of the

church property.

Owing to the delicate dectrinal and legal questions and the property "egats involved, Judge Stone did not render a decision, but took the relater under advisement.—Independence Examiner, February 14th.

#### INDEPENDENCE SECOND BRANCH.

Sunday school had an attendance of 239, collection \$4.70. At 11 o'clock Bishop E. L. Kelley was the speaker, and

we were treated to one of his timely discourses, one that attracted attention, for I think no speaker hold the at-tention of their hearers better. The Savior never did attracted attention, for I think no speaker held the attention of their heavers better. The Savior never did ask more of his disciples in the way of administering the law than he was willing to do himself. "Ye call me Master." The master must not be greater than those who are served. The speaker exhorted his hearers to be mindful of these things, they were not to be justified by observing a part of the law, but must keep the whole law, for one portion is of as much importance as any other part of the law, that the temporal law must be observed as well as the spiritual, insisting that they cannot be separated one from the other. To believe the Bible is to do the things it teaches. Let none be satisfied with present the things it teaches. Let none be satisfied with present conditions, but go on and improve, and the time will come when you can say, "I have fought a good fight, and have kept the faith."

kept the faith."

A more perfect analysis and complete rendering of the word "charity" has never been my lot to hear than that given by Bro. J. A. Tanner at the 7:30 p. m. hour. It was taken up thread at a time and followed from beginning to ending. One may give all he has of this world's goods for the support of the needy, and for that matter give his body to be burned, yet if he is not of an even temper, and without guile, or envious, not kind, not willing to suffer long,he is not in possession of charity.

W. S. L.

#### SAN FRANCISCO AND OAKLAND

Elder H. D. Simpson was the morning preacher in San Francisco to a good house. The evening speaker was Elder E. Ingham from the text "My ways are not your who also preached the morning sermon in Oakland. Bishop Parkin preaching the evening sermon there. Services good as were the auxiliaries.

Bro. Reiste is at Santa Rosa and Windsor intending to hold a series of services at each place if arrangements

to hold a series of services at each place if arrangements can be made for hall in former place.

We filled our Windsor appointment on Sunday, having two pleasant services in our little meeting room. In the evening we listened to a sermon by Bro. Reiste in Santa Rosa. We met a genial treatment in both places, attending the Religio in Santa Rosa and Sr. Ada Bell's splendid home class in Windsor where she is doing a good work for her own family and some neighbor children.

We were called by telegram to Ukiah to attend the funeral of Sr. Evalinah Erskine on Wednesday. The funeral was from the residence of her son, and was well funeral was from the residence of her son, and was well attended by friends and relatives. She was past her 77th year and passed away firm in the faith. The singing was very sweet and appropriate by some ladies whose names we failed to get. In her last sickness she was patient and calmly awaited the end. We met Sr. McGee and daughter Rosa there from Potter Valley, and found them firm in the blessed gospel faith. We were amply cared for hy Sr. W. H. York and her amighle family one them firm in the diessed gospel latth. We were amply cared for by Sr. W. H. York and her amiable family, one of whom they named "Terry"—a good boy but loves a joke. We had a pleasant little meeting at night at the home of Bro. York.

J. M. Terry.

1202 14th St., Oakland, Calif., Feb. 13.

### LOS ANGELES, CALIFORNIA.

Since our rains have passed on east and the sunshine has been again the order, people and work have taken on renewed energy.

At the sacrament service the attendance was a record ne filling the house almost to standing room. The good Spirit present in large degree; the members from the different missions came to the church and a basket dinner was enjoyed in the entertainment room of the church.

was enjoyed in the entertainment room of the church. Two more from Long Beach were baptized in the church font after Sunday school, confirmed at the sacrament service, and several children blessed. The Spirit was manifest in goodly degree of strength and power with the administration committee and blessing bestowed to the extent of healing and restoration of a wrist strained nearly to a house.

trained nearly to a break.

Last Sunday Bro. V. M. Goodrich and the writer went to San Bernardino for the purpose of visiting Sr. Dahl, recently confined to the hospital there by a nervous and mental strain which proved to be greater than the phy-sical system could sustain; she has made some improvement, but the conditions were so unfavorable, we were made to realize the wisdom of the revelation providing for the building of the Sanitarium, where patients might have the benefit of medical attention and still not be deprived of administration under favorable conditions. Bro. George Wixom accompanied the visit to the hospital and while the attendants were very courteous we were not permitted to have any degree of privacy for prayer or administration but it was recommended that we pray or auministration but it was recommended that we prove at home, or get a permit from the doctor. But the doctor was engaged in an operation and could not be seen, so we simply prayed the best we could under the circumstances, but feel grateful that God has provided a sanitarium for the church.

Speakers at Los Angeles were Fred Adam in the morning and W. A. McDowell in the evening; Long Beach mission T. W. Williams; Convention Park mission Bro. W. A. McDowell; Pasadena mission Bro. A. W. Ballard; San Bernardino V. M. Goodrich occupied in the morning and the writer at night.

R. T. Cooper.

KANSAS CITY, KANSAS, QUINDARO BRANCH. We feel glad to report our branch still alive, and in-

creasing.

We have had some very interesting discourses of late, among which was one delivered by Bro. G. E. Harrington on haptism. Quite a number of outsiders were present.

The dear Lord has seen fit to bless us with words of encouragement and prace in our prayer services. A number of our sick have been healed from time to time through the laying on of hands of the elders.

Our January election of officers resulted as follows:-

I. J. Kaplinger president, John Tucker priest, Albert

Johnston teacher, Z. L. Eason deac Our Sunday school is doing well under the faithful spervision of Bro. John Tucker.

Maude Eason.

1729 Stewart Ave., K. C. K.

### miniminania mangana mananana mangana mangana mangana mangana mananana manana manana manana manana manana manana CORRESPONDENCE

The morning of mountains and the New London, Iowa, R. 1, Jan .18.

Editor Ensign:—I am an isolated saint and do not have surch privileges very often, but in November Bro. O. R. Miller of Burlington, Iowa, held a two weeks' meeting, and such inspiring sermons he did preach. It made the few isolated saints' hearts burn with love for each other low isolated saints hearts burn with love for each other and the gospel; I hope the outsiders were enlightened on many points of the Scriptures. We had good crowds most of the time. I guess the lecture on Mormonism was an eye-opener to many. Dro. Lawrence Willey worked faithfully and hard for the success of the meetings. Oh! I am so glad I am a Latter Day Saint, for I know now I worship a God that does hear and a

my prayers.

The first day of August, 1913, in the evening about sundown, my husband and little daughter and I were returning home when an auto frightened our horse which upset the buggy throwing us out. My husband was unconscious for some time. The doctor said every ligament was torn loose around my head and neck and that I had a little hemorrhage of the brain, that I had to stay in bed and not raise up for nine weeks. That was quite discouraging to me as I had been planning to attend the required of the stay of the control of the prayer of reunion at Montrose, Iowa. The next day the doctor said I was partly paralyzed and there was danger of brain fever. I had such hot burning pains in my head and I realized I was hurt worse than I thought at first. I also w I wouldn't be able to attend the reunion unless the Lord would aid me, and I can testify he did answer my prayers and gave me strength to go to Montrose the 25th prayers and gave me strength to go to Montrose the 25th day of August. Brn. Parks and McDonald administered to me and the Lord healed me. To him be all the honor and glory. I do hope I will so live as to be worthy of his many blessings. The reunion was grand and the campers had a fine spiritual time. I ask the prayers of all the saints that I may ever live faithful and endure to the end and have part in the first resurrection.

Your sister in gospel bonds,

Cathrun Horsey.

Cathryn Horsey.

Independence, Mo., Jan. 29.

Independence, Mo., Jan. 29. Editor Ensign:—The glad tidings that you convey to us as the weeks come and go, are like apples of gold set in pictures of silver; and no one should be without the silent preacher, when such intelligence is brought us each week of the onward march of the Israel of God, and the spread of the gospel't'broughout the world, and the coming of King Jesus to reign with his people on the earth, his millennial reign of a thousand years. Why shouldn't all saints feel to sing, "O happy day, when Jesus washed my sins away," and build up such a character that will stand in their favor in the judgment day, when the harvest is nast, and the supmer is ended? The when the harvest is past, and the summer is ended? The signs of the times indicate the near advent of our Savior to this earth, and are we ready? But yet I feel to sing:

In the world of sin and sorrow, Mid the trials of each day We can draw support from Jesus, Strength to help us on our way.

Chorus Jesus, Jesus ,Blessed Savior, He who's seated up on high, He who came to save poor sinners, Sinners just like you and I.

Hear the angel's proclamation. Peace on earth, good will to man, Hear ye now the pleasing story, It's the message from on high.

It's the angel's invitation, To the world the warning cry, Of the coming of the Savior Here on earth with saints to reign

'Tis the message from our Savior, That will bring us near the throne. And with lovely, precious Jesus, Reign with him forever more.

To my mind we ought to be, and we can be, the happiest people on all the face of the earth. When we look through the prophetical eye and see the beattiful promises from God, why shouldn't we try and cheer up, and be joyful in the warfare. And when the battle is over we can build our house and inhabit it, and plant our vineyards and eat the fruit of them. (Isaiah 65:21.) And we shall be satisfied, and long enjoy the work of our hands. With these excellent promises of our everlasting and eternal home, what manner of reconle ought we to be? But nevhome, what manner of people ought we to be? But nev-ertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness. Then there will be the law of equality ministered out to all the Israel of God. I am yours truly, J. C. Foss.

Calumet, Jan. 15.

Dear Ensign:-I am always instructed and comforted Dear Ensign:—I am always instructed and comforted by perusing your pages, noting the many splendid arti-cles, testimonies and letters, which indicate the advance-ment of this marvelous work. I spent the past summer at my son, Arthur Yates' home near Seiling, Oklahoma, coming here just before the holidays. I have been stop-ping must of the time at the home of Bro. and Sr. A. W.

Sanders.
Nearly two weeks ago Sr. Sanders and myself drove to Geary and a dog scared our team and I was throw

out onto the wheel injuring my left side quite seriously. I was taken three and a half miles to the home of Bro. Harvey Williams and was helpless. Bro. Powell (also a doctor) came and administered to me; I could help myself much better, and was brought no to Bro. Sanders' the next morning. There was a heavenly influence in Bro. Williams' home as they all knelt to ask the dear Lord to bless and healGrandma Crawley. Then when here loving hands administered to my every want I felt that in the church of Christ among the saints there is in both a temporal and spiritual sense, a balm for every wound. It was the first Sunday in the month and a goodly number gathered for prayer and testimony and to partake of the sacrament. It was truly a time of rejoicing for blessings received, a time of sweet peace, the very gate of heaven to our souls. I have not words to express my gratitude to the dear saints of this household and of all the homes in this place for their kindness and deeds of love and consolation. My prayers are and shall ever be that the riches of cternity may be theirs to enjoy. "Behold they that have eternal life are rich." riches of eternity may be theirs to enjoy. "Behold they that have eternal life are rich."

I want to thank the saints for the interest they mani-

I want to thank the sames for the interest day interfected in the case of my son, James Yates. I feel to thank them all out of a grateful heart from our beloved President Joseph, to saints in different parts of the land for the prayers that were offered in his behalf. These beautiful lines came to my mind:

Ye fearful saints, fresh courage take, The clouds ye so much dread Are big with mercies, and shall break With blessings on your heads.

Judge not the Lord by feeble sense, But trust him for his grace: Behind a frowning Providence He hides a smiling face.

the Lord bless his saints and especially richly endow them in the coming general conference.

Your sister in the everlasting covenant, Mrs. H. A. Crawley.

Editor Ensign:-The brethren of Edmonton went to some expense, to get up, and set up, six bulletin boards in six public places in the city; heading the notice there--"The Angel's Message," and marking thereunder, Revelation 14:6.7.

We had no sooner got them up, when here comes the "Ensign," (a paper noted heretofore, for its good sermons, articles, and letters, in fact, a missionary paper of holis, arctices, and received, in account of the first water,) containing an article, emphatically stating that the angel of Revelation 14:6,7, has not come yet. Notwithstanding, church history shows that Moroni came as an angel of God, and brought the plates from which the Book of Mormon was translated, and the Lord says in Doctrine and Covenants, that said Book of Mormon

Doctrine and Covenants, that said Book of Mormon "contains the fullness of the gospel."

Besides I think I am safe in saying, that there has been but few elders, holding a series of meetings of ten days duration, who have not referred to said fourteenth of Revelation and took the ground therefrom; that the angel has come, and restored the gospel, in all of its fullness.

But I have never listened to any of said elders, who

have taken the ground, that Moroni, has nothing further to do, or that he may not be one of the angels who is yet to come; with an additional message to declare, or that he may declare the same. And I have been one of the elders, who has been of the

opinion, that I was called upon to declare the message with a loud voice, as it is said that the elders should do in Doctrine and Covenants 108.

But worst of all; if the brother is correct, then our Book of Covenants has the appendicitis, and has it bad; for does not the appendix to the book, known as Section 108, break out in two places, and say, that the angel has come, that the Lord has sent him with the gospel?

come, that the Lord has sent him with the gospel?

And if not, what gospel have we been preaching all
these eighty-three years? Besides, when the angel does
come, will he bring another than that which we have been
preaching? Now if the book has really got the appendititis, then a council of doctors of divinity should be called at once; for if the article be correct, the appendix should be extracted, or it will be sure to kill the book.

Life, and immortality have been brought to light, through the gospel. Amen, so mote it be.

Evansville, Wis., Jan, 24. Dear Ensign:---As I have never written to your ever welcome paper I wish to drop a few lines to make known how the saints are getting along in Evansville, Wis. I must say that the Lord has not forgotten us yet, we have been enjoying his Spirit in a very marked degree. Bro. B. C. Flint has held a week's meeting at our house and the Spirit was with him in power, which encouraged the saints here very much. There were not many outsiders to our meeting, but those who did come seemed very much interested. One young man told us that he never was interested so much in religion until he heard the Latter Day Saints, and he said if any of our elders were around here next summer that he would like to have them come out to their farm and hold meetings there; he said he liked the preaching of Bro. Flint very much must say that the Lord has not forgotten us yet, we have

come out to their tarm and not interdings there; it is said.

We also have a fine Sunday school and Religio here. I am vice president of the Religio, which I think is a very interesting study and I hope the Lord will bless his work and people everywhere, and I know he will if we live up to all his commandments. Now may God bless all who are willing to serve him in deed and in truth.

Your brether in Christ, R. E. Grasshoff.

Independence, Mo., Jan.20. Editor Ensign:—A few words to your readers, whom I greet in the truth. This finds me hopeful if not as helpful in the gospel as I would desire to be; limited by conditions which I will not take time nor space to explain. I cannot travel as a missionary at present, but am doing what I can in and around Independence and Kansas City. This calls to mind the time when I was given up to die of pneumonia at Jonesport, Maine, about twenty years ago. I sent for Bro. J. C. Foss some seventy-five miles away, and when he administered to me he said: "You will get to Kansas City; I saw you there. I don't know whether you will get any further or not, but you will get there." After this I saw myself in a dream at the Union Depot, Kansas City. It was very doubtful for a long time after I took the long, hard journey, for me not fully restored, whether I would take any other journey. However, in time I recovered, and since have had two more severe struggles with pneumonia, and as it seems to me, miraculous recoveries from it. I am not cold proof by any means.

proof by any means.

I believe, notwithstanding my limitations, that I am as much interested in the spread of the gospel as I have ever been, and my greatest satisfaction and joy in life is in imparting it under the influence of the Spirit, whether to an audience of one or many, whether to saint or sinner. I like to preach to either, and have just as good times in talking to individuals, sometimes lengthilly, and sometimes in writing sermon letters, as in public work that the church knows all about through reports or work that the church knows all about through reports or otherwise.

I try to be busy sowing the seed; receiving or imparting good. When I cannot do one thing, I do another, and am not as idle as I might seem to some, possibly. and am not as inde as I might seem to some, possibly. Christmas day, a day impossible to use or improve in much active or public missionary effort, I did nevertheless a somewhat hard day's work. I refer to a sermon letter in rhyme, which was a reply to a letter I received.

I have hardly known at times this year, whether I was a missionary in or out of the field, such have been my

conditions. I began missionary work and succeeded conditions. I began missionary work and succeeded in getting some into the church before I became officially a missionary; I am still fishing for men, or sowing seed and expect to as long as I have strength, ability and opportunity. I do not consider that my life has been spared for any other purpose, so do not dare to branch out into the field of speculation and money getting. Having put my hand to the plow, it is not my choice to turn back, but labor on as all the conditions may admit, and I sincerely hone they will admit of larger rather than turn back, but labor on as all the conditions may admit, and I sincerely hope they will admit of larger rather than smaller operations in gospel work. Our experiences of trial and detention have their value as well as those of liberation and larger action. "All things are working together for good to those who love good," and the time of preparation and process of refining with a view to use and action is first to be thought of, or quality first, quantity second in God's work. "Let every man take heed how he build thereon."

Now is the accented time for certing ready to do.

Now is the accepted time for getting ready to do things. We are not doing things very fast. We are trying to do things and failing. It has been so comparaing to 0 things and failing. It has been so compara-tively with the whole church history from 1830 until now. There is a great need, as expressed in the revelations, of our getting ready to do things; then will we be able to do them. Let us legitimately obtain the strength, the power to redeem Zion, that Zion may go forth. I the power to redeem Zion, that Zion may go forth. It do not care how hard one may try to do things, or how many may try to do things that they are not ready to do, they cannot do them. "Be ye also ready." I place the stress on getting ready for action all along the line, and as I see it, we are not ready, ministers or members. Let us make the preparation as thorough as possible by general conference time. The quality of our work and life cannot be too good. The quantity may be too large to square with the specifications, when every man's work is tested—"of what sort it is."

He who gathers, or meditates gathering to Zion, should square himself with the law as interpreted by the proper authorities. Those who do not contemplate an immediate move, should also be ready by full compliance with every provision of the law. This ought to be the West Point or the Annapolis; the training school of our army and navy. There ought to be no drones here, or no untrained and undisciplined ones. Such is the demand of the time, the place and the law.

the place and the law.

I am striving to meet the demand; to be ready. We I am striving to meet the demand; to be ready. We cannot hasten God's part. He has said, "I will hasten my work in its time." Zeal, diligence and faithfulness in preparation, readiness for action. will admit of motive or spirit power for action. The few will receive it if the many will not; those who call on the Lord in mighty prayer; those who pray without ceasing. Those who don't know what this means are not doing it, evidently. There needs to be a spirit of "I will not let Thee go until thou bless me," with every individual, every day, until that which is needed that day is given. which is needed that day is given.

which is needed that day is given.

We can never live in tomorrow; we can always live in today. Tomorrow knows no salvation; today is the day. "After today, cometh the burning, speaking after the manner of the Lord." How precious, how fraught with possibility is today! Is our attitude right? God's must be. To say, "I will not let myself go until I make myself ready for the blessing. This is the attitude needed. Today is my day. Today is your day, dear brother, dear friend. Tomorrow is nobody's day that fails to improve today. To enjoy tomorrow, enjoy today. The more I respond to today, the more today responds to me, and each succeeding day is better than the last, each new year than the past. We should be dealing with days rather than years; in resolution each day rather than in new resolutions each year.

The gifts of God are in the church, if we live for them we may receive them. If we enjoy the world, or rejoice in the world and what it has to offer, we don't rejoice in the Lord, and have no testimony to bear. In separation from the world, "hating even the garment spotted by the flesh," we have "God with us," a "present help in every time of need." He knows our hearts, as to whether we love him or the world, and what he wants is "the The gifts of God are in the church, if we live for them

heart and a willing mind." He can overlook mistakes in a willing mind and pure heart.

May God bless his Israel; may he inspire his servants of every office and calling. All need the power of God in their work, and the "effectual working in the measure of every part," or inspired and united action. We need more inspired, united action, if I judge rightly. We, not I, nor you, can obtain it, if we seek it. No one man is all, no one man is small. None should say to me, "I have no need of thee." I should say to none, "I have no need of thee." General recognition by every part or member of the value, worth and usefulness, of every other part of the value, worth and usefulness, of every other part or member is needed. Great is the value of every office, every quorum, every gift of God to the church. Jealousy is painful; revery gut or God to the church. Jealousy is painful; ruel as the grave. May it have no place in us. Give every office a chance; deny none the right to work; encourage all; assist all; uphold all, and God will bless all with every needed blessing. Withhold from a brother that which is his right and due, wherever present; in branch or district; in territory organized or unorganized and many first and descriptions.

ized, and many if not all the members will suffer.

I don't know how it was, or entirely why it was, but
in answer to my earnest heart's desire before I knew or in answer to my earnest heart's desire before I knew or heard of this church as being anything, I heard spiritually the words, "I have need of thee," and this has at times somewhat comforted me, when at times I have in the estimation of some, not been needed in their locality. I saw the need differently, but what could I do? It is no act of charity or benevolence when a beggar comes to the door, to recommend him to another house or neighborhood in many or in few words. Are we not all beggars, dependent on God if not on each other to some extent? Who can stand or work alone successfully? Until we learn to work together, not you to do my bidding, or I to do yours, but unitedly to do God's bidding as directed in his law and by his Spirit from time to time, we cannot prosper greatly. we cannot prosper greatly.

We cannot prosper greatly.

May the day of union, of love, of peace of power, be bestened for the sake of scattered Israel, if not the Gentics. They have about filled their measure of pride and iniquity. Let us keep just as far from their ways as Christ's example and teaching will warrant us. I hope Christ's example and teaching will warrant us. I hope to see the church and ministry so organized for the work, ready in that regard to do and accomplish according to the pattern of the revelations, that success will be assured. The revelations make the demand. The need makes the demand. I make the demand, at least upon myself, to be a willing party to all necessary and legitimate preparation. Each can study for himself and know the scope and details of it, and thus be approved of God. I am glad it is for any man to know of the doctrine, otherwise I would be left out, but I don't wish anyone to be left out who is willing to include himself, but rather to left out who is willing to include himself, but rather to recognize that he is a factor of importance, who is a factor at all. My only hope and help is in the gospel and its broad and bountiful provisions I do rely on these, and man as he harmonizes with them, no mo Yours in the gospel,

M. F. Gowell.

Alva, Wyo., Jan. 21.

Dear Ensign:—I would like to ask if there are any saints living in Tomahawk, Wisconsin? If so would be glad if they would drop a card addressed to me and give their name and residence. I will be visiting there soon and think some good might be accomplished if I can find a fow of the faith. a few of the faith.

In bonds,

L. B. Ruland.

SPARTA, Wis., Jan. 4.

Sparta, Wis., Jan. 4.

Dear Ensign:—We are few in number but we are trying to hold our own and sowing the good seed to others who me housest in heart. We have Sunday school and prayer meeting every suutay which we enjoy very much. Jasper O Dutton was the first one to open up the work here. Bro. Fint and K. D. Davis have done a good work here also. We are atlays glad to have the missionaries come this way. Pray for me that I may be faithful to the end.

As ever in gospel bonds,

Mrs. Dora Tucker.

Mrs. Dora Tucker.

Culbertson, Mont., Jan.5. Dear Ensign:-We can say the work is onward here. and little by little we believe we as a people are advanc-ing. Eastern Montana is a new field. Now there are two branches organized and perhaps another will be in the near future

In our branch here at Culbertson we number thirtyeight, and we expect more will be baptized the 7th inst. At yesterday's service Bro. Vere Davis was called to office of deacon and Bro. Eli Bronson to the office of teacher. Now our branch has a full quorum of officers, or will have if those in charge see fit to ordain these brethren.

have it those in charge see nt to ordain these breamen. The Lord certainly met with us in our meeting and it was a day of rejoicing indeed.

We hope to have a church in the near future. Our Sunday school has numbered as many as sixty-five and it has seemed almost an intrusion upon those who have so kindly opened their house so long for services. I should say houses, for all who have had homes large enough

have opened their doors without complaint. Have had beautiful weather so far this winter. Have had beautiful weather so far this winter. The people here do not seem very anxious to accept the angel's message, but we are hopeful the honest in, heart may be gathered in. The local brethren have tried to warn their neighbors with no great success. In fact little results can be seen. Bro. James C. Page also has labored here both at fireside and in the pulpit, also Bro. W. R. Smith. We hope good may yet be done. With best wishes to the missionary paper, I am,

Vivia Freeman.

Never throw mud. You may miss your mark; but you must have dirty hands

### SERMONS AND ARTICLES

#### WHEN SHALL THE NATIONS HEAR THE GOSPEL?

By Elder W. A. Sinclair, M. D. Considering the smallness of the body of worshippers who have been intrusted with the divine commission, to publish the glad news of redeeming grace, this question becomes of intense interest to us.

Many have stated that this all important work must be accomplished prior to the coming of Jesus Christ to reign on the earth over his saints; but is this true?

Such a question demands careful attention, for if it really does mean that all nations shall hear the gospel before the coming of Christ it also means that the ones commissioned have a most stupendous issue confronting them.

But does it really say that this is the case? Let us look into the subject and see, that we are not deceived.

Jesus says: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."---Matthew 24:14.

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

Both of these quotations signify that the gospel will be preached to the nations; with that portion we are in perfect harmony, but when shall it reach its full fruition is the question of importance.

The statements seem perfectly plain, and are only misleading to the extent that we look at them with our minds clouded by some preconceived idea.

There is not a word said about this being accomplished previous to the coming of Christ, but, previous to the end, and just before the judgment.

Certainly the work of witnessing is commenced previous to the second advent of the Christ, but it is to continue during the thousand years of Christ's reign, and is essentially fulfilled during

From all appearances it would be an utter impossibility to witness before such nations as are under the domination of papal power, and as for the heathen nations they are reserved for a future campaign.

The time seems hardly opportune for this witnessing this side of the advent of Christ, for when he comes the power of the beast is broken and the minds of the people are freed from the awful power which has held them in servitude.

Let us look into the work that is to be accomplished during the millennium and probably we may discover some solution to the question.

We find that the saints, or the church of God, are to occupy positions as priests of God and Christ, according to Revelation 20:6; and in Doctrine and Covenants 76:7, it says that God makes them equal in power, in might, and in dominion.

A priest is one whose duty is to teach the law of God; the whole celestial glory, during the millennium are designated as priests or teachers, they themselves, "See as they are seen, and know as they are known, and are equal in all things." (D. and C. 76:7). Therefore, they cannot be the teachers of each other, so there must be individuals outside of the celestial for them to teach.

Let us search the Scriptures to see if we cannot discover other people who may be permitted to have part in the first resurrection, or millennium, who are of an inferior intelligence; for if this should be discovered we would have a solution to the present problem.

We find that away back in the ages. God selected a certain family and made promises regarding them, which were to continue down through the ages until the second coming of Christ.

He chose this particular company of individuals and their posterity, to be his own; promising them the earth and the fullness thereof. In process of time he made his advent, and when presented to these, his own people, they refused to accept him.

Still the promises remained; they could not be altered, though the time of their fulfillment was delayed. Nearly two thousand years have passed since their rejection of the Christ, but still the promise remains though they rejected him, and though they still reject him. When will they be fulfilled?

The Jews were scattered all over the earth, but we are told they will return and build their city up, and that Jerusalem shall again be inhabited. "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."---Zechariah 8:4,5.

But even though the Lord shows his goodness to them in allowing them to return to their ancient habitations, they still reject the Christ and his gospel. They gather in great numbers, until the city is full and overflowing, and the wealth of the nations are stored up in their possessions; finally a great battle is waged against the Jew, by the other nations, "and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof,"-Zech.

The battle is fought and victory gained, then the Jews crowd around to see their Deliverer, and they are amazed at the wounds in his hands and feet; and one shall say unto him. "What are these wounds in thine hands? Then shall he answer, Those with which I was wounded in the house of my friends."-Zech. 13:6.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."—Zech. 13:1.

This is in the millennium, and it seems to me, that no matter how much we may desire to convert the Jew, our work in that line will be a failure until the prophecy uttered by Zachariah has had its fulfillment, and it also seems to me, that it is at this time that the Book of Mormon will find its real worth, as it states, that its purpose is to "convince the Jew that Jesus is the Christ." It is here, at this time that they accept the Christ, but this is after he has made his advent the second time: they cannot be sanctified by a simple acknowledgement of the Christ, they must learn the laws of the kingdom, therefore, the need of

Let us see further regarding this same event. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whose will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." Zech. 14:16,17.

According to this account there are to be remnants of all the nations during the millennium; these will also need teaching. And again:-

"And then shall the heathen nations be redeemed and they that knew no law shall have part in the first resurrection. (D. and C. 45:10). These will also need instruction in the gospel of Christ: who is going to instruct them?

Now if those who knew no law will have part in the first resurrection, then it is reasonable to presume that all those of the same order will likewise have the same privilege. And so we read in Doctrine and Covenants 76:6, regarding the terrestrial world:-

"Behold, these are they who died without law; (The same class spoken of in section 45;) and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are the honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, these are they who are not valiant in the testimony of Jesus."

Now it seems very plain that there will be a great concourse of people on the carth during the thousand years, the last hour of the world's history, the hour of God's judgment, so much so that it will need the entire celestial kingdom as priests (and by the way, that will include women priests as well as men, for sex is lost sight of, so far as special privilege is concerned, resurrection, "there is neither male nor female." distinction) to instruct the nations.

What nations have we got there:—The heathen nations, they who knew no law, the Jews, the terrestrial kingdom, and fragments of all the nations that fought against Jerusalem. The whole house of Israel as represented in the valley of dry bones. And the greatest concourse of all, the children who will be born during the millennium, a mighty multitude.

But even the preaching during the thousand years will not save all those privileged to hear it, for we read that as soon as Satan is loosed from the prison house, he goes forth to these nations which are in the four quarters of the earth, designated as Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."—Revelation 20:7.8.

This gives us some idea of what there is outside of the camp of the saints.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them who dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come."

The nations have arisen, the priests have taught them, the gleaning is over, the judgment has come, that is the general judgment, the end of the world has been ushered in, and the rewards been given,

The millennium is the great period when the nations will hear the gospel and be saved or condemned thereby.

Think this over.

#### BAPTISM OF CHILDREN AND OTHER POINTS EXPLAINED.

(A Letter).

Lamoni, Iowa, January, 1914. Dear Brother and Sister M-

Replying to your letter and questions of January 15th I will say that I desire to help you to understand the subjects you inquire about, and I ask the Lord to assist me by his inspiring Spirit in doing so.

First, you speak about the baptism of children at the age of eight years, and you say that your brother and wife think they are too young to understand at that age.

I answer that the Lord does not say that he is ready to receive and accept all children at the age of eight years under present conditions He gives that age as the proper one for those who are, and who have been rightly instructed by their parents as to their moral and spiritual duties, for their own happiness here and hereafter.

Those who are not instructed, who have not been informed, or who are not guided, such are not ready. Such are not as accountable as they would have been had they been properly taught. But their parents are if they have the means of information themselves for their own guidance in the Lord's salvation.

We can all see that a child before he is eight years old, unless he was born in a slum, or of degraded parents and surrounded by vice, knows the difference between the truth and a lie, and the difference between honsty and stealing, and if he or she is the child of moral parents then a normal child at that age knows the difference between clean language and decent conduct and unclean language and vile conduct; also the necessity for being honest in dealing and truthful in speech, and that cheating and lying are very great sins and evils in the world, evils because these things will end in trouble and suffering to themselves and ofttimes to others also sooner or later.

Here then is the basis of moral agency and responsibility, and a boy or girl who has been properly instructed knows at the age of eight years the real facts of righteousness required in life and conduct, the principles of virtue and honor and honesty, unless the parents have sadly failed in their own conduct as to truth-telling and honorable dealing in their associations.

Now when normal, reasonable boys and girls have come to such understanding of their own responsibility as to truth, honesty and decency, they are acceptable before the Lord, and if they so choose, they are prepared for the next step, namely, baptism, and to enter by the door into the kingdom of God, and with such teaching by the parents, there can be no doubt as to their acceptability with him who has stated the age or time when he will accept them under those conditions. But the child is not ready without that instruction; nor should we baptize such. However the Lord has given this word that with the right influence and teaching in the home he will accept children at that age. And of course he is the one to decide that matter.

I remember how a certain girl named Helen grew to comprehend the principles of righteousness and the necessity of obedience to all good laws till at the age of eight she was fully ready for the ordinance of baptism. At that age she understod all that she could and all that the Lord requires before obedience. She had grown into that state by inquiry and study, through her mother's teaching. Her parents did not coax nor drive, nor did they need to do so, but both at home and in the Sunday school she asked and learned, and readily came along in the path the Lord has marked out for all.

I do not know that I am able to say more to make it plain. It seems clear to me that if parents are actively and prayerfully working for their children's future as well as for their present living, they will find the plan of God not hard, nor their children disobedient, not many such at least.

Of course there is not one parent in a thousand but who has a temper to overcome, and nearly all have some things in their natures which needs to be brought into subjection, and thereby we all know that it is not easy to win the battle for ourselves and help our children win theirs. But it is said that Christ himself learned obedience by the things which he suffered, and that he was "made perfect by suffering." How much more necessary then that our imperfections should hive to be trimmed off in order to save ourselves and our children? We need to conquer, and help them to conquer by our instruction and correction.

In the millennium children born will inherit good qualities, because as the time goes on parents will have learned the higher ideals of gentleness, patience, love for their fellow men, self-control, as well as virtue, honesty, and general good behavior, and there will not be the evil inheritance that now exists. Even now we see those who have by birth a higher sense of truth, justice, mercy, kindness, helpfulness, self-sacrifice for others than the majority of us have.

I hope and pray that you will see the Lord's meaning, because it is so good and satisfactory to have an understanding of our heavenly Father's purposes concerning the present and eternal happiness of mankind, including ourselves.

I will now write about the existence of God, giving a few of the chief reasons why we should believe that he lives. First, it seems to me far easier, from the existing proofs, to believe there is a Creator, or that God is, than to believe that there is no God. I believe that the majority of those who say they doubt there is a God do so because of the unhappy condition of so many of mankind on this earth, because of the evils that exist, and the wrongs that are done by human beings to others, and because these evils and wrongs are not corrected immediately, or as soon as we think they ought to be corrected by the personage called God.

Of course there could be written many pages of reasons for, and explanations why, concerning things past and present, so far as they are understood, showing many great things that God has done, and how his manifest purposes are being wrought out for man's eternal happiness in a completeness of life which we cannot have while in mortality. It would take many hours to write what would be needed to make it plain. If I could talk in your home or at your pulpit with your attention, I think I could help you to see some things about God you do not now see, which I cannot well write in the limited time to make any completeness. But I will try and make a few things plainer.

Men have asked that if Satan is the cause of sin and death why does God not kill him so that men will no longer sin or have to die? I reply that there seems to be a time for all things, and the time is coming when the Son of God will indeed destroy Satan, (Hebrews 2:14; 1 John 3:3), but till that time it cannot be. A man may say to us, "That man

across the street is a murderer, he killed my brother yesterday, and having been caught has confessed the deed." Would we say, "Well, why do you not kill him as the law says a murderer must die?" No, it would be said "The sheriff has him and he must be tried by due course of law, and he has a right to life until he is tried, convicted and sentenced, and then he must be put to death by the appointed executioner in the way the law prescribes."

So it is with Satan, and he knows as well as can be that his time is coming, but until then he lives. Exactly why and how it is we do not as yet understand. But he was with God and the heavenly host in the beginning, and was a person of dignity and power, but we are informed that there was war in heaven, he rebelled and was cast out. But Christ is to subdue him, and till then Satan has privileges and rights just as men of earth have even if they are wicked.

So sin flourishes till the time is up, and that time is nearer now than ever before. You need not doubt the day is coming when Satan will be overcome and sin and suffering will cease. Then justice, righteousness, truth, mercy, and brotherly love will prevail the world over, for Christ the loving Savior, the just and righteous King is coming to reign, and to perform the right thing for all people. God has said that then "None shall make them afraid." All will be happy.

As for God's existence we well know that every law comes from an intelligent mind or minds. If I come to your town and ask a resident about the laws relating to roads, streets, farms, village property, taxes, etc., and I ask who made these laws, we would not believe the man who would reply: "No one made them," for we know that the town council, or the county board of supervisors, or some other body of intelligent minds created each law by which affairs are directed or regulated.

If we look at a beautiful building or monument, every detail of which manifests design in its plan and erection, we ask, "Who was the architect? Who were the builders?" If one should answer, There was no architect, and no builders, but that it came of itself, we would know that it was not true. Every one realizes that first of all there was a designing skill, a master mind to conceive the project, and architects and builders to prepare details and erect it.

If we look at a watch and see its harmonious working we realize that someone who knew how to construct the parts, and put all in its perfect order, designed and constructed it. It did not "grow" without being born as Topsy thought she had done, nor did the watch come by chance but had its birth in a skillful brain and intelligent mind.

So this earth and the great universe came only by the design of a superior master Mind. The Savior said "My Father worketh hitherto and I work." He was the master Builder, under the guidance of the Father, the great Designer whose laws are more exact and the result more perfect than is the work of the most skillful machine or watch maker.

Learned men can calculate many years ahead and determine when shall occur an eclipse of the sun or moon, and whether it may be seen in America, Europe, Asia, or Africa; also can tell exactly the hour and minute it will begin and when it will pass off. Men go thousands of miles to view it and find the calculations to be exactly fulfilled. But it is not time counted by their watches which will govern their actions, for these need regulating often. No, the event is calculated by the time-piece of God in the heavens which never varies, and never has to be "set" or regulated by some other time-piece. Insignificant man looks through his telescope and sees that the earth circles around the sun in 365 days, 6 hours, 48 minutes, and 48 seconds, the same that it has been doing from the "beginning," and by it wise men can calculate to a minute the time of an eclipse, or when the planet Venus will make a transit across the sun, a score, or a hundred years hence. So certain and perfect are these wonderful creations and the laws that govern them, that we cannot doubt that if an intelligent being made the watch or other intricate machine, and that every law we know of came from intelligent minds, that the divine Creator, the great First Cause, the one who is also called God, made the wonderful universe, the great lights that shine so high, and that he put them in motion to fulfill his wise purposes, even as the mechanism of a watch fulfills the purpose of its designer,

only he does it more perfectly; and so it goes on forever. No wonder the Psalmist exclaimed in joy:

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."—Psalms 19:1,2.

Yes, the heavens manifest great knowledge, wisdom and power as attributes of God. No law can make itself nor put itself in operation. Each must have had a Creator. So the grand procession of worlds moving in their order with such system and regularity, all in beauty and glory that all manifest creative design and wisdom far beyond human comprehension. God's love for mankind in all this greatness is also apparent. Only Satan, and man's own wickedness and inhumanity prevent the world's complete happiness. But by and by the Almighty will bring a great change and all the earth will blossom under his love and by his glorious power manifested for man's eternal joy.

The Bible is not a fable, not an invention of deceiving men. Its prophecies have been proven true down to the very least detail, even as God's time-piece in the heavens has been proven exact to the minute and second. His words to Isaiah, Jeremiah, Ezekiel, and other prophets concerning the destruction of Babylon, Nineveh, Tyre, and Egypt, have in our day been proven true, by the discoveries made. Since I was born scientific men have translated ancient languages on monuments and clay tablets, and the reading agrees with Bible history and prophecy, having the names of kings and great men mentioned in the Bible, making plain, too, that the words of the prophets were fulfilled to the letter, until there is no room to doubt that the Bible is sustained as being all it purports to be,-chiefly a history but also containing many things that God has revealed to man.

I have been able to mention only a few reasons why mankind has cause to know that God lives, and that he is the great "Friend of man," ever laboring to do good to his creatures. The proofs are so many that one could write on any one of God's past and present works in creating, perfecting and sustaining, and of how he has had care for all, especially for man who is the crowning work of his creation upon this earth. But I have already written far more than I expected to do when I began. You may be weary of reading so lengthy a reply, but it is only a little part of which might be written in advocacy of God and his work. But I will be thankful if it gives both of you comfort and encouragement to go on in the gospel of Christ, and to teach your children so that you and they may be as happy as possible here, and be prepared for the life to come.

Your last question about marrying outside the church, "Why not do so and bring them in?" That is a good result, but so many times it works the other way, and the one in the church is influenced to carelessness and indifference or entirely goes over to the worldly things. I understand that it was because of this danger that the caution was given in the book. When that was written there was much persecution, and in many instances marriage outside resulted in a denial of the faith. However I am glad that in our day in the time of the Reorganized Church, many noble men and women have been influenced by the faith and the righteous course of their companions who were saints, and have obeyed the gospel. Also many such have been so baptized with the Holy Spirit as to become leaders and helpers in the Lord's work to a marked degree.

Sincerely your brother in Christ, H. A. Stebbins.

#### THE SCORNER.

The text was taken from Psalms 1, first verse, "Nor sitteth in the seat of the scornful." The preacher said that the man who sits in the scorner's chair is proud, cynical, self-sufficient—the climax and crowning type of evil nature. It is evident that the scale of sins has been upset in modern times. The current decalogue is that we shall not use profane language, indulge in strong drink nor go to many places of amusement. But here in God's word we have a sin different from these and one that is entirely heinous in the sight of God. How does the ordinary man become a scorner? "He becomes a scorner by taking to the well beaten path of judgment—the man who gives himself up to the spirit of censoriousness is on the way to become a scorner." The scorner

is the final product of the habit of judging." Such that in man is blind to two things. judging he is exposing himself, disclosing his own mean nature. Then he is blind to the fact that he is developing conceit and hardness and qualifying

for the scorner's chair.

"The scorner lives in a narrow, contracted world." "A really broadminded man is always conscious of his own limitations, and so chary of judging others." Strange to say, the snivit of the scorner is engrained in certain religious na-"Orthodoxy was once very scornful of tures. heterodoxy. The tables have been turned in one day, and now liberalism has shown the same habit, the same attitude towards orthodoxy."

There are two disabilities under which the scornful man labors—he never gets the best out of himself, and he never gets the best out of other "Jesus could not despise. He never despised, for to despise is to be unsympathetic and to be unsympathetic is to be un-Christlike." "We talk of 'withering' contempt and the adjective is a true one." Mr. Christie gave us a bold bit of literary criticism when he told us that the greatest book in our generation was Browning's "The Ring and the Book." To support his statement he quoted G. K. Chesterton to the effect that this book is the disclosure of the fact that no man has ever lived upon this earth without possessing a viewpoint. "You never get the best out of any man unless you enter into his point of view. Then why this stream of scorn in our political life?" . . . "The purification of politics can never come save from the Christianization . . . The natural punishment of the scorner is that in the heart there is a growing hardness and in the mind a gradual declension. Love dies out of such a man's life. The scorner's chair if you stay long enough in it becomes a death chair."—H. D. R.

-Rev. D. Christie, M. A., in Manitoba Free Press.

ROUND TABLE.

Please explain Isaiah 38:18, "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

The passage is frequently used by those who believe that the soul is unconscious between death and the resurrection to uphold their claims. But it is well to note the authorship of each statement and the conditions under which it was made. The author of this passage was Hezekiah, King of Judah, who was not a prophet of God, nor necessarily inspired. In commenting on this passage Elder J. R. Lambert says: "There is no proof that Hezekiah was ever an authorized teacher for God. There is no proof that he was inspired. Christ and the apostles never endorsed There is no more proof that Hezekiah believed in the unconsciousness of man after death, than there is that he believed that death ends all, and there is no future existence whatever. He simply spake according to his own feelings and his own knowledge, which apparently extended no farther than the death of the body, and the (What is Man, p 168.) Not every stategrave." ment written in the Bible is given of God for there are many statements of men both good and bad, and some even of devils, so that we must of necessity discriminate between that which is given of God through his prophets and apostles and other servants, and that which comes from other sources. The teachings of Christ and his recognized servants show that there is intelligence after death, and hope for the departed. See John 5:25-29;1 Peter 3:18-22; Ezek. 37:11-

What place is it that Christ is going to prepare as stated in John 14:2? In 2 Nephi 6:42 we are told the place for the saints was prepared from the foundation of the world.

place for the sames was programmed to by Christ in The particular place referred to by Christ in John 14:2, does not seem to be made clear, though it is usually understood among the saints that their final inheritance will be upon the glorified earth. We see no contradiction between this scripture and 2 Nephi 6:42 which says they "shall inherit the kingdom of God, which was prepared for them from the foundation of the world." Scriptures speak of the kingdom of God as having present existence, but it will come in its glory to the earth also when the latter is purified.—See Revelation 21.

Who and what were the sons of God mentioned in

The difficulties which this text has presented are cleared away in the different rendering given by the Inspired Version, as follows: "And Noah and his sons hearkened unto the Lord, and gave

heed; and they were called the sons of God. And when these men began to multiply upon the face of the earth, and daughters were born unto them, the sons of men saw that their daughters were fair, and they took them wives even as they choose. And the Lord said unto Noah: The daughters of thy sons have sold themselves, for behold mine anger is kindled against the sons of men, for they will not hearken to my voice. And it came to pass that Noah prophesied, and taught the things of God even as it was in the beginning. And the Lord said unto Noah, My Spirit shall not always strive with man. . . . And in those days there were giants on the earth, and they sought Noah to take away his life.'



#### ADVISORY BOARD.

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NOTICE,
All persons sending money to the Woman's Auxiliary for any
ourpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the
treasurer of the Auxiliary, Mrs. J. A. Cardner, rot S. Puller Ave

#### THE DAY'S BEGINNING.

The morning should be our care-free-est time (not literally speaking, for there is no busier time of the day for the average home and house-But we should realize our cares and keeper.) duties with enough lightness of heart and mind, to enable us to be "cheerful in our warfare, that we may be joyous in our triumph."

Our triumph here mentioned, may relate to the day's end, when we feel we have labored successfully-even though we may not have carried out our plans. And this triumph will be included in that great and triumphal day, when all these other days we struggle through are referred to in the summing up of the testimony of our lives.

The morning should be a pleasant time. are all refreshed as a rule. The air is fine; the children are extra sweet and affectionate. Things seem calculated to urge us to take "a new lease

Early to Rise.

Are we keeping to the old adage. "Early to bed and early to rise;

Makes a man healthy, wealthy and wise?"
It is our own "Word of Wisdom" in other words.

If we are not-here lies the first break in the pleasures of the new day. Hurry here, hurry there; a hurry breakfast instead of the one planned; no time for a comfortable chat before, during, or after, the meal. The children need attention at the same time as does the breakfast; the father eats his hurried bites alone, and goes off with a lonesome feeling. The mother feels lonesome now too, and the realization of all the things that need doing at once wells up within her. She and also the children realize she is not carefree. She is quick with them and they do not understand. They go to school with a hurry kiss or none, and perhaps a scolding for some "play act" which would have been overlooked on a morning when there was time for it.

Such day beginnings may be the fault of one parent or the other: and the condition is wrong. A Proper Beginning.

We well know before retiring, at what hour the day is likely to open before our special selves: and provisions should be made accordingly for these emergencies or regular occurrences (late rising), as the case may be.

The only time to make these provisions is the evening before, and the duty falls to the mother, of course, to see to it, which is alright, if she has no child old enough to help share this responsibility. Such a few minutes are needed to see that the table and room are in order, and the Such a few minutes are needed to see range fire laid (by father or son), and things placed handy to work with in the morning If you have a fireless cooker it will cook your cereal and it hot; shine up some apples or something (if it has to be one of the best dishes, to serve the same old thing in) for a center piece; and remember that this same old thing, if it consists of fruit and cereal and milk and bread and butter; or an egg with toast and "comfort tea" (hot water, sugar, milk,) and something else if you're a "laboring man," is the best thing.

Either the parents have breakfasted together in this case, or there has been time to dress the little early birds, so they can "eat with papa." How they do enjoy this privilege! Everyone is more cheerful; the breakfast was not scorched. the father listens to gay good-byes; each expresses the hope that every thing will go off well for all the others, at school, at work, or play. They all feel this same hope every day of course, but under adverse circumstances, the mind does not always work with the heart; we forget or overlook our intentions for an instant and it is

The children are off to school with the heavy little feelings in their bosoms,-troubled-knowing mother was worried, hurried or anxious looking, and that she never said a word but "good bye" and gave a quick kiss, and forgot to say "dear" or whatever pet term she may 'specially use. And when we know how these things count with old and young (and of one-self most of all!) for the success of the day perhaps largely on pleasant memories of home—we should certainly exert our will power to do what we know to be for the best.

The following experience is that of Della Thompson Lutes, Editor of "American Mother-

hood."

My little boy came home, from school one day with a long face and troubled heart. "What is the matter?" I cried. "Have you failed in all your lessons?" "Did your teacher scold?" "Are you ill?" All these things I questioned each one tumbling over the other without giving him a chance to reply, after the manner of solicitous mothers.

"Yes!" he wailed. "All of 'em, and its all your fault." I sat down of a sudden for I was dismayed and he fell mon my neck.

I sat down of a sudden for I was dismayed and he fell upon my neck.
"My fault?" I cried. "How?"
"Cause you forgot to say, "Good luck, good lessons, good times, good bye," a daily formula I had not neglected to carry out faithfully until now. I remembered a sudden stress of cares that morning—and my sin of omission. But I assure you I have not neglected it since. I haven't been allowed to, for no matter where I am he seeks me out and demands his kiss and for me to "deliver the "Goods"—which—by the way, we think a pretty good joke.

#### THE DAY'S ENDING.

The children's hour!

Supper "on time"-five thirty or six by the clock,-so there'll be a children's hour. Then all join hands and hearts to clear away the signs of supper and straighten the room. There'll likely be a tussle or ride on father's back while mother wipes the dishes father forgot, and adds other finishing touches to this part of the day's duties. But let it end here, the rough and tumble part of the "hour," and either dominoes, "tit, tat, toe" on the black board, the sectional map-and always the evening story from something; or an exchange of anecdotes, or may be more story reading or other reading, in place of one of the games.

Simple games will rest the tired child's mind and insure a good night's rest: especially so after he has spent a whole day in school and part of "Perhaps his evening studying for the morrow. the game is a wee bit silly, just be silly for a moment and see how it clears the smoky clouds out of your brain." There are geographical, historical and numerical games which afford much instruction and make the otherwise unattractive lessons interesting and easily fixed in the mind.

While speaking of games, let us remember that when left to themselves children do not always play fair and square. Now is the chance for parents to play with them. "Their aid is essential." The game is a step toward character essential." building. "The purpose to win and the grace building. The purpose to win and the grace to accept defeat pleasantly are both good lessons for use all during one's life;" to be agreeable to a partner in defeat." The boy or girl who sulks in a game shows a lack of good, wholesome home

Whether you are tranquil in mind or not-send the children to bed happy and quieted and contented. By seven thirty or eight o'clock, they will have been disposed of and then for your own quiet "hour" and a Word of Wisdom bed time. Asleep by ten o'clock-sure.

EUGENICS DEPARTMENT. The accompaning list of books was sent by Sr.

Jennie M. Studley, superintendent of the Eugenics department to Sr. D. J. Krahl, for publication. She says in her letter, that "the list is arranged as per date of issue, giving authors where possible," suggesting that no special effort be made to get the first, "for undoubtedly the latter booke are more complete and interesting; and that "as eugenics is comparatively a new subject, it can be best understood and studied in connection with readings, and that an effort be made to get from the Public Library any of these works."

Also, as to a program for this department, the following suggestions are made. "Have a paper by one or two different ones, same to be appointed, limit to one subject and after the paper is read, discuss, asking for remarks by each one. If there are no responses, have the presiding officer call on any of those in attendance."

These are the books:-

These are the books:—
Hereditary Genius.
A New York Family, The Jukes, by Robert L. Dugdale.
Sir Francis Galton's Natural Inheritance.
More recently David Starr Jordan, President of Leland
Stanford University lectures and writings: The Human
Harvest.
Karl Pearson's Groundwork of Eugenics.
Practical Problems of Eugenics.
Essays in Eugenics.
Essays in Eugenics.
W. C. D. Whetham Eugenics and Unemployment.
The Heredit of Richard Roe.
Darwin's Origin of Species and Descent of Man.
Darwin's Origin of Species and Descent of Man.
Darwin's Origin of Species and Descent of Man.
Darwin's Origin of Species and Eugenics.
The Heredity of Richard Roe.
Dr. C. W. Saleeby's Parenthood and Race Culture.
An Introduction to Eugenics.
Chamberlain's Foundations of the Nineteenth Century,
written and published in Germany, gone through eight
Germany cditions since 1899. Total sale of 60,000 copies.
Translated into English 1910.



#### MISCELLANEOUS

#### CONFERENCE NOTICES.

Kirtland District.— Coonference convenes at Cleveland, Ohio, February 28th and March 1st. Sunday school and Religio conventions will be held at same place on Friday, Feb. 27th.

Martin Ahlstrom, Sec

#### CHANGE OF DATE.

Pittsburg District.—Conference will meet at Pittsburg, Pa., Saturday and Sunday, March 7th and 8th, instead of February 28th, as previously aunounced. The Sunday school convention will convene on Friday, March 6th at 2 p. m.

John Raisbeck, Sec.

CONVENTION NOTICES.

Kirtland District.—Annual Sunday school convention will be held at the Saints' Church, Wade Park Ave., at 71st Street, Cleveland, Ohio, Friday, February 27th at 2:30 o'clock, for the election of officers and the transaction of such other business as may rightfully come before the association. Each local should elect delegates and send credentials to C. B. Keck, 79 Delmont Ave., East Cleve-

.Kirtland District.-Annual business meeting of Zion's Religio-Literary Society will be held at the church, Wade Park Ave., at 71st Street, Cleveland, Ohio, Friday, Feb. 27th, at 10:30 o'clock, for the election of officers and the transaction of such other business as may rightfully come before the society. Each local should elect delegates and send credentials to C. B. Keck, 79 Delmont Ave., East Cleveland, Ohio,

#### FREE EMPLOYMENT BUREAU..

Any person, whether member of the church or not, desiring employment of any kind, or any person wishing an employee for any purpose, may apply to Mrs. Arthur Allen, chairman of the Employment Bureau of the Home and Child Welfare Department of the Woman's Auxiliary, 1432 West Walnut St., Independence, Mo. Bell Phone

This society maintains a permanent Bureau, where they expect to be able at all times to furnish an opportunity to employer and employee to meet and get together for their mutual profit without delay, and without charge. Leave your wants at once with Mrs. Allen, at above address. above address.

Mrs. C. O. Leeka, Sec. Den't.

#### GENERAL CONFERENCE VISITORS.

Those who expect to attend general conference and the auxiliary conventions are urged to send their applications for accommodations at the earliest possible date so that the committee on entertainment may be able to give their

wants the best attention.

The committee will be prepared to furnish board at the following rates: breakfast, 10, 15, or 20 cents; dinner 20 cents, and supper, 20 cents. Lodging, \$1.00 per week. Address all communications to

L. A. Haas, Sec.

#### QUORUM NOTICES.

Box 115, Independence, Mo.

The fiften quorum of triests will convene with the ar West Conference at First St. Joseph Branch, March 7th and 8th. A full attendance is desired.

T. H. Hinderks, Pres.
F. E. Ehlers, Sec.

NOTICES.

To the Saints in N. W.: S. W. and Southern Kansas Dis-

trict, Greeting:—

As a great many of you are aware of the fact I have been superintendent of the home class department of Sunday school work in Northwest Kansas. This is to notify you that Bro. Erwin Trachsel of Goodland, Kas., has been appointed superintendent of the home class department in Northwest Kansas, while I have taken charge of the Southern and Southwest District. The business of on the Southern and Southwest District. The business of the home class department of the Sunday school is to literally bring into the homes of the isolated saints the Sunday school by adopting in their homes the home system of study, and thereby they become just as much a member of our own Sunday school as though they lived in a branch of the church.

The cry of so many of the isolated ones has been, "O, if we only had Sunday school privileges for our children!" Brethren, sisters, the call of God has been to "come up higher," and coupled with this the prompting of the Spirit has been to push out and occupy on ground that has not heretofore been occupied. This is just what the home class is doing. It is willing to help you to teach and educate your children along gospel lines in such a clear and concise manner that they will reach the years of accountability before God with a full knowledge and faith of the blessed restored gospel. Now logically, when we know this and neglect "so great a salvation" God will hold us responsible for our children in that great day of nod us responsible to our funder in any argument on that ince. Finis. Come one, come all, let us get in line and join the home class. Don't put it off but get busy and write the undersigned, and I will be glad to fully explain the matter to you.

Your brother.

T. Comer Turpen.

#### MARRIED.

Fréderick, Kansas

McLane-Simmons.—At the home of Mrs. Thos. Muir, Valley Centre, Mich., on January 12, 1914, Bro. J. T. Mc-Lane of Jeddo, Mich., and Miss Ina Simmons of Amadore, Mich., Elder H. E. C. Muir officiating.

#### CONVENTION MINUTES.

CONVENTION MINUTES.

Texas Central.—Sunday school association met in convention at Cooks Point, February 6th. The officers were all present except one. There are only three schools in the district, but a full report was received from them which showed a total membership of 127, a gain of 23 since our organization last July. All the officers were re-elected for another year. Brn. J. M. Nunley, W. J. Birkhead, G. R. Kuykendall and R. M. Maloney were elected delegates to the general convention at Independence. A committée was appointed to arrange a program for our next convention as follows: Frances Sherrill, Lizzie Mitchell, V. H. Kirkpatrick, Maud Hay, Clara Armstrong and Zita Jett. At the close of the business sestong strong and Zita Jett. At the close of the business session a nice entertainment was rendered by the Shady Grove Sunday school, which was enjoyed by all present. Adjourned to meet on Friday evening before the next district conference.

Sheldon Armstrong, Sec.

NORTHEASTERN ILLINOIS.-Sunday school convention convened at at 4416 Gladys Ave., Chicago, Ill., January 23, at 2:30 p. m. The general routine business was transacted.

Calumet Sunday School, Hammond, Indiana, by per-

mission of the Michigan and Indiana District was added to the Northeast Illinois District because of being in closer

the Northeast Illinois District because of being in closer proximity to the latter, thereby affording it privileges of convention and association of district workers which otherwise would render it more difficult for all concerned.

On motion \$25.00 was set aside for officers to draw upon for travelling expenses. By vote, schools of the district having their names different than the nearest town or city to their schools were asked to change name to agree with name of town or city. Officers elected for ensuing year were: Mrs. M. Cooper, superintendent; C. B. Hartshorn, assistent crintendent; La June Howard, secretary and treasurer; J. A. Daer, home department superintendent; Jennie M. John member of library board. Speeches on Sunday school k were given by J. B. Curtis and J. O. Dutton.

The following delegates to general convention were

elected.

George Worrell, Sr. George Worrell, J. A. Daer, F. M.
Cooper, Sr. F. M. Cooper, Fred Wright, Sr. Fred Wright,
Marion Wright, Abe Rogers, Sr. Abe Rogers, Mary Worrell,
David Dowker, Sr. David Dowker, J. O. Dutton, F. E. Bone,
Sr. F. E. Bone, La June Howard, James F. Kier, Lottie
Kier, Stella Sloan, May Horton, Sr., A. P. W. Kier, Sr. H.
P. W. Keir, Lester Wildermuth, Mary Townsend, Grace
Wallace, J. A. Bronson, J. B. Curtis, Arthus Shreffler, Chas.
Burr, W. I. Cochran, Sr. W. I. Cochran, Charles Atkins,
James E. Smith, Sr. James E. Smith, Earl Rogers, Sr. Earl
Rogers, William Sloan, W. A. McDowell, Sr. W. A. McDowell, Sr. G. Pitt, Sr. F. E. Fredericks, P.
Pement, Sr. P. Pement, Jennie Bolander, Mrs. Shimbaugh,
Clarenoe Wainwright, Elias Hayer Sr. Elias Hayer, Elsie

Delegates present are authorized to cast majority and minority vote in case of division. On motion, convention adjourned to meet at 2:30 p. m. the Friday preceeding the next district conference and at the same place.

La June Howard, Sec.

FLORIDA DISTRICT.—Sunday school met in convention at Coldwater church on Jan. 9. There were representatives of the different branches present and an election of officers was held for the year as follows: Mrs. C. J. Clark, Milton, Fla., superintendent; Jas. Cooper, Pensecoia, Fla., assistant superintendent; Gladys Barnes, Bath, Fla., secretary; Holen Jernigan, Dixonville, Ala., treasurer; Bessie McArtbur, Palore. Fla., librarian:

Mrs. C. J. Clark, Supt. Gladys Barnes, Sec.

THE BLACK-ROBED ANGEL. Death is no enemy to man. He comes With kindly hands and heals our mortal wounds. With kindly hands and heals our mortal wo He iš the messenger of pence, the Lifeboat to the ship-wrecked mariner. Fear not his voice. He is the watchman In the night of life, calling "All's well." When you stand beside your beloved dead, And see the marble whiteness of the face, The waxen hands, so still, their labor done, The cilled the way hands in the contract below the same believes the house of the still of the penchange was the same below. The waxen hands, so still, their labor done,
The silken tresses lying on the brow,
The fragrant flowers upon the silent breast—
Grieve not 'tis better thus than suffering,
Aye, better far than pain; and Death, you know
Will never come to your beloved again.
Sweet thought—the debt of life is paid. No more
The sharp rebuke from mortal lips can sting.
No more the days of toil, the nights of fear;
No more en will titings servery being early No more the days of toil, the nights of rear,
No more can evil tidings sorrow bring,
Or hopes be crushed, or confidence betrayed—
For Death immunes the soul from mortal ills.
Kind Death, man's friend, God's messenger of love.
Florence S. Craig.

#### DIED.

Reyner.—George E. Reyner was born November 4,1882, at Colesville, Maryland; married to Hauhah Mackerell, December 24, 1854, of which union five children were born, three now living, viz., Joel Z., of Monmouth, Iowa, Samuel Winfield, Ollin, Iowa, and Mary Eva, Washington Court House, Ohio. His wife died November 4, 1879, and on January 27, 1883, he married Mrs. Nancy J. Keene. Four children blessed this union of whom Mrs. Gertrude Peterson and Mrs. Vida Larkey, both of Independence, are living. He was baptized at Lamoni, Iowa, in 1890 by Asa Cochran, and came to Independence in 1900, where he died February 7, 1914, of pneumonia. Funeral sermon by Bishop E. L. Kelley, W. H. Garrett assisting. Internet at Monmouth, Iowa.

Beebe.—Alice Margaret, little twin daughter of Bro. and Sr. George W. Beebe, Jr., born May 15, 1912, died January 4, 1914, at their home near Falcon, Colorado, of capillary bronchitis. Father, mother, two brothers, and two sisters mourn the loss of a sweet little sunbeam. Funeral sermon was preached by Elder J. D. Curtis at

Pollock .-- Nettie M. Breithaupt was born at Lancaster, Wis, October 6, 1884, departed this life at her home near Fennimore, Wis., January 8, 1914. Was married to Henry Pollock June 9, 1903, and with her husband was baptized roncer July 2, 1903, and with ner massand was adjusted into the church in June, 1909. She was a faithful wife and good mother and died strong in the faith and the hope of a glorious resurrection. Funeral service held in the M. E. church, Lancaster, Wis. Funeral service held Wildermuth, assisted by August Gratz.

Fulton.-Sr. Eliza Fulton was born August 12, 1838, Fulton.—Sr. Ediza Fulton was born August 12, 1889, at Chillicothe, Ohio; baptized by R. M. Maloney at Galena, Kansas, May 11, 1896. Died February 3, 1914, at Mulberry, Kansas. Sermon by T. W. Chatburn in the M. E. choir. Sr. Fulton is the mother of Sr. Redfern with whom she lived to a ripe old age. She lived and died strong in the faith of the saints.

Staggers.—At Lamoni, Iowa, February 3, 1914, Sr. Hannah M. Staggers, aged 75 years, 5 months and 4 days. Hannah M. Staggers, aged 75 years, 5 months and 4 days. Born in Lorain County, Ohio, in 1838, daughter of George and Deborah Ewing. Her first husband was George Salisbury of Sandwich, Illinois. He died in 1891 and she came to Lamoni. Married Abraham Staggers in 1894. He died in 1901. She had no children. Five brothers and two sisters survive her. Her brothers—George, Milo and Lyman, and Sister E. Dillon were with her in her last illness. She was paralyzed many weeks. Sermon by H. A. Stebbins, assisted by R. M. Elvin.

Bowers.-Stanley, little son of Bro. and Sr. V. Bowers, of Holden, Mo., passed away Feb. 6, 1914, after an illness of four days with pneumonia. Stanley was a bright little boy of 17 months; his bright winning ways endeared him Funeral at the Saints' Church, R. O. Self in charge, sermon by James Moler.

Weir.—Grandma Weir sweetly fell asleep on January 31, 1914, at the home of her son, D. K. Weir, near Holden, Mo., at the ripe age of 91 years and two days. She was born near Meadville, Pa.; was married to Mr. D. K. Weir in 1848. Eight children were born of this union, all but one having passed to the other side. Funeral services at the Saints' Church in charge of C. E. Hand, sermon by R. O. Self. Funeral services

Dunn.-Sr. Liettie A. Dunn died at her home in Holden Dunn.—Sr. Liettie A. Dunn died at her home in Holden, Mo., February 1, 1914, aged 67 years. She was born in Peru. Illinois, Feb. 12, 1847, was married to Mr. George Dunn in 1876; united with the church in 1877. Her life of patience and devotion was an example for all. She leaves her husband and one sister to mourn her departure. Funeral at the church in charge of James Moler, sermon by J. C. Kirk of the Methodist Church, of which her husband was a member. husband was a member.

Greer.—Phoebe McLeod Greer wife of Thomas Greer, born in Scotland, September 30, 1849, died at her home in Norton, Kansas, February 9, 1914. She leaves to mourn in Norton, Kansas, February 9, 1914. One seves to mourn a husband, four sons and two daughters. One son, Alma, having preceded her some years ago. At the age of twenty-nine years she united with the Reorganized Church of Jesus Christ of Latter Day Saints and remained a faithful and devoted member until death. Funeral sermon by Elder J. J. Teeter. Interment in Edmond, Kansas, Cemetery.

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NO 9

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A SUGGESTION.

As God in his infinite mercy has guarded us all through

And led us in moments of peril to where we have weath-

And ted us in moments of peril to where we have weathered the strife;

Is it just that we keep on forgetting, the reverence, the homage that's due,

Just stop for a moment consider, He is never forgetful

of you.

Let him know by your deeds that you love him, That you're willing and ready to do, Not in words but in actions be thankful For the blessings he's showered on grade of the pilgrim
Give a word or a smile to the pilgrim
You pass upon life's weary way;
It's the doing, not thinking, that's counted
When it comes to computing the pay.

—-Wylder H. Walters.

CHRIST THE SAVIOR OF THE WORLD. One of the characteristics of Christ's work among men was that of impartiality. His minis-tration of truth, healing, or other blessing was not with-held from rich nor poor, Jew nor Gentile, but all who manifested faith in him and his mission were alike blessed. Since Jesus so faithfully observed the rule of impartiality, (and the gospel advocates the principle), it could hardly be supposed that he would draw the line between those who lived before him, making no provision for their salvation, and those who should come after him, who alone of mankind would have opportunity to be saved.

Yet this line has been drawn by some teachers, and it is urged that those living before Christ's birth and ministry could have had no knowledge of the gospel and consequently died without hope. The following may set forth the position of some:

"The fact that all men were in sin and lived in sin, whose lives were passed before the birth of our Savior is too plainly set forth in the Bible to be controverted."

To hold that men before the coming of Christ could be justified and sanctified and live just as pure and holy as they can since the coming of the Savior is, in one sense, denying Christ; for if that be true, our Lord's incarnation is of no benefit to the world."—The Better Testament, pp. 11,12.

When we read in James 2:21-24 how that Abraham was justified by works which were done through faith which was made perfect, and it was imputed unto him for righteousness, so that he was called the Friend of God; we hold that "The fact [?] that all men were in sin and lived in sin," prior to Christ's coming, is not "plainly set forth in the Bible," but that it was possible for those ancient patriarchs and prophets and others living in their day, to have attained justification through faith.

To hold that Christ's power to save reached only those who came after him is to limit his power to one half of the world, and to make him extremely partial in his distribution of divine blessing. But Jesus said: "All power is given unto me both in heaven and in earth," and still later he said to John "and have the keys of hell These statements are in accord in the New Testament. "I am and of death. with others made in the New Testament. "I am the Light of the world." "He was the true Light, which lighteth every man that cometh into the world," etc., which indicate the universal and impartial attitude of the Son of God.

The revealments of God from Adam to the close of the Old Testament times all pointed to Christ as the Savior of men, and many living in those days held a bright hope in him. The book of Job, (held by many to be the oldest book in the Old Testament)' records his testimony thus: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19: Moses prophesied of a prophet who should be raised up, referring to Christ. (Deut. 18:15-19; Acts 3:22). Jesus himself declares that the ancient scriptures testified of him. (See Luke 24:27; John 5:39).

Eusebius, the ancient historian of the time of Constantine, urges that the knowledge of Christ was had prior to his birth. The following quotations from chapter four of his ecclesiastical history are in point:

"Moses, that eminent servant of God, and Abraham before him, the children of the latter, and as many righteous prophets as subsequently appeared, contemplated with the pure eyes of the mind, and both recognized and gave him the worship that was his due as the Son of God."

"Should any one, beginning from Abraham, and going back to the first man, pronounce those who have had the testimony of righteousness, Christians in fact, though not in name, he would not be far from the truth." "They obviously knew the Christ of God, as he appeared to Abraham, communed with Isaac, spoke to Jacob."

Not only was Christ known to the ancients, but the gospel also which is the plan of salvation. Upon this point Eusebius says:

"The first and most ancient religion known, that of those pious men that were connected with Abraham, is the very religion lately announced to all in the doctrines of Christ."

"What, then, should prevent us henceforth from acknowledging that there is one and the same principle of life and conduct, the same course of piety common to us, who have come after Christ, with those pious men who lived in times long before? Whence it is evident that the religion delivered to us in the doctrine of Christ is not a new nor a strange doctrine, but if the truth must be spoken, it is the first and only true religion.'

The teachings of Paul in the third chapter of Galatians, and in the seventh chapter of Hebrews and other places, show that the covenant of faith, or the gospel, existed prior to the establishment of the law of Moses, the latter having been added because the Israelites were found unworthy of the higher law of the gospel. The fact that Israel was without the gospel from Moses to Christ, but lived under an inferior law, does not prove that the gospel was unknown prior to the giving of the law, nor does it prove that the mercies of Christ were unable to reach those under the law.

Christ is spoken of as The Word which was with God in the beginning, the Lamb slain from the foundation of the world, the Author and Finisher of our faith; and if the plan of redemption was determined before the earth was made. as these passages indicate, it was surely within the power of Christ to make provision for all When we read that at the crucifixion of Christ "many of the saints which slept, arose," we can see how the power of his redemption wrought upon those who had died before his coming, and in like manner the resurrection as taught by Christ, and Paul, and others, will bring all men forth, and all will be judged according to their works, including those who have lived before the Lord came to earth in the flesh.

The Lord's wisdom, mercy and power, are in-He could not leave one soul unprovided for, and his great work of redemption, which is yet to be completed, reaches to those who lived before as well as to those who lived after him. The opportunity is given to all to reach full salvation, but personal effort and preparation are necessary, and those who fail to qualify will suf-fer loss. Christ has borne the responsibility and burden of making the way possible, but upon man rests the responsibility of following in that way. There is equal opportunity, but the equality of reward is dependent upon equality of effort.

EMBARRASSMENT FOR CHURCH UNION.

(The following article taken from The Presbyterian presents some of the obstacles to church union which have generally been passed over. It seems that church union is not altogether at our doors yet, and we believe that the further the effort is carried the greater will some of the obstacles appear).

The movement for church uniformity or external church union seems to be frittering itself away in mere conference and words. True, three delegates have been sent to Europe by the Commission on Church Union of the Protestant Episcopal Church, which considers itself now at the head of this movement. These three delegates are to talk and hold conferences with the brethren abroad. There is little promise or advance in this. Then Dr. Peter Ainsley, of the Disciples Church, has projected a magazine, which is to give itself wholly to the advocacy and propagation of organic church union. But here again there is nothing but words, and some of them very flippant words, as, for example, the following:

"A candidate approaches a Presbyterian pastor and says, 'I would like to be baptized.' The postor replies, 'All right, we will attend to it at once.' Then he dips up some water and pours or sprinkles it on his head. Another candidate approaches a baptist minister, saying, 'Brother, I would like to be baptized.' The Baptist says, 'Meet me at the baptistry or pond.' The baptist leads him down into the water and dips his head into it. Both ministers are dippers; one dips the water, the other dips the head. Presbyterians baptize the head only; Baptists do the same, requiring the candidate to dip the rest of the body. Differences are not half so great as many suppose. The things we quarrel about are not essential to the salvation of any, nor to their growth in grace. The whole thing reminds us of the question said to have been debated by some Georgia school-boys, 'Did Zeke Slade's barn burn up or down?"

One who speaks this way may unite with anything, and withdraw again just as easily. Such language as the above is destitute of thought and conviction, and is full of frivolity, which can have little weight with devout believers. But while these ardent advocates are thus chasing words. there are some actions which give but little encouragement to these dreamers. The Bishops of Mombasa and Uganda, in Africa, allowed some of the Nonconformist missionaries to partake of the communion, with the result that the Bishop of Zanzibar has openly charged both of these bishops with heresy, and has gone to England to prosecute his charges in proper manner.

This has resulted in a peril which threatens to divide the English Church in twain. The recent convention of the American Protestant Episcopal Church held in New York, according to the report of some of its own religious journals, was divided into two parties by a clear-cut line, these parties being the Protestant and the Catholic, each striving to checkmate the other, lest it gain too much And as Dr. Ainslie, of the Disciple Church, has assumed such a role of leadership in this movement, by publishing a magazine devoted to church union, it is fair to ask, Is he ready to admit baptism by sprinkling to be as wholly regular and valid as baptism by immersion? If he is ready for this admission, then he has a right to move forward for union; but if he is not ready for this, further action on his part must be in vain, and will be discarded by sincere people. So that both our English and American Episcopal brethren and our Disciple brethren, having failed to take the first simple step toward true Christian union, must hereafter labor under the suspicion that the union they contemplate is no other than absorption, and for this the rest of Christendom is not ready.

After all that is said, is not the first step toward real union to be accomplished in the recog-

nition in full church membership of all who believe the Bible to be God's Word, the only infallible rule of faith and practice, in the Triune God, and in Jesus Christ as God and Savior; this common church membership to be expressed in the free admission from one denomination to another, and the recognition of the ordination of one denomination as valid in another. There can be no true formal church union until both these fundamental elements of fellowship are granted. The Presbyterian and other denominations have long ago taken these two steps. When our Episcopalian and Disciple brethren are ready for themselves to take these first steps, then the way will be open for the next. But until they are ready for such action, sincerity and mutual re-

spect requires them to desist from their present

2

ambitious procedure. Once the position is reached in all the denominations where each is ready to give and receive both members and ministers on letters, what more is neded for real church union. Is monotony of form or methods essential? Does liberty respect difference in circumstances and temperament and historical training? Would not one great organization require such a centralization as would destroy the liberty and arrest the progress of the individual and the body? Does any Protestant truly desire the mechanical and constrained solidarity of the Roman Church? The liberty of the people in civil government has required the liberty involved in the union of States rather than a solid empire? Will not liberty always demand the same in the ecclesiastical body?

#### INDEPENDENCE ITEMS.

Severe weather prevailed in this part on Sunday which kept many people at their homes who otherwise would have attended the various services. The morning hour was occupied by Mr. J. A, Harsfeld of Kansas City, who gave a very interesting lecture on the "Law of Moses." Mr. Harzfeld is of the Hebrew faith and is well versed in the law as given in the Old Testament and in the interpretations and commentaries of the various rabbi as given in the Talmud, and observed by the orthodox Hebrews.

One explanation by Mr. Harzfeld shows how the Talmud enlarges upon the fundamental statements of the law. He referred to Exodus 23:19, "Thou shalt not seethe a kid in his mother's milk," and spoke of the beautiful sentiment in it—that the mother should not be required to furnish the means for cooking its offspring. But un-der the later interpretation of the rabbi it was held to be just as bad to cook the kid in the milk of any other than the mother, so it was prohibited to cook flesh in milk at all. By a further interpretation of the law it was forbidden to use flesh and milk at the same meal. Then it was held that if it was wrong to use milk with flesh it would also be wrong to use the products of milk with flesh and these were forbidden. Last of all to avoid any possibility of mixing the two classes of foods, separate vessels were to be used for each, i. c. vessels used in cooking meat were never to be used for milk, butter, etc., or vice versa.

We thought "How burdensome must be the law interpreted by the Jewish teachers," since every p since every point was extended in its application to daily life like the one cited above. We also thought of the words of Christ: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders," (Matt. 23:4). The lecturer brought out many points relating to the ancient law which helped to a better understanding of the Scriptures. The evening speaker was Charles Fry.

Bro. Samuel F. Cushman died on last Friday morning the 20th at the Independence Sanitarium where he ha been for the past several months. He came from his mission field in Maine last fall suffering from organic troubles which appeared to be incurable, and he calmly and hopefully resigned himself to the coming change through which he had assurance of a brighter life. As long as his strength lasted he sought to continue his work of doing good by writing, and even when strength for this failed he dictated to others. He was in his 73d year, having been born at East Boston, Mass., December 13, He loved truth and though a minister of another church when he heard the restored gospel, he gave up his church associations, friends, relatives, home and property

—all he had in this world, in order that he might obey. —all he had in this world, in order that he might obey. His life was one of faithfulness and integrity, and he labored for many years in the Lord's vineyard. His remains were sent to Garden City, South Dakota, for burial by the side of his two children.

Attendance at the priesthood meeting Monday evening was light, probably due to the deep snow.

was ign, propally due to the deep snow.

Bro. Charles W. Schoffeld of Nianga, Mo., has purchased
the real estate business of Bro. John Zahnd, having taken
possession on the 11th. His eldest son Ivy. associated
with him and vill look after the rentale and notarial
work. Bro. Schoffeld was formerly in the oil business
in this city, but more recently was in the real estate
business at lianga.

ousness at thinga. The good hierature committee of the local Religio are doing some active and effectual work which will be continued thangth act week. A card designed by Bro. Vernon Lee, a member of the committee, has been given Vernon I.ee, a member of the committee, has been given to each member of the branch, or as many as could be conveniently reached, with the request that names and addresses of non-members of their acquaintance who might be interested in the church, be written in blank spaces provided, and the cards returned to the committe. The committee has undertaken to visit such non-memfurnish them church literature, or converse bers, lumins tuel finem finite interactic, or convects when as may be practicable. The social service of March 8th will be an occasion for testimonies of the work done through church literature. The same line of work will be extended in other branches of the stake by the stake mmittee some of whom are also on the local committee. These workers are efforts in this direction.

#### INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 200, collection of \$8.14.

Bro. P. A. Sherman was the speaker at eleven o'clock; his subject matter was gathered from Hebrews 2:1. This covered the sin of omission, and of commission, and if sin then a law has been violated. He called attention to the inventions of members who are constantly violating the law, some say concerning the sin of omission, "It is my intention soon to make amends for the past, but fail to improve the opportunity and so it passes. Of the sin of commission, they say, "I intend to avoid doing this again." The speaker exhorted his hearers to diligence, not to have the same report every prayer meeting.

At the 2:30 prayer meeting a very goodly number was esent, the Spirit through Bro. Warnock spoke to Pres. W. Goold, encouraging him with the promise of something much better awaiting him in the future. ugh Bro. Goold, the Spirit designated Bro. McEntire as a teacher if he would accept the calling and be or-

The writer was honored with the opportunity of being speaker at the 7:30 hour. His line of thought was on "None but baptized believers are entitled to the gift of speaker at the the Holy Ghost." The Religio held its Sunday service in honor of the "Father of our Country."

W. S. L.

#### SAINT LOUIS, MO.

It is impossible for your correspondent to find words to express the glorious uplifting, and soul reviving in-fluence we have felt during the past two weeks. We indeed have felt to rejoice for "what our ears have heard and our hearts have felt," while listening to the precious truths so ably and beautifully delivered by Brn. J. W. Rushton and Heman C. Smith.

We feel to thank our heavenly Father more and more for the beautiful gospel of salvation restored again in these last days, and trust we will make every effort to be co-workers with him in advancing the blessed truths it contains for the benefit of mankind. Our meetings opened February 1st and continued each night with the exception of Saturdays until the 15th. Bro. Rushton occupied the first week alone and he with Bro. Smith, church historian, alternated the second week. Each discourse was so full of good, solid truth, we would that they could have been reported in their entirety.

On February 1st Bro. Rushton spoke to the Sunday schol on "Value." He occupied at the eleven o'clock service reading from the 6th of Matthew. The choir sang "Awake my soul," our pastor, Bro. T. J. Elliott, appropriate to the opening of our revival services, sang a missionary song. Bro. Rushton's subject, "Prayer," will missionary song. Bro. Rushito. subject, Prayer, will long be remembered. Among the many beautiful thoughts were, No humanity is without religion. We must be faithful to reachable duties, and true to ideals before we find favor with God and receive from him. There are seven elements in prayer: "Adoration, thanksgiving, resolution, confession, petition, intercession and submis-

In the evening he read from 143d Psalm, and 6th chapter of Mica, 8th verse, his subject was "Religion" in general, and Monday ,February 2nd, it was the "Christian Religion." The Christian Religion he said was positive and not negative.

On February 8th our 50th anniversary was celebrated. Bro. Leman C. Smith gave a very interesting outline of the work in St. Louis during the last fifty years, and while we have had some failures we have had many bright spots and have been slowly rising to what has ever required of the faithful.

Bro. Rushton spoke in the evening on the beautiful subject of "Love" reading from 1 Corinthians 13th chap-

February 9th Bro. Smith again occupied, his subject being "The Creation" from the beautiful Genesis stand-point. He most conclusively shattered the evolution theory, and established the gospel plan of uplifting man

February 10th Bro. Rushton's theme was "Organiza-It is necessary for Christ to have an organized body through which to manifest his life.

On Jubilee Sunday, February 8th, Bro. S. A. Burgess, whom we were pleased to have with us blessed his little whom we were pleased to inner what us messed as antiece, the daughter of Bro. and Sr. Gomer Evans, giving it the name of Alice; and Bro. Rushton blessed Bro. and Sr. T. J. Elliott's little one, named Evelyn Adel. Two baptisms took place and we trust others are near the

The choir did excellent work during all of the services. Bro. Smith addressed the Sunday school the morning of the 15th, admonishing us to seek to bring in the erring ones. Bro. Walter Betts of Believelle, Illinois, spoke to

ones. Bro. Water Book

He school February 3th

We feel built up in the faith and desirous of being more active in the Master's cause.

Elizabeth Patterson.

2739 Greer Ave.

SAINT JOSEPH, FIRST BRANCH.
Sunday the 3th was a stormy day, snowing and very cold. However this did not materially affect the attendance at Sunday school, except in the beginners' department, which was minus one whole class. The entertainment features of the session were a solo by Nelle Heilses, and an interesting talk by Rey. H. D. Footier of the session were a solo by Nelle Heilses, and an interesting talk by Rey. H. D. Footier of the session were a solo by Nelle Heilses, and an interesting talk by Rey. H. D. Footier of the session were a solo by Nelle Heilses, and an interesting talk by Rey. H. D. Footier of the session were a solo by Nelle Heilses, and an interesting talk by Rey. H. D. Footier of the session were a solo by Nelle Heilses, and t and-an interesting talk by Bro. H. D. Ennis, our former superintendent, who is endeared to us because of his many years of faithful, patient and efficient service among us. He spoke of the South where he spent the greater part of last year—of its natural advantages and its drawbacks, which science is gradually overcoming.

On the morning of the 15th the attendance at Sunday school was 130 and the collection \$5.50. Our collections id-an interesting talk by Bro. H. D. Ennis, our former

are keeping up spiendidly, and results are beginning to be seen in better facilities for work. Our platform is now equipped with three handsome new chairs, which exactly match our table. We also have a new bookcase exactly match our table. We also have a new bookcase for our service books, of the same style of table and chairs. The large library formerly used will be removed to the reading room upstairs. Our primary department is now equipped with four new tables, for use in beginner and primary work. And so we work cheerfully, gladly, busily, rejoicing in the evident spirit of progress that characterizes all departments of God's work, in our

the cleven o'clock preaching hour on the 8th, Bro. John Gardner of Independence was the speaker, and what a nice talk he gave us. He chose the theme for his discourse from Matthew 11:28,29,30, emphasizing his frequent recurrence, to his text by the quotation, "Thu said Jesus." Our hearts are very warm toward "Johnny who grew up to manhood among us, and we rejoice see the progress he is making in God's work.

In the evening our pastor was the speaker, and we were treated to another enjoyable sermon. Bro. Scott is earnest, impressive and convincing and it is a pleasure to listen to him. Bro. Curtis spoke in the morning at all the state of the morning at the mission and Bro. Blair Dobson at night. Brn. Taddicken and Dobson administered the sacrament there in the evening

On the 15th Bro. Blair Dobson preached the morning sermon, Bro. Scott occupying at night at the church and in the morning at the mission. Bro. H. D. Ennis at the mission in the evening.

Our prayer meetings have been very spiritual of late, the Divine influence being made manifest on several occasions, to the cheering ,comforting and admonishing of

The Religio is still flourishing with fine attendance, good interest and excellent programs. On last Friday evening the "Bugle" was read by Elma Dobson, and was a very interesting edition of that famous publication.

On Tuesday evening the 10th, the men of our branch ave a very enjoyable entertainment "all by themselves." To say they did well would be but poorly expressing our appreciation of their efforts. The arrangements were complete and convenient, the service excellent, the menu very satisfactory and the "boys" in their housewives' aprons "too cute for anything." And the program consisting of musical numbers, a hat trimming contest, and a mock trial, was thoroughly enjoyed. In the hat trimming contest D. C. Kinnaman was declared the winner, although this got him into serious trouble, as he was arrested, tried, convicted and sentenced on the charge steading a pin with which to fasten the trimming on the hat that took the prize. We think that for artistic freak-ishness, the hat trimmed by Bro. B. J. Scott should have had the prize. The men certainly deserve credit for giving us an evening of innocent enjoyment, and the ladies were delighted to sit around and have a nice time while the men did the work.

Sunday afternoon the 8th was held the regular session of the Woman's Auxiliary. Sr. B. C. Smith of Independence was with us, and explained in detail the work of that organization. We believe the work is much better that organization. understood than before, and the visit of Sr. Smith we feel will result in good. Patriarch Wm. Lewis will short-

ly begin a series of meetings here. Bro. John Hovenga of Stewartsville reorganized a Religio local at Wyatt Park Mission on the evening of tenth.

Bro. Herbert D. Ennis has been appointed to a responsible secretaryship, with the Commerce Club, a civic organization of the city.

### SAN FRANCISCO AND OAKLAND.

Bro. G. S. Lincoln preached the morning sermon in city on "Satan and evil." Bro. A. C. Hawley was the evening speaker. In the morning Bro. Justin Hartsough was baptized by his father and confirmed by Brn. C. A. Parkin and G. S. Lincoln. The young people's prayer service at 9 a. m. was well attended. The auxiliaries

service at 9 a. m. was wen attended. The auxiliaries were usually good.

We were pleased to meet Bro. Charles Wright and wife at our Sunday evening service. Bro. Wright formerly lived here, but has resided in Denver for a number of years where he found his wife. They think of locat-

ing in Portland.

The morning service in Oakland was well attended.

The morning service in Oakland was well attended. All enjoyed very much the solo by Sr. Mabel Parr, from the city, who with Bro. and Sr. Sykes attended our service. The Sunday school was good, and the Religio was well attended and was treated to two numbers by Prof. Schuly and wife on violin and piano. The lessons are Bro. C. A. Parkin filled the Irvington appointment of

econd Sunday. Another storm period is upon us and

Second Simony. Another some period is upon to a California is getting a double portion of rain. Bro. H. J. Davison revived the Ceres Branch by a re-cent visit, preaching three times and doing other world. His health is much better. He reports the work in Stock He reports the work in Stockton as moving along nicely.

J. M. Terry.

1202 14th St., Oakland, Calif., Feb. 20.

OMAHA, NEBRASKA.

"Lost yesterday, between sunrise and sunset,
Two gelden hours, each set with sixty diamond minutes,
No reward is offered, for they are gone forever."

No reward is oiered, for they are gone forever.

How about the time spent by our good homekeepers in preparing rich and highly seasoned foods (study what effect they have upon the young) to impair the digestive apparatus of both friend and foe? Who are the strong to conquer desire, and eat only plath, course foods that are of benefit? What a "peculiar people" we would be, if we did only the things that pleased the Father.

The prayer meeting Sunday morning, February 15th, was quite spiritual, and a number of the Omaha saints accepted the invitation of the Council Bluffa' saints to meet with them in social service at three o'clock in the meet with them in social service at three orders in daternoon. We enjoyed a feast, but how much more the Lord would bless if every one would strive to make the meeting a success. Many of the active ones would willingly remain quiet and listen to others, if they felt it the Master's will.

were the Master's will.

A lively priesthood meeting is held every Monday evening with an average attendance of about twelve.

Those occupying the pulpit of late have been W. E. Shakespear, A. E. Stoft, W. E. Stoft, Paul N. Craig, and Apostle J. A. Gillen.

Jennie Laird lectured at the Religio Sunday even-Dr. Jennie Laird lectured at the Religio Sunday even-ing, showing some of the evil effects of vaccination. A number of interesting lectures have been given of late by friends and acquaintances of the members. Good surely would be accomplished if our people could find time to study the revelations given in these latter

> Speak oft with thy Lord, Abide in him always, And feed on his word, Make friends of God's children, Help those who are weak, Forgetting in nothing, His blessings to seek,"

Alice C. Schwartz 345 Omaha Nat. Bank Bldg.

ST. JOSEPH, SECOND BRANCH.

Owing to the bad weather and very much sickness in our branch our meetings have not been so well attended. Bro. August Ehlers is very sick and asks the prayers of

the saints.

Bro. C. R. Smith, our young brother, occupied the stand
February 22nd at 11 a. m., and delivered a fine sermon.

Our president, Bro. J. L. Bear, was at Stewartsville

Branch as the 22nd was "Fathers' Day" there they re-

Branch as the 22nd was "Fathers' Day" there they requested that Bro. Bear come and preach for them.

Bro. J. S. Roth has closed the meeting at the Third Branch, would have baptized some but owing to the cold weather it was put off. The aged brother is at Bro. A.

A. Richardson's sick, but will be able to go to his home

F. R. Gist.

Inza, Mo., Box 63.

CHICAGO, CENTRAL BRANCH.

On Wednesday evening, February 18th, the usual well attended prayer service was visited by the Spirit of God, and every one felt to a certain extent the presence of the same. We were made to rejoice and felt greatly encouraged by the presence of our worthy president, Bro. H. P. W. Kier; this we believe to be the results of our special prayer service held at his home on Monday, Feb. Our brother has been sorely afflicted and after our united pleadings we feel that much mercy was shown him by our Father who hears and answers prayer. Sunday morning we had the pleasure of having him

address us which is the first time since the first of the year, and he imparted much truth to his patient congregation.

The young people's prayer meeting was well attended and a portion of God's Spirit rested upon us. Although the correspondent has been negligent in his

duties, the branch as a whole has been very much awake. The writer takes great pleasure in stating that we were afforded the pleasure of admitting into our fold, through the waters of baptism, two young men, Bro. J. Daalder and Bro. A. Bochm, which took place at three o'clock Sunday afternoon by Bro. David E. Dowker. Confirmation by Bro. Dowker and Bro. McGahn followed at the evening session after which we were addressed by Bro. Dowker. A very interesting and enlightening sermon was delivered, and many thoughts expressed that can well and without much effort be put into practice. Believe us always to be alive in the Spirit.

Sr. Clarence L. Wainwright.

CODDESDONDENCE CCRRESPONDENCE Marson more many of the manager of the file

Bourbon, Mo., Jan., 1914.

Dear Ensign:—L enjoy reading the letters in your col-Dear Ensign:—Lengy reading the letters in your co-umns very much, it impresses spiritual truth upon the heart and mind. I was talking to an old gentleman a few days ago on the subject of prophets. He said it was all foolery to believe in prophets in this day and that any body who read the Bible would know that St. John the Divine was the last prophet we had any history of. He said there was no need of prophets in this day. I asked him if Christ had no need of prophets why did he set them in his church. He said he didn't. why did he set them in his church. He said he didn't. I referred him to iCorinthians 12:28. The gentleman said Christ only set prophets in the church for that period of time. I asked him who took them out? He said they died out. I said, "possibly so, but why did he let then die out satirely, after placing them in the church as a part of the officers?" He said there was no need of placing more in the church they are not needed

now. I said, "Well, you can take your understanding and I will take Christ's word and believe in latter day prophets.

I would gladly answer any instructive letters from the saints. Ever praying for the upbuilding of this wonder-ful work, I remain a sister in the faith,

Bessie Holfaker

San Francisco, Feb. 18.
Editor Ensign:—You will find inclosed copy of a portion of a letter written to me by Bro. J. C. Clapp, dated at Tulare, California, Dec. 16, 1999. I thought perhaps his many friends would like to see it in print. This is what he says:

have been longing for the better land; and dea "I have been noighing for the better land; and each brother and sister, I have had the blessed assurance of the Spirit that it is well, and will be well with me. I was looking over my life in my mind and counting my many mistakes and failures and asking myself the question, 'Can the infinite One overlook all of my blunders?' when God, in his infinite love saw fit to lift the curtain and give a glimpse of the redeemed in glory, and O, dear brother and sister I cannot tell you; I can only stand dumb before the almighty power that showed me what I cannot tell you, but may employ the language of anreamon ten you, but may employ the language of another: "Eye hath not seen, nor ear heard; neither hath it entered into the heart of man what God hath prepared for them that love him."

Elder J. A. Anthony.

Chadwick, Mo., Jan. 22.

281 Castro Street.

Dear Ensign:—There is a certain subject that I have been seeking information on, ever since I became a Latter Day Saint, and I think there are many other saints who, like myself, would like to have it discussed through the church papers. It is concerning "The gathering,"

In Doctrine and Covenants 108:2 we read: "Wherefore in Doctrine and Covenants 108:2 we read: "Wherefore prepare, perpare ye, O my people; sanctifty yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry." Now I would like to ask who it is that has been commanded "to tarry." Is it not the ministers of our commanded to tarry. Is it not the ministers of our church who are to tarry to spread the gospel? Is it the weak saints who are unable to stand alone, who must be fed on spiritual food to keep up their strength? Is it the parents with families, to be rearred in the midst of worldly temptations and influences? Are they to keep their children away from Zion and its sacred influences, in order that the clders who may chance to pass that way, perhaps once in two or three years, may have a place to stop?

I have been told so by some; and still others tell me or "just rest easy, let things take their own course. You will get to Zion when the proper time comes," they say.

In an article I read, "In union there is strength, and

when the forces ordained of God to carry out his pur-poses in the building up of his Zion are brought together and are more thoroughly organized, then a greater work can be accomplished." We are told that our own influ-ence for good over our children will be greater than the ence 1or good over our critique will be greater than the will influences of the worldly people around us will be. But ah me, think of how many saints grow weak and worldly when away from all church influences. Then what can be expected of their children? I have never been satisfied on this point; it seems to me that if we gain strength by being together and if God has said for us all to "gather to Zion, except those who have been commanded to tarry," that our preachers should teach it that way; and when we do make the start that God will prepare the way before us. If he wanted us to wait for years, he would not have commanded us to all go "except those who have been commanded to tarry." O, but we must wait until there has been land purchased for homes for the saints and employment found for those who work at trades. Well, but listen! If we sell our farms, out in the world, and enter Zion as provided our farms, out in the world, and enter Zion as provided in our law will that not help to furnish the means to carry on this great work far better than for us to remain in the world and simply pay our tithing? If, where two or three gather together in Christ's name, he has promised to be in their midst and that to bless; then surely the blessing would be greater if they were all gathered together, than if they were scattered far apart. Surely our children would grow up to be better, nobler with the property of the propert saints, than to keep them out in the cruel, wicked world.

sames, man to keep them out in the cruel, wicked world.
Tell us, brethren in Christ, what do you think about
this important question? Shall we go gladly, trustingly
to Zion as he has commanded, or shall we wait until he
drags us there?

From one who is seeking for the truth A. Highland.

Sweet Lake, La., Jan. 26.

Sweet Lake, La., Jan. 20. Editor Ensign:—As it has been some time since I have troubled you for space in your pages that are always crowded with good news from all parts of the globe, I thought you might grant me a little space thinking perhaps that there may be some of the many readers that would like to hear something from this part of the field, or from the Arkansas Traveler.

I left my home in Pittsburg, Kansas, November 14th, I left my home in Pittsburg, Kansas, November 14th, for Lowell, Arkansas, having been called to that place to sit on an elders' court. On my way I stopped over night at Monet, Missouri, with a Mr. L. W. Crawford and wife and mother. Mr. Crawford is the son of old Bro. J. A. Crawford who lived at Wilburton, Okla., for ro. J. A. Crawford who fives as wholeron, Owner, for rears, but died some time back at Fairland while on a fisit to that place.

While at Monet I received \$10.00 to apply on the church

debt; \$2.50 from Mr. L. W. Crawford, \$2.50 from Sr. Mary Crawford, \$2.50 from Sr. J. A. Crawford and \$2.50 from Bro. R. L. Crisp. Mr. L. W. Crawford is not a member of the church but is a firm believer and is always ready to assist the work along in every way he can, except to unite with it, which he ought to do. Hope to see him accept yet before it is too late.

Brn. T. W. Chatburn and George Edwards joined me at Lowell. We attended to the court matters at that place then Bro. Chatburn and I took our departure, leaving Bro. Edwards there to hold a meeting for the people. While at Lowell I received \$4.50 to apply on church debt from Bro. D. L. Lewis and family; \$1.50 for D. L. Lewis, and \$1.50 for Sr. D. L. Lewis, and 50 cents each for Glen, Orlis and Everet Lewis.

My next stop was at Grannis, where I met Bro. Short and wife, and Bro. Aylor there to be with them in the dedication of the church at that place, which took place on Sunday the 30th. A grand sermon was delivered by Bro. Short. I am sure it was enjoyed by all present both on Sunday the 30th. A grand nermon was delivered by Bro. Short. I am sure it was enjoved by all present both in and out of the church. Bro. and Sr. Short then left for Oklahoma, and Bro. Aylor and the writer remained for a week. Bro. Aylor preaching some grand sermons for the strengthening of the saints and the convincing of the people. Bro. Aylor baptized nine while there.

From there we went to Winthrop; Bro. Aylor preaching a few sermons for the little band of saints at that place; then from there we went to Fisher, Arkansas, stopping over night at Texarkana. At Fisher we have a small branch of young but faithful saints. Bro. Aylor preached for them, and while there we ordained Bro. C. D. Schell to the office of elder. Bro. Schell is a fine young man and if faithful to his call will accomplish a contract week in the same of the contract week in the same of t young man and if faithful to his call will accomplish a great work in the church. On the 19th we went to Bald Knob where we have another small branch of faithful saints. We remained there, Bro. Aylor preaching for them, till the 29th, then we parted, Bro. Aylor going home to spend Christmas with home folks, the writer going to Bros, La., where I joined Bro. James M. Smith—the Arkansas Smith. We were together until the 29th when Bro. Smith went to Grannis, Ark., and the writer remained preaching for them and holding a business: meeting of the branch; trying to revive the saints and encourage them to action, as the saints at that place. meeting of the branch; trying to revive the saints and encourage them to action, as the saints at that place, I am sorry to say, are in a very sleepy condition, officers et well as the members, but I hope our efforts among mem will not be fruitless, but may be the cause of arousing the saints that they may take new courage and make a strong effort to press forward in the line of their duty. I left Eros on the 8th of January, arriving at Oak Dale, La., on the 9th. Here we have only two members, Bro. and Sr. M. Youmans, they having only been there a short time. We did not preach any there as there was no place we could get. I visited with Bro. and Sr. You

no place we could get. I visited with Bro. and Sr. You-mans till the 13th, then went to Hartburg, Texas, arriv-ing there on the morning of the 14th; preached a week at that place and baptized two line ladies, one of them a Baptist who had been raised in that faith, her father being a Baptist preacher. I am sure she will make a fine Latter Day Saint. She gave me \$2.00 to apply on the church dobt. If the older saints would do as much the church would be out of debt and have some to spare.

I left Hartburg on the 22nd and came to Sweet Lake, began meeting the 23rd and am having only fair audiences of attentive listeners. This is a rice farming country and the people are mostly French and of the Catholic faith, but some of them seem to love the sound of the gospel. There are but very few saints in Louisiana and they are very badly scattered, which makes it very hard for the missionary to reach them, but we are doing all we can to open up the work in this part of the field, and hope we may have he aid of the Master and the co-operation of all the saints in the different parts of

This conference year will soon be at an end, then we don't know where we will be called on to labor the next year, but I hope whoever may labor in Arkansas and Louisiana may be able to accomplish a greater work than has yet been done. I want to thank the saints and friends throughout the field for their kindness to me,

for the building up of the kingdom of God. strive harder the coming year than we have in the past. With love and best wishes to all, and may we all labor for the building up of the kingdom of God.

Your brother in gospel bonds

J. T. Riley.

Gentry, Ark., Jan. 29.

.. Editor Ensign:-I beg your indulgence once more for a few words from the slow preacher through Arkansas. Last summer I went to Gentry, Ark., and stopped with Last summer I went to Gentry, Ark., and stopped with Bro. A. L. Miller who lives about six miles out in the country. We succeeded in getting the use of a school house where the gospel was preached for the first time, and with the help of the Lord I succeeded in getting up a big interest. Of course the other fellow was at work too; he had an agent there who about the close of the meeting raised a disturbance. The outsiders took the matter up and had him indicted before the grand jury; to come back and hold another meeting, so opportunity place of making friends for himself he made friends for us; you may be the judge.

After I left there I received several letters asking me to come back and hold another meeting, so opportunity presented itself January 9, at which time I returned and started another meeting, preaching twenty-one sermons, and baptized nine precious souls into the kingdom of and baptized nine precious souls into the kingdom of God. Also organized a Sunday school. We had Elder J. W. Thorpe, who was at Lowell, Ark, to come over the last three days of our meeting to assist us. We left here January 29th, leaving the saints at this place rejoicing in the gospel, and several friends we made while here deeply interested and investigating the work. So the good work still goes ou, and I go to other parts, expecting to return to this place in the near future. May the Lord abundantly bless his people is my prayer.

In gospel bonds,

Walter W. Chrestensen.

Our headstrong passions shut the door of our souls against God.—Confucius.

## SERMONS AND ARTICLES

#### EXTRACTS FROM AND OBSERVATIONS ON MRS, EDDY'S WORK.

A Limited but Ample Examination. Her "Key to the Scriptures," is her 13th chapter, of it she says: "In the following exegesis, each text is followed by its spiritual interpretation, according to the teachings of Christian

According to Christian Science. Let the Bible and its author take notice.

Some extracts from her philosophy follow.

"Not a blade of grass springs up, not a spray buddeth within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell, but mind causes it." p. 27. Though we grant this to be true, it does not displace the matter wherein is this life.

The theory that spirit is distinct from matter, but must pass through it, or into it, to be individualized, would reduce Truth to the dependency of error, and require something to be made manifest through nothing." p. 41. Mrs. Eddy's theory is as easily nothing as matter and more so, which theory she tries to make manifest in words which are scarce matter.

"You can have no power opposed to God in Science, and the senses must give up their false testimony." p. 42. This is her way to deny the existence of sin and sickness.

"We are told that the simple food our forefathers ate, assisted to make them healthy, but that is a mistake." \* \* \* It was the ignorance that is a mistake." of our forefathers concerning the knowledge that today walks to and fro in the earth that made them more hardy than our trained physiologists, more honest than our sleek politicians." p. 51. "The shocking doctrine that man is governed physically all his days, and afterwards killed by the body is too absurd to last another century. With the rest of Mrs. Eddy's assertions

and assumptions it may die in that time.

"Because the muscles of the blacksmith's arm are strongly developed it does not follow that exercise did it, or that an arm less used must be fragile. If matter were the cause of action, and muscles without the co-operation of mortal mind, could lift the hammer and smite the nail, it might be thought true that hammering enlarges the muscles. But the trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because mortal mind is not producing that result in the hammer. Muscles are not self acting. If mortal mind moves them not they are motionless. Hence the fact that mortal mind enlarges and strengthens them through its mandate, through its own supply of power, not because of muscular exercise, but through the blacksmith's belief, comes the strength of his arm." pp. 54,55. Then another blacksmith might sit by and think strength into The arm of hammer service developes his arms. more than the other that labors but not so much. The mind is very probably directed to both alike.

"The Science should be taught by one morally advanced and spiritually endowed, for it is not superficial, nor is it seen from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, that reverses the evidence before the material senses and furnishes the right interprtation of God and man."

e right interprtation of God and man." p. 56.
"Faith cometh by hearing."—Paul. The reversing of the senses and all else is necessary to the acception of Mrs. Eddy's hallucination, which destroys the right interpretation of God and man.

"There are evil beliefs, called evil spirits but they are not Spirit, or they would not be evil."

Since the evil spirits that Christ cast out, were permitted to enter the swine and made such request, they were rather more than "beliefs." Mrs. Eddy to the contrary, nevertheless.

"Soul is greater than body; but if it were in the body, it would be less, and therefore would not be spirit." p. 61.

Gold gems and diamonds are oft enclosed, but they are greater than the means of enclosure, within which they are, and are still gold gems and diamonds. Men often enter hen-houses and pig-pens, though greater and are men and remain Mrs. Eddy's philosophy of "reversing the senses," is very needful to comprehending her "greater" as also her "lesser" and all other qualities.

"The supposed sensations of the body must either be the sensations of mind or of matter. Which are they? Is it not self-evident that mat ter has no sensation; and is it not equally selfevident that matter exists in belief only, and not in the understanding of being?" pp. 63, 64.

The continent now known as America really existed when "belief" was to the contrary and discovery by Columbus changed the belief. Mrs. Eddy's reversing of her senses and those pliant enough for such process cannot rob us of Amer-

Matter occupied by spirit is a source of great worry to Mrs. Eddy and that matter so occupied partakes of sensation. Steel occupied by electricity partakes of the sensation while glass is oblivious. Earth, moisture, proper temperature and light produce conjointly condition of growth of vegetation. Any disagreement of these, defeats in proportion the result.

Spirit in matter is the receiving apparatus of sensation of which both partake.

"If God is within and without all things, what and where is matter, which does not express Spirit?" p. 66.

Matter is just where it was before. Mrs. Eddy's erroneous assumption based on one of the smallest and most doubtful words in the English language, "If."

"We must destroy the belief that life and intelligence are in matter, and plant ourselves upon what is pure and perfect." p. 67.

It is not necessary to destroy what does not exist. Here Mrs. Eddy reverses her reversed senses and the philosophy resultant. Life and intelligence are resident in matter and co-operate as does magnetism and steel and express sensation which both partake of as well as contribute

"In the scientific relation of God to man we find that one man's meat is not another's poison, but that what feeds one feeds all; as Jesus showed with the loaves and fishes, when Spirit not matter, was the source of supply." p.67.

Jesus co-operated with God when the first fish were created-likewise from the great reservoir of element matter he created the fish for the hungry multitudes.

Mrs. Eddy should have destroyed her hallucination

"There is no question but that Jesus understood Christian Science, and taught its Divine Principle to his students." p. 81.

There is no doubt but that Jesus understood the principle of all such hallucinations as he taught their fallacy on all occasions. He not only recognized existent matter but made it the basis of most forceful illustrations from the lilies to the mountains as well as fish, trees, sheep, etc.

He never taught that matter alone held life power but he did teach a proper relationship of matter and spirit and results not possible of either alone.

"But the same Spirit which was in 'Christ Jesus' must always accompany the letter of Science, in order to confirm and repeat the ancient demonstrations of prophet and apostle."

What Mrs. Eddy dignifies as Science or Christian Science is so subversive of what Christ taught that his Spirit can in no wise operate with or in it.

An extended account of a dyspeptic woman sufferer and her rescue by Mrs. Eddy's philosophy closes as follows:

"This woman learned that food strengthens nor weakens the body, that mind alone does this." p 97.

Christ had compassion on the hungry multitudes and furnished them food because food would strengthen the body. Had he taught Mrs. Eddy's philosophy or anything like it he would have omitted creating fish and bread there and

"Mortal mind forms all conditions of the mortal body and controls the stomach, bones, lungs, heart and blood, as directly as the volition of the will moves the hand," p. 98.

The mind changes neither summer's heat or winter's cold, does not "form all conditions of the Heat and cold are two conditions of the body. Mrs. Eddy should have gone in quest of the North Pole as she would have had no trouble

"The Science of Mind shows conclusively how it is that matter seems to be, but is not." p. 151. The hallucination of Mrs. Eddy supposes matter has vanished with her mystic touch but it is

"Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, de-These illusions are of human origin, not Divine." p. 209.

Christ was horn, matured, "grew in stature and in wisdom," was the reflection of God, yet the illusion occurred to Mrs. Eddy to the con-

"There is but one spiritual existence, even the life of which personal sense can take no cognizance. Spirits are but personal forms of belief." p. 240.

Since according to Mrs. Eddy all must begin with personal sense from which she hopes to extricate them, but which she affirms can take no cognizance of her "one spiritual existence," it must remain out of that blissful realm. Her false assumption that spirits are but personal forms is consistent with her theory.

"The act of describing disease, its symptoms, locality, and fatality, itself makes the disease.

If Mrs. Eddy had added the words, "according to my theory," she would have been quite right. A knot on a log may be described but existed before the description.

"A lady having an internal tumor, and greatly dreading a surgical operation, called on me. conducted her case metaphysically, never touching her, never using a drug or an instrument, and yet the tumor was wholly removed in two days," p. 258.

Since Mrs. Eddy could, so easily imagine all matter is not, so also could this woman imagine a tumor that was not and so none to remove in two days or any other time. Since she did not touch her, she did not do as the Savior commanded, which was: "They shall lay hands on the sick, and they shall recover." Not till she reached page 400 in her book did Mrs. Edd/ record these words of the Savior and then to present her mother's instruction when a child:

"God is able to raise you up from sickness," and I pondered the meaning of that scripture, I so often quote, "And these signs shall follow them that believe: they shall lay hands on the sick, and they shall recover." p. 400.

If Mrs. Eddy so often quoted this why did it not appear in her book before page 400? Why did she not observe it in her practice, whereas she says she "did not touch" the woman? Moreover, she tells us quite frequently the Bible was the source of her discovery.

"Let us rid ourselves of the belief that man is a separate intelligence from God, and obey this unerring principle of Life and Love." p. 259.

As one physical body is separate from another, so also is one intelligence from another. Christ having a separate intelligence and will from the Father resigned his will to God. "Not my will, but thine be done." Man has agency because of individual separate intelligence and hence must also answer at the judgment. Intelligence is not a vast sea as air or water, but is individualized. Christ, angels, men. "Many men of many minds individualities."

"The supremacy of Spirit was the rock on which Jesus built. His sublime summary points to a solid superstructure of intelligence and love. Neither creed, rite, nor mystery entered into his methods." p. 262.

His "method" and "rite" for the healing of the sick, was, "They shall lay hands on the sick, and they shall recover," which as before observed, Mrs. Eddy says she so often quotes, but did not practice.

In her tangled maze of hallucinations many reverses of the senses are in evidence and result, in producing much of the senseless, as the follow-"God is perfect. If we admit ing evidences: no other mind than his, we cannot have imperfect minds or bodies, and there can be no sin, sickness, or death. Getting rid of sin through Science, is to divest it of any supposed mind,-never admitting that sin can have intelligence or power, pain You conquer it by denying its or pleasure. verity." p. 275.

At both assuming and denying Mrs. Eddy stands at the head of the class. Mrs. Eddy's feigned loyalty to Scripture is shown up clearly by her misquotations as well as misrepresentation in the following instances:

"Those who saw Him after the resurrection, and beheld the final proof of all Jesus had taught, misconstrued that event. His disciples called him a personal spirit, ghost, or spectre, for they believed his body to be dead. His reply was, Spirit hath no flesh and bones as ye see me р. 285.

Christ's answer was, "A spirit hath not flesh and bones as ye see me have." Dropping "a" Mrs. Eddy makes it conform to her theory and in so doing both misconstrues as well as misquotes and there is no reason to believe it unintentional. Another case of the same kind follows:

"They said, 'He casteth out devils through Beelzebub,,' and is the 'friend of sinners.' The latter accusation was true, but not in their meaning. So too, Jesus was no ascetic. He did not fast as did the Baptist's disciples, yet there never lived a man so far removed from appetites and passions as the Nazarene." p. 288.

Jesus' fast of forty days stands out a sufficient answer to this misrepresentation.

"The man of Sorrows best understood the nothingness of material life and intelligence, and the mighty actuality of all-inclusive Mind. are the cardinal points of Mind-Healing, or Christian Science." p. 288.

This is Mrs. Eddy's substitution for Christ and exists only in Christian Scientists' minds, as the following well demonstrates:

"The Scientist knows there can be no hereditary disease, since matter cannot transmit good or evil intelligence to man, and mind produces no pain in matter." \* \* \*

"Maintain the facts of Science: that mind is God, and therefore cannot be sick; also that what is termed matter cannot be sick; that all caution is Spirit, acting through spiritual law. Then hold your ground with a lawyer's skill, and you will win." pp. 292, 293.

"Remember that all is mind and that there is no matter." p. 297.

But sticks and stones with much else rebuke this "Mind"—nonsense of Mrs. Eddy's hallucina-tion. She proceeds: "Works on metaphysics leave the grand point untouched. They never crown the mental power as the Messiah; nor do they carry the day against physical enemies, as Christian Science proposes to do, even to the extinction of all beliefs in matter, and the insistence upon the fact that matter is nothing beyond an illusion." p. 303.

Had she added "to the dupes of my illusion" she would have been quite right.

"When the first symtoms of disease appear, dispute the testimony of the senses, by Divine Science." p. 308.

Make a dupe of yourself and you are select timber for the factory of Christian? Science?

"We should remember that Life is God, and that God is omnipotent. Not understanding Science, the sick will have little faith in it before they feel its beneficient influence. This shows that faith is not their healer." p. 310.

It shows as repeatedly before that Eddyism is opposite to and in violation of Scripture teaching. Paul says: "Through faith we understand that the worlds were framed by the word of God." then recounts the wondrous achievements of the ancient worthies from Abel down to his own time throughout the eleventh chapter of Hebrews. And to Moses and the prophets Christ certified oft. His disciples he reproved, "O, ye of little faith." His teaching was that all the wonders of God's love were to be received by and through faith.

When Mrs. Eddy frankly says, "This shows that faith is not their healer," she puts her hallucination outside the realm of Bible truth and outside the possible recognition of God and Christ.

After repeatedly denying the reality of the physical body and its ailments she accomplishes a summersault.

"What if the lungs are ulcerated? God is more to man than his lungs; and the less matter we have, the more immortality we possess. Spirit constructs a better body, when it has conquered our fears of matter." p. 318.

So she does admit ulcers, and to offset it, assumes the wasted and reduced lungs are really better and through this improvement by so hateful a thing as ulcers what she characterizes Spirit or Science that is not faith, "constructs a better body."

"There is no mortal mind out of which to make a mortal body, built from the illusions of sickness, sin and death. There is but One Mind, the the unerring and immortal; and this one contains no mortal opinions. Sin, sickness and death are beliefs, misuamed mind. All that is real, good or eternal is included in immortal mind." p. 321.

Wonders of wonders! No mortal mind to do mischief and her "One Mind' does not do it. Where oh where did those "ulcers" come from?

"All that is real, good or eternal is included in Immortal Mind." "What if the lungs are ulcer-They are "real," then, and the "Immortal Mind" furnished them as it "included" such furnishings and from the further fact there is no "Mortal Mind" to do such things.

"Oh what a tangled webb they weave who practice solely to deceive."

"If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it Neuralgia, but I call it Illusion." p. 324.

But Mrs. Eddy should have considered again that ulcer story.

"Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflamation or protracted confinement." p. 328.

Just so, no doubt it will be best, but as in the first place there are no bones and so would hardly be broken. Why trouble at all, just call it an "illusion," and let it pass.

"The life of the body is Mind, The body manifests only what mind admits, whether it be a broken bone, disease or sin." p. 328.

The "broken bones," were to be left to "the adjustment, \* \* \* of a surgeon," and here they bob up after told "the body manifests only what the mind admits," whereas not admitting would both do away with the bones and the break, besides labor for the surgeon.

The lesson on its face is, deny then admit, and admit then deny, and you are a Scientist, Christian? Scientist?

"The truth is, food does not effect the life of man; and this becomes self-evident when we learn that God is our only life. Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality; but it would be foolish \* \* to stop eating, until we gain more goodness and a clearer comprehension of the living God, that perfect day of understanding, we shall neither eat to live, nor live to eat." p. 332.

Most people do believe food does affect the life of man. If not what a simple remedy for "the high cost of living," now distressing governments as well as individuals.

"You say or think, because you have partaken of salt fish, that you must be thirsty, and you are thirsty accordingly; while the opposite belief would have produced the opposite result." p. 334.

What a bother since it is nonsense to eat at all, expensive too!

"You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, inflamation and swelling; and you call this belief a boil," p. 339.

On a body that never was, there was a boil that was not and produced a painful belief! How painful!

"Man is never sick; for mind is not sick, and

matter cannot be." p. 341.

Alas for those "ulcers," "broken bones," and "boils." Mrs. Eddy's "illusions."

"Ossification, or any unusual condition of the bones, is as directly the action of mortal mind as insanity. Bones have only the substance of thought; they are only an appearance to mortal mind." p. 358.

The surgeons, therefore are only to set broken appearances.

"All is mind; there is no matter. Life is real, and death is the delusion." p. 860. Not even borken appearances left, this time.

Brevities on Teaching.

"The teacher must make clear the Science of Healing to students,-that all is mind, and that the Scientist must conform to God's require-Then no hypothesis, as to the existence ments. of another power can interpose a doubt or fear to hinder the demonstration of Christian Science." p. 374.
"A Christian Scientist requires 'Science and

Health' for his text book, and so do all his students and patients." p. 375.

Gulp all this down and you are a Scientist of

Mrs. Eddy's sort, and no mistake.

"All that possesses being or reality is Mind and there is no such thing as matter." p. 379.

Mrs. Eddy evidently worked the illusion till she

"If sin, sickness and death were understood as nothingness, they would disappear." p. 413.
But those "ulcers," "broken bones," and "boils"

would bob up even to Mrs. Eddy.

"Science reveals material man as a dream at all times and as never the real being." p. 423.

"God is Mind, and God is all; hence all is mind. On this statement I stand." p. 424.

Such standing as Mrs. Eddy's hallucination reveals may be illustrated by a cipher with the rim knocked off.

"Question-How can I progress most rapidly in the understanding of Christian Science?"

"Answer-After studying the letter, imbibe the Spirit." p. 427.

And next there comes:

"Key-To The Scriptures."

"In the following exegesis each text is followed by its spiritual interpretation, according to the teachings of Christian Science." p. 431.

It is you see: interpretation according to the teachings of Christian Science.

Any who may read "Science and Healing," will find that the key is faithfully in accord with all the rest.

Where the whale is a part of created things, he is only a "thought," the beasts, birds and fish but "diversified thoughts."

Of foolish and false theories there have been many but none more clearly false and nonsensical than Mrs. Eddy's

"A little nonsense now and then is relished by the jest of men." But it would take a host to relish all of Mrs. Eddy's.

For truth and right on all questions,

Very Respectfully,

R. Etzenhouser.

#### THE TIME OF THE END.

"But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud: wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth."—D. C. 45:7.

The saying as here quoted are the words of the Savior unto his disciples, four in number-'as he sat upon the mount of Olives," two nights before he was crucified; probably 12th day of Nisan, or April 2, A. D. 34. Conversation recorded in Matthew 24; Mark 13; and Luke 21; and the last half of chapter 17.

First, the Lord had been telling the disciples of the awful desolation that should befall the Gentiles at the close of their "times;" and at the completeness of their domination, and that trouble is spoken of as the "Falling of the arm of the Lord."

No one, who would read in Ezekiel 39, and Zechariah 14:2-5, the accounts of the last days, of the battle at Jerusalem, will fail to see that truly the "arm of the Lord" will fall upon those nations who will "think an evil thought" and will go up to battle against the Jews at that time.

The reader will please remember in connection with the above that which he has read relative to the work of God intrusted to the angels prior to the coming of the Savior. That is, that coming spoken of by Zechariah. God always acts in harmony with previous action. 'In all former work he has made man his agent, and through men as agents, his work among men has been accomplished.

Here in this quotation we have the description of a work to be done, and it is to be accomplished before the "glorious appearing of our Lord," and before the time the Gentiles are to go up to Jerusalem, at which time they will be so wonderfully discomfited, and completely destroyed. The resurrection of the righteous dead is the work referred to, to take place before the arm of the Lord is revealed.

We believe God has wisely kept the details of this work as a secret unto himself, or at least has commanded his servants "not to write the But now we are so near the time; the work that is to be done, so important, we are privileged to make mention of it.

There is a space of forty-five years as spoken of by Daniel and that which will happen during this forty-five years we find in the Doctrine and Covenants as follows:

"And there shall be silence in heaven for the space of half an hour and immediately after shall the curtain of heaven be unfolded as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; \* \* \* and they who have slept in their graves, shall come forth; for their graves shall be opened, \* \* \* and all this by the voice of the sounding of the trump of the angel of God.

"And after this, another angel shall sound, which is the second trump, and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh."-D. C. 85:27,28.

And there are angels to continue the sounding of trumpets until seven have sounded. This is the interval of time as designated as "The time of the end."

This revelation referred to comes as a prophecy to us of that which will be, and is vevy significant as to a period of time. And the words "and then" signify a chronological order for the sounding of these trumpets as well as to a length of time for the peculiar work for each of these

However we are of the opinion the labor of each angel may overlap the others. To me the "and then" signifies more the time of commencing the work of each, more than the ending of the work of his predecessor. I am compelled to take this position that other scripture revealments may harmonize with this revealment.

The prophecies of the ancient prophets relative to "at the coming of Christ" as well as the revealments through Joseph Smith refer to those things that can and will be accomplished in this period of the sounding of the trumps; and hence the beginning of the sounding is just as much the coming of Christ as the finishing of their sounding will be. But the Scriptures teach us there will be a greater display to the world during the latter part of this period.

The church should look for the coming of Christ with the sounding of these trumps, as he has promised to be in the midst of them at this time; and at the commencing of the seventh thousand years. "And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

"And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousandth and so on, until the seventh angel shall sound his trump." And when he shall have finished the sounding his trump, "Satan shall be bound, that old serpent, who is called the Devil, and shall not be loosed for the space of a thousand years." These are the first seven years of the one thousand. D. C. 85:34,35.

This as we have been pointing out in the first sounding of the trumps, is the special work of Elijah, before "the great and notable day of the Lord." And in this way be fulfilled the words as quoted at the head of this article. And this which we have pointed out in the second time of sounding, is the sitting of the court that shall determine the deserts of men; and in the further execution of the sentence we correct an error that has prevailed for a long time; namely: That God first punishes the disobedient, and then judges him. This is done by saying the judgment is at the end of all things. In this revealment the judgment is before the execution. Daniel said the wise should understand, so may we come to a knowledge of things as they are.

Marcus Shaw.

Columbia, Mo., Jan. 29.
Editor Ensign:—For the past week or ten days I have been trying to plant the gospel in this town of schools and colleges more permanently. We held a week's meeting in a little chapel on the outskirts of the city on East Broadway. The attendance and interest was fairly good. Some said they never heard such preaching in that church before; and of course we think that way too. We also held two services in Sr. T. C. Kelley's residence. The first night being Sunday night several of her reighbors were in. Attention and interest was good, and some of them promised to come back the following evening and bring some of their neighbors with them. Just why they did not we have not learned.

Including Sr. Keday and her two sons there are seven saints here attogether; and she is expecting to stay another year. Jan of her sons is in the State University, the other in high school. 'Sr. Kedey thinks when Bro. T. C. comes home she will try to press him into holding a

C. comes home she will try to press him into holding a few services. We trust she will be successful.

There ought to be a branch of the church in this city f great schools, so our young people who are attending shool could also attend the services of the church and perhaps prevail on some of their friends to attend with them, and in this way help to spread the gospel farther and wider. A good elder located here with his family would be a help.

Your brother in Christ, D. E. Tucker.

Seneca, Mo., Jan. 28,

Dear Ensign:—I thought I would write a few lines to our pages as I never have before. We are still in the your pages as I never have before. We are still in the faith and striving to let our light so shine that others faith and striving to let our light so shine that others may taste the good fruits of the gospel. We are in an isolated place now having none of the priesthood here. We had Bro. Silvers with us two weeks, and had some good preaching, and some were interested. I see we have lost one of our missionaries out of our district, but I hope it is only for a short time. We are about fifteen in number and we hold our regular meetings. Would be glad to have any one come and visit us. We always have a welcome for a saint. We are most all lately enlisted in the work and ask an interest in the prayers of the saints. I remain your brother in bonds.

O. W. Todd.

Beardstown, Ill., Jan. 31.

Dear Ensign:—I feel persuaded to write a few lines in regards to the results of the Lord's blessing toward Bro. J. W. Paxton and myself with others, who have been putting forth an earnest effort in this part of the Lord's vineyard.

Bro. Paxton and I left Beardstown January 5th, for Snicarte, a little town some twenty miles up the Illinois River from this place, where we opened up a series of meetings in the home of Bro. and Sr. M. T. Curry of that a series of

meetings in the home of Bro. and Sr. M. T. Curry of that place, which meeting we carried through three weeks. The Lord was with us, and especially Bro. Paxton who had fine liberty in the presching of the word.

During our sojourn there we were permitted to baptize thirteen souls into the kingdom. Bro. Paxton baptizing nine, among whom were Bro. P. R. Burton and wife, nephew of the late Joseph Burton who gave his all to the Lord's work. Our Baptist brether raged and continued to rage, but we continued to baptize, meeting four times for that purpose. I myself baptized four of the thirteen converts. the thirteen converts.

On Tuesday evening, January 27th. we were "honored" by the visit of a mob, who treated us to a shower of brick-bats and blows on the sides of the house of Bro. Curry, it being an incident that carried us back to the Curry, it being an incident that carried us back to the by-gone day when the Martyr Stephen gave his life for the Lord's work by being stoned to death. It was also a reminder of what the saints suffered, before, and in the days when Joseph and Hyrum sealed their testimony with their blood at Carthage jail in 1844. But best of all, it was another testimony of the truth, another evidence that we are preaching the true gospel, the same that Christ was crucified for, the same that Stephen was stoned for. Glorious truth it never changes. It brings about the same results in this age as in the ages past.

A peculiarity of the affairs was that a part of the brick foundation of the Baptist Church was missing the next morning. One doesn't have to be a Sherlock Holmes brick foundation. One doesn't have to be a Sheriock frommetor add two and two and get the sum of four. (Where did the brick come from?) We feel the end is not yet in Snicarte but that there are many honest-hearted to yet be gathered out. Pray for the success of the work in this part of the field.

Your brother in gospel bonds,

R. L. Fulk.

Millett, Alta., Feb. 6. Editor Ensign:—There being a grand opening in this town for the opening of a county newspaper and job-printing shop, I and another brother are desirous of finding out if there is not a young man amongst the saints who understands the printing trade enough to handle the work shop end of such an enterprise. A small amount of capital would be required. The paper could be used to a great advantage to help the work on here as well as in the district. The church work is very quiet here at present but we are trusting in God for things to brighten up again soon. We would like to hear from any early a date as possible so we can enter into something else if we are unable to start the paper. Yours truly,

GLEANINGS FROM OUR CORRESPONDENTS. Mrs. Melissa Jelly, Jeffersonville, Ill.—I don't see how I could get along without the "Ensign" as I love to read its pages. I am seventy years old, and am sick in bed, and ask the prayers of the saints in my behalf.

Robert A. Smith, 219 Haines Ave., Alliance, Ohio There are only two saints here—myself and an aged sister. The nearest branch is at Canton, twenty miles from here, but the interurban lines make it possible to attend quite often. The branch is small but the members are carnest and faithful in the discharge of their duties. The Canton saints will be heard from in the near future. They have a good wide-wayed Sunday school: and Bellicia They have a good, wide-awake Sunday school and Religio.

Lee Powell, Jay, Florida.—The "Ensign is about all the preaching we get as we are not handy to a branch although we have some cottage preaching sometimes by some of the alders or our district president.—Bro. C. J. Clark. I am doing all I can in the home Sunday school work. We have ten or twelve saints in this place.

The Spirit giveth light to every man that cometh into the world.—D. and C.



MRS. MADGE SIEGFRIED, EDITOR

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary. Mrs. J. A. Cardner, 20° S Fuller Ave Independence, Mo.

HELPING TO PREVENT CRIME. From the "Literary Digest" for November, 1912, we quote in part from an article under the above heading,

When we find the good men of "The World" earnestly and fearlessly pleading with people (men with whose hearts the Lord is striving, and through whom he is leading many toward an acceptance of the gospel, when it shall be presented to them), we should rejoice that the Lord is working on the hearts of "those who will." However, another thought should comfort us, as concerns those of our own ranks in the latter day church who are in danger, (Do we not claim the greater light?) and we should be spurred on to lives of example and not precept alone.

I once asked a young missionary how he did it—when he said that the young people almost all danced when he first came to his mission town, and that now they never even thought of doing it, to his knowledge. "How did you go at it to talk them out of it?" said I. "Why! I never mentioned dancing" said he.

Our lights—do they shine? Are we among any class that may be included in this article? Are we among among those who have not the courage of their convictions? Are we living up to and according to —our "greater light?"

to —our "greater light?"

Helping to Prevent Crime.

Agreeing that "crime" is "seizing a personal advantage out of the general good," we might all admit the force of Hamlet's question, "Use every man after his desert, and who shall 'scape whipping?" It behooves every one of us, to "keep himself in profound and intimate loyalty to the recognized standards of righteousmate loyalty to the recognized standards of righteousness." As things go at present, we can't do much toward the prevention of crime when we are so many of us in partnership with the avowed criminal in our contributions to the environment of crime. Some of these acts are not recognized by so black a name. But— \* \* \* \* People in every phase of unrighteousness, are colaborers, partners in the common business of snatching a private advantage out of the common good. They are criminals and helping to make criminals. Every act contrary to the common good dividualizes the moral at-

criminals and helping to make criminals. Every act contrary to the common good devitalizes the moral atmosphere which all must breathe and by so much lowers the moral vitality of every member of the community. Considering the signs of the times would it not be well for the church forthwith to begin a crusade for personal righteousness; to lay upon the conscience of every man and woman an unsparing demand that in that calling where God has placed them they shall bring every thought

where doe has precent ment up shant oring every thought and act to the line and plumb of spiritual rectitude."

[Does your—my—boy play "for keeps?" Editor].

The training of your children is a theme to which even the denizens of the underworld may contribute useful

suggestions:

"Startling emphasis has just been laid upon the subject by the last message of that lifelong criminal and gang-leader who was shot upon the streets of New York. I never allow my boy to play marbles for keeps. That was the beginning of my criminal career. I never allow him to be on the street at night. I am training him in athletics.' Is it remarkable that a gambling mania is upon the country from Wall Street to the boys on the curb? The mothers in the parlor, the fathers in the club, the hobos in the saloon, the college boys on the athletic field, the children on the street are all playing for keeps. Here is a tropical climate for crime. When a Zelig (leader of an East-side gang), gus-man, profesa Zelig (leader of an East-side gang), gun-man, profes-sional, criminal, leaves his testimony against respectable society one hardly knows to whom the respectability applies. In such a malarial atmosphere we may expect a madness among the people to get something for nothing.

"The strict, impartial, and swift administration of justice to the criminal has doubtless something, perhaps more than we think, to do with the prevention of crime. The fear of the law probably keeps many a weak con-science in awe. But the conviction is steadily gaining among thoughtful people the world over that the best results in human culture will ever come by working our nature through its highest faculties, aroused to sponta-neous joyful activity, and not by compelling men to walk. in paths of virtue which they would never choose, and

in paths of virtue which they would never choose, and to wear a respectable character, as they wear their continstend of shirt-sleeves on the street. The bit and the bridle for the horse, but inspiration for the human soul."

The two following clippings are taken from the editorial columns of the "Kansas City Star." We present them in connection with the article above, as bearing out the thought that we must watch our individual lives more closely, for the good of the community; and that we must work "as a unit" for the "kind of a community we wish." It can be done, and it must be done.

Forces For Good and Forces For Evil. Returning to Chicago from a world lecture tour in the interest of the "Men and Religion Forward Movement," Raymond Robins, the church worker and social worker,

said:
"It is strange, but it is true, that the anti-social for have been socialized while the church has kept individual. The saloon has been made social; the body of brewers act as a unit, and they make policies. Vice is socialized. Religion hasn't yet been. The churches are fighting 13-inch guns with bows and arrows. They don't make much in such an unequal contest, naturally. will when their attitude has been changed."

Will when their actitude has been changed."

Mr. Robins is sure that the church is coming to an organized and fairly united fight on wrongdoers and wrong conditions. Certainly, everyone will share his faith that if the forces for good in a community exert half the intelligent effort for good that the organized evil influences exert for evil, the good forces can have the kind of a community they wish

"Citizens Make the City."

The French have a saying that applies to American problems: Les maisons font la ville, mais les citoyens font la cite"—"Houses make the material city, but the real city is made by citizens," to use an awkward trans-lation of the two French words for "city," for which

English has no precise equivalent.

This is merely another way of saying that "we, the people, are responsible for whatever sort of government we have." "We" make the city. If the result isn't good it's our fault.

#### THE McCUNE HOME FOR BOYS.

(From notes taken during an address by Judge Porterfield, of the Juvenile Court in Kansas City).

This home and farm of one hundred acres, is situated eight miles out from Independence. The boys who are sent there as a result of drunkenness, immorality, extreme poverty; are neg-lected, dependent children, the mildly delinquent,

the cigarette fiend, truants, etc.

There are seven cottage homes; twenty boys to each one. Each home has a master and matron. Over the whole is a superintendent, who is principal of the school. This general superintendent must also be a school teacher and a mar-

They have a manual training school: teach agriculture; there are horses, cows, pigs, chickens to care for; the work of the house; "early to bed," etc. In 1910 three hundred and ten boys were sent here from the Juvenile Coart. During the intervening time only eleven of these have committed offenses: these were sent to the reform school.

Such institutions as these have made this age one of citizen building. Men are pausing in their rush for dollars to look after the unfortunates. Children are the seed corn of the nation.

The successes are due to the constructive features especially of these institutions, (the boys and girls' homes, the Juvenile Courts, the Boards of Public Welfare in our cities, etc.), the aiding, encouraging, instructing.

Such homes as this and its schools, educate and equalize children for citizenship. The church has its aims and labors in their behalf too, but remember, the home is the bulwark of a nation.

It is a greater thing to make men than to build mansions; we must build the citizen in order to build the city.

Personally we have visited McCune Home and the site is very fine. The Administration Building is on the highest spot of the hilly country surrounding; the rocked drives-in from the country road is horse shoe shaped; the schools and other buildings on the right hand side. On the left, as the hills slope down in from the drive above, is the children's play ground. This is large and thickly wooded. There are benches, seats, trapeses and various devices for games. There was a spirited ball game going on, while we were there-in an adjacent field; the teachers all in attendance too.

As we looked at the lovely furnished homes, libraries, and rows of clean beds, we were glad that so many boys have this privilege; but they cannot sives stay here; and we wonder what life has in store for them. Some will make good, no doubt. Others-weaker in temperament, lacking the influence of a home of their own and its love, will go astray no doubt.

By letting our lights shine-we may be able to help one of these helpless children-through our own.

#### FREE EMPLOYMENT BUREAU..

Any person, whether member of the church or not, desiring employment of any kind, or any person wishing an employee for any purpose, may apply to Mrs. Arthur Allen, chairman of the Employment Bureau of the Home ent of the Woman's Auxiliary, and Child Welfare Departm West Walnut St., Independence, Mo. Bell Pho

This society maintains a permanent Bureau, where they expect to be able at all times to furnish an oppor-tunity to employer and employee to meet and get together for their mutual profit without delay, and without charge. Leave your wants at once with Mrs. Allen, at ahove address.

Mrs. C. O. Leeka, Sec. Den't.

CONFERENCE NOTICES.
Independence Stake:—The twenty-sixth semi-annual conference of the Independence Stake will be held March 14th and 15th at Holden, Mo. Members of the priest-hood belonging to quorums should see that their reports are filed with their secretary at least ten days before conference. At this conference the delegates for general conference will be selected, so we hope for a good attendance.

G. E. Harrington, Pres. L. H. Haas, Secretary.

Northwest Kansas District.-Conference will meet at Alexander, Kansas, March 21st. Send reports to John A. Teeters, Pres.

Alexander, Kansas,

#### CONVENTION NOTICES.

Eastern Colorado District.—Religio convention will convene in Denver, March 6th, at 10 a.m. Election of s. Interesting and instructive program to be ren-Thursday evening, March 5th. Come and support the Religio.

Blanche Sampson, Sec.

571 Emerson St., Denver, Colorado.

#### NOTICES.

Kirtland District.-Woman's Auxiliary will meet in convention during the convening of district conference at Cleveland, Ohio; the date having been changed to March 7th and 8th.

Mrs. F. J. Ebeling.

GENERAL CONFERENCE VISITORS. Those who expect to attend general conference and the auxiliary conventions are urged to send their applications for accommodations at the earliest possible date so the committee on entertainment may be able to give their wants the best attention.

The committee will be prepared to furnish board at the following rates: breakfast, 10, 15, or 20 cents; dinner 20 cents, and supper, 20 cents. Lodging, \$1.00 per week. Address all communications to

L. H. Haas, Sec.

Box 115, Independence, Mo.

R. F. D. 2, Willoughby, Ohio.

#### CONFERENCE MINUTES.

Massachusetts District .-- Conference convened at Somerville, Mass., with the Boston Branch January 31st, at 2:30 p. m., being called to order by Pres. Calvin H. Rich 2:30 p. m., being caned to order by Fres. Calvin R. Mell. Organization was perfected as follows: Presidency, Paul M. Hanson and the district presidency. Secretaries, W. A. Sinclair, S. E. Sinclair. Chorister, Thomas Fielding. Organist, Alice H. Fielding. Press committee, Ralph W. Farrell. Stenographer, Rebecca K. Carter. Ushers, deacons of the Boston Branch. Administration committee, Wm. Anderson, Wm. Bradbury. Statistical reports: At-tleboro 107, loss 1; Boston 210, loss 1; Brockton 49; Cranston 33; Dennisport 65, gain 2; Fall River 130, loss 1; Cranston 33; Dennisport oo, gain 2; Fail River 139, loss 16; Little Compton 18; New, Bedforu 63, gain 3; Plymouth 41, loss 1; Providence 291, loss 1. Total membership of district 1040. Ministerial reports C. K. Rich, F. W. Roberts, G. W. York, Wm. Anderson, M. C. Fisher, J. D. Suttill, R. W. Farrell, and Patriarch Hyrum O. Smith.

The Eastern Quorum of Elders reported: I. B. Benj. W. Leland, J. J. Billings, C. A. Coombs, M. P. Faton, Wm. Bradbury, F. W. Roberts, F. C. Mesle, H. W. How-lett, George Potts, F. H. Rathburn, John Gilbert, G. H. A. Gatas, J. F. Sheshy, J. E. Rogerson, J. C. Hoxie, A. N. Hoxie, E. H. Fisher, N. R. Nickerson, W. A. Sinclair: Sermons '638, services attended 2774, presided over 789, baptized 27, confirmed 38, married 6, children blessed 19, ordained 2, families visited 325. W. A. Sinclair, president, E. H. Fisher, secretary.

The 24th Quorum of Deacons sent in their first report, was but a statement showing that such a quorum d, but with no items. The Sunday school associawhich was out a statement showing that such a quorum existed, but with no items. The Sunday school associa-tion reported success along the line, with encouragement for greater labor, and the broadening of its field of use-fulness, asking the co-operation of the priesthood, the fulness, asking the co-operation of the priesthood, the church, the home and every other means to bring about greater results, and make the saints indeed "a delight-some people." Lucie H. Sears, superintendent of the district. The Z. R. L. S. also sent in its first report, which also portrayed a spirit of encouragement, and a desire to fill its mission of usefulness. Frank S. Dobbins, president. The treasurer reported: On hand last report \$6.19; income with balance \$59.77; expenditures \$55.32; balance on head \$4.65. E. W. Behavit seconders.

come with balance \$99.77; expenditures \$90.25 balance on hand \$4.45. F. W. Roberts, treasurer.

The bishop reported: Balance due church December 31, 1912, \$2575.13; tithes and offerings collections 1913, \$3212.69; Graceland College \$2.15; Children's Home \$10; special debt fund \$70.65. Total \$6047.62. Expense 1913, \$4959.95. Balance due church December 31, 1913, \$1087.67.

The report was audited and found correct. A. B. Phillips, R. W. Farrell, auditing committee, M. C. Fisher Bishop. The district historian reported the items of history for the year 1913. Probably that which would most interest the general public would be the summary: Baptisms 30, received 11, removed 13, expelled 2,deaths 10, marriages 12, ordinations 5, membership, of district 1040, absent from the district 228, apostics 2, bishops 1, high priests 1, saventy 5, adders 29, writers 30, or 1, and 1, seventy 5, elders 22, priests 29, tenchers 22, deacons
20. Ministry laboring in the district who are not members of the district variances, 1, seventy 1.
We have a got in the district for the year 1913, of 13 members. W. A. Sinclair, historian

Recommendations were received from Haverhill Branch for the ordination of Leon Jordan to the office of priest, and Stilianos Poulopoulos to the office of deacon. Leon Jordan was ordained, but the name of Stilianos Poulopoulos was referred to the missionary in charge and the district presidency, as he is a member of the Kansas City Branch, and they thought it best to notify that branch

previous to ordination.
Election of officers: President, Calvin H. Rich; counselors, Horatio W. Howlett, Frederick W. Roberts; secretaries, W. A. Sinclair, S. E. Sinclair; treasurer, Fred'k. W. Roberts; librarian, Calvin C. Sears; au mittee, Ralph W. Farrell, Arthur B. Phillips.

mittee, Ralph W. Farrell, Arthür B. Phillips.
Delegates to general conference: W. A. Sinclair, M.
C. Fisher, J. W. Davis, E. A. Fox, E. F. Yerrington, F. W.
Roberts, P. M. Hanson, H. O. Smith, A. B. Phillips, Wm.
Anderson. Provision was also made for yea and nay vote.
Report of the reunion treasurer: Balance on hand last
report \$52.51. Received since \$12.50; total receipts \$65.01.
Expenditures \$34.23. Balance on hand \$30.78. H. W.
Howlett, Sec-trees.

Howlett, Sec-tregs.

The following motion came up for discussion, and after a lively debate was tabled: Moved that this conference look with favor upon a nominal fee being charged by branches that furnish meals collectively to conference

The next conference is to be held at Fall River, Mass.,

October 3rd and 4th, 1914.

Preaching by Bishop M. C. Fisher, P. M. Hanson and H. O. Smith. Sunday afternoon the Boston choir rendered a sacred cantata entitled, "From Storm to Calm." A vote of thanks was tendered the Boston saints for their hospitality.

W. A. Sinclair, Clerk

#### CONFERENCE MINUTES

Northeastern Nebraska.—District met in conference at Omaha, January 17, President C. W. Prettyman in charge and he chose as associates F. A. Smith and J. W. Wight. Statistical reports from Blair, Decatur and Omaha were read. M. A. Peterson was elected president of the district for the ensuing year, W. E. Shakespeare vice-president, Anna Hicks secretary and treasurer, and T. A. Hicks member of library board. General conference delegates were elected as follows, with power to cast the majority and minority vote in case of division: Paul N. Craig, A. E. Stoft, M. M. Case, Mrs. Paul N. Craig, Charles Hipp, W. T. Lowe. Adjourned to meet at the call of executive officers, at Blair, Nebraska. Anna Hicks, Sec.

2914 No. 25th St., Omaha, Nebr.

DIED. Emmett.—Frances M., born September 15th, at Buck-horn, Kent Co., Ontario. Baptized Nov. 21, 1869, by her uncle, Elder John Shippy. Married to Elder Jos Emmett, Dec. 23, 1875. She was the mother of Married to Elder Joseph J. children, five of whom preceded her to a better world. The remaining six were present at the funeral. husband, three brothers and two sistens—Fred, Charles, and William Cleveland; Mrs. Fred Koehler and Mrs. and within Circulate; arrs. Free toeffice and arrows. Thomas Newton. Died at the South Side Hospital, Kansas City, Mo., Jan. 3, 1914. Aged 58 years Funeral service held at Independence, sermon by Joseph Luff. Burial in Mound Grove Cemetery.

Erisman,--Christopher H., horn December 13, 1826, at Gettysburg, Pa. Was a soldier in the Union army and suffered many hardships during the war. Was a member of the Methodist Church for many years and did not leave it until he was satisfied that he had found something better. Was baptized by Elder Joseph' J. Emmett at Kansas City, Kansas, August 26, 1906. He left three sons and two daughters besides many grandchildren. Died at the home of his son, Robert J. Erisman, Kansas City, Mo., Jan. 13, 1914. Aged 85 years. Funeral services held at Second Kansas City Church, Jan. 15th, Bro. Fred Cleveland in charge; sermon by Bro. E. W. Lloyd. Burial in Forest Hill Cemetery.

Smith.—Catherine Aurilee, youngest daughter of Bro. S. S. and Sr. Emma M. Smith died January 25th at Independence, of pneumonia. She was born February 17, 1912, and was a member of the cradle roll of the Mount Zion Sunday school. Funeral service in charge of W. H. form was laid to rest in Mound Grove. The father was absent in mission work in the south when she died but reached home in time for the funeral.

Gibson.—Indiana Goss Gibson was born June 4, 1852, near Starlight, Clark County, Indiana. She was the near Starlight, Clark County, Indiana. She was the daughter of John and Nancy Goss, and one of a family of nine children, only one of which survives her. At an early age she united with the Latter Day Saints at Mount Eden, being baptized by Bro. Blair. She was united in marriage to James K. Gibson, May 31, 1885, and spent the rest of her life on the old Gibson homestead near Borden. Of this union was born one son, John L. Gibson, who resides near Borden. She died February 7, 1914, of pneumonia; aged 61 years, 8 months, and 3 days. She is survived by her husband, son, one sister, Mrs. Mary Nicholson, one granddauchter, and many other relatives. Nicholson, one granddaughter, and many other relatives. Funeral services conducted by Bro. J. W. Metcalf.

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NO 10

# ZION'S ENSIGN

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# CHARLES FRY, Editor W. H. DEAM, Bus. Manager

W. H. DEAM, Bus. MANAGER
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# THE WORLD'S NEED.

A pamphlet is being profusely distributed containing an article published in the December "North American Review," entitled "Must Protestantism, Adopt Christian Science?" The author is "A Churchman," who is a "priest in the Protestant Episcopal Church," but the article is so strongly an endorsement of Christian Science that it is to be wondered at that he still retains his denominational standing as Churchman."

It is not our purpose to review this article but to notice only one or two features of it. Protestantism is arraigned for its ineffectiveness in meeting the necessities of the world and its lack of the essentials by which it can retain its own members. The author says: "The most conservative apologists of our church admit that somehow, somewhere, something is wrong. \* \* \* The Church querously wonders why so many thousands are leaving it for agnosticism, socialism, and material pleasures when it only has the words of life. To save itself it frantically resorts to every kind of attraction to interest people. It shifts its activities into social, civic, economic, and political reforms, institutes social commissions, urges the federation of national denominations, and proposes very pretty schemes for church unity, and some absurd plans for evangelizing the world." "Our failure to successfully apply Christianity to existing conditions is preventing its functions of regenerating the world."

Christian Science is held out as the one thing which is meeting and will meet the world's need. and for them who have tried it "this religion is identical with the primitive Christianity." stating some of the doctrines of Christian Science "Churchman" says: "These points are enough to show the superiority of Christian Science as a spiritual commentary on the Bible and as a guide into the Truth as it is in Christ Jesus. "Its fruitage proves to be identical with that of primitive Christianity."

The salvation of Protestantism is the adoption of Christian Science according to this article. To quote:."If we study the relation of the church to its work of salvation the need of the adoption of Christian Science becomes imperative." again: "Protestantism is not competent to teach the full gospel unless it includes healing the sick as an evidence of God's presence in the lives of its members, and adopts the Christian Science method as practically identical with the way of Jesus Christ." The relationship of Christian Science to Protestantism is considered "some-

what as the primitive church to the Jewish religion."

That Protestantism falls far short of embodying the whole gospel of Christ and has failed and is failing to meet the real needs of the souls of men we would not deny, but that Christian Science meets those needs, and consists of the doctrine and practice of primitive Christianity we cannot coucede. While it is following a wave of popularity, this is due more to the dearth of the essential elements of Christianity in the various Protestant and Catholic bodies which has left the people spiritually lifeless and ready to accept anything which gives even a promise of

satisfying their needs. People are conscious of their lack of spiritual life, and that the power of the gospel is not operative in the churches. The manifestation of the Spirit of God which operated in primitive Christianity is not had in Christianity as it is represented in modern Protestantism, and that which today purports to duplicate the miraculous of New Testament times finds ready acceptance with many without a critical investigation and comparison.

Christian Science in common with every system of faith and practice has many truths and some features which are beautiful, but the doctrine of Jesus Christ is wholly truth and its operation in human life is perfect when man yields himself to it. We are neither Catholic nor Protestant but we do not believe that Christian Science is a helpful substitute for Protestantism in any sense, but that with its rejection of the reality of matter, of sin and Satan, of the fall of man, of sickness and disease, and other things which are clearly acknowledged in the teachings and work of Jesus Christ and those admittedly called and acknowledged of God to be his representatives, it becomes divertive from the gospel of Christ.

The claim that this new theology is "identical with primitive Christianity," opens up the whole system for comparison. What about its introduction to the world? Did all the prophets of old prophesy of it as they did of the Christ and the work he should do? Did God send any heavenly messenger having personality and form to introduce this new doctrine as he did in the introduction of Christianity? Did the Holy Ghost rest upon some individuals declaring the purposes of God and preparing men to participate in his work as it did at the ir voduction of the ancient dispensation? To all of these questions the history of Christian Science answers "No."

A comparison of the doctrine shows a difference so extreme in some points that resemblances cease. Jesus taught faith in a personal God and in himself as the Son of God but the founder of the new theology denies all personality in the godhead. The Christianity of Jesus Christ holds him as the actual Son of God which Christian Science denies. Jesus taught and observed a literal baptism in material water but the only baptism Mrs. Eddy taught was a figurative baptism in truth. Jesus and his disciples taught a physical resurrection of all men of whom Christ was the firstfruits, but Mrs. Eddy denies the reality of matter and the physical resurrection. Jesus established the ordinance of the Lord's supper by blessing bread and wine and giving to his disciples and commanding its perpetuation, but the only communion in Christian Science is held to be with the truth.

In the practice of Christianity by the church and individuals men were divinely commissioned and sent out to preach, baptize, and to perform such works as the Holy Spirit might direct and empower them to do. The obedient received the gift of the Holy Ghost, and gifts of the Holy Ghost such as healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues, etc., but Christian Science discards ministers of every class, recognizes no real endowment of a real divine presence, and acknowledges no manifestations of the Spirit except as may be shown by individuals whose power is in and of themselves because of their knowledge of the "Truth." In Christianity healing the sick was secondary and incidental to the conversion of the soul, but the healing of Mrs. Eddy by Quimby, a charlatan, was the beginning of Christian Science and healing has remained the principal argument for its perpetration.

Upon these and many other points Christian Ssience differs from primitive Christianity, and while Protestantism is far from the pure teachings and practices of the early church the philosophy of Mrs. Eddy dispenses with what truth remains, and offers as a substitute an array of etherealized doctrine so abstract in its nature that it can have no application to material things. Thus it is far from being "identical with primitive Christianity," and cannot save Protestantism from its decline nor bring life to a dying world.

The situation in the religious world as it appears to us is one that needs the voice of Jesus Christ. He alone is able to correct the errors into which the Christian world has fallen since his voice was last heard; he alone is able to establish a renewal of primitive Christianity, and he alone can direct his work through the critical times now prevailing to a perfect consumation. Can it be said that his power to speak to man has been lost? Can it be that with the many Lo heres, and Lo theres, which leave the searcher after truth in uncertainty and confusion, that the need for him to speak has ceased? Or has his interest in the welfare of humanity so waned that he has become indifferent to their needs? these questions we must answer "No."

The prophecies of the scriptures point to a latter day dispensation when God will again speak, and establish his work through his Son Jesus Christ, when there should be a new revelation of the will of God which would make it possible for men to learn the truth and to walk in the right way, when the power of God would be manifested for the salvation of his people and an actual gathering of Israel in preparation for the coming of his Son. That dispensation has begun, the heavens have broken their silence and the voice of Jesus Christ has been heard. The ancient truth is now taught, confirmed and attended by the same Spirit which brings today the same gifts as were had anciently. Men have been authorized of God to minister in the things of the gospel, and God is working to bring about the gathering of his people. The restored gospel is applicable to man in his relation to things of this world as well as the world to come, and offers an assurance of hope, joy, peace that is not to be realized elsewhere.

# PRESS NOTICES.

"The Times" of Canisteo, N. Y., gives favorable notices and mention of the work of Elder A. M. Chase, in his special meetings at Greenwood. At one of his services was a Mr. Goff who told of having heard an excellent address from one of our ministers upon the streets of Salt Lake City several years ago. Upon being asked if he remembered the name, he said it was "Chase," and asked the elder if he knew him. The elder replied that he knew him well-that in fact he was the man. The hand-shaking was renewed and a pleasant acquaintance was established between them.

'The Tularosa Tribune," New Mexico, contains a half column article from the pen of Elder W. A. Brooner setting forth the belief of the church. Elder Brooner had just closed a series of metings

Two circular letters have reached our desk issued by Bro. J. E. Vanderwood, pastor at Salt Lake City, and one issued by the Bishop's agent of the Utah District. The letters hold out the gospel ideal and invite the saints to whom they have been sent to come up to that ideal in all things. The circular letter offers some advantages in reaching the saints, especially the isolated ones.

# THE CONFERENCE DAILY.

We are planning on getting out the most complete conference daily ever issued, and on getting it out promptly. We shall enlist the services of several good reporters and news gatherers so that many things of interest connected with the social and spiritual life of the conference, in addition to the daily report of the business sessions Il be reported. the same size as the Ensign, and will have a variety of topics and items of general interest. See the notice on last page.

I can easier teach twenty what were good to be don than to be one of the twenty to follow mine own teachings.—Shakespeare.

### INDEPENDENCE ITEMS.

The fair weather of Sunday brought out good attendances of enthusiastic members at all the services at the church. Rev. J. B. Bollman representing a society for helping the friendless of Kansas City occupied the hour with an account of his work, and appealing for funds with which to carry it on. A collection taken for this work amounted to a few cents less than seventy dollars. Some were unable to gain access to the afternoon sacrament service at the usual place of meeting, but were

able to meet with the young people and partake of the sacrament in the upper auditorium. The evening speaker was Elder L. E. Hills who has recently returned from his mission in Montana. He spoke on the efficacy of the blood of Christ in relation to the sacrament of the Lord's supper.

Bro. W. H. Garrett has been confined to his home since Sunday the 22d ult., when he contracted severe cold on the occasion of the severe storm. He is just beginning

to be about again.

At the monthly business meeting Monday night considerable routine business was transacted. Thirty-three letters of removal were granted, nearly all of which were for members long since removed from the branch. Fifteen the memora sing since removed from the oranch. Fifteen letters were received most of which were for members who had been here some time. These changes were made possible by the diligent efforts of our branch recorder, Bro. L. H. Haas, in seeking to have the records represent the true status of the membership. His effort should receive the co-operation of all concerned.

The committee on general conference estayts involved the conference of the concerned.

The committee on general conference entertainment will have charge of the dining hall after March 16th, when preparations will begin for meeting the dietary necessities of the hundreds of visitors who will be in attendance at the general conference and conventions.

The funeral of Sr. Lillian Bushweit of Kansas City who recently died at Duluth, Minn., was held at the church Tuesday; burial at Mound Grove. She was the daughter of Bro. George Horton who died last October, and neice of Bro. W. H. Deam. Her age was 50 years.

# INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 259, collection 1.80. At the 11 o'clock hour Bro. Joseph Luff spoke \$4.80. At the 11 o'clock nour Bio. Joseph Luii spoke along the same line as in his previous talk some time ago, showing that God's work stands forever, and unless ago, snowing that God's work stands forever, and unless man had been tricked by the evil powers it would have remained as at first. One prevalent idea exploded was that of total depravity. He claimed all were born in the image of God and could not be deprayed at birth, as some claim.

The 2:30 p. m. sacrament hour was well attended so vas reported, and a spiritual time was had

The evening hour was occupied by Bro. U. A. Austin, his subject being "Our Relation to the Church, and the Church to the World." Many good and useful points Church to the World." Many good and useful points were brought out and the talk throughout was of interest were brought out and the talk throughout was of interest to his hearers. We were exhorted to be more prompt in discharge of duties as members, not allow some one else to do what we should do. Bro. J. T. Curtis, another "minute man" was called to help Bro. Austin "close," giving a very instructive talk. Bro. J. T. Curtis is always ready to speak for the gospel's sake.

The regular monthly business meeting of the branch

was held Monday evening, the report showing a membership of 314. H. W. Goold, J. T. Curtis, A. K. Dillee were recommended to be sent as delegates to general conference. The ordination of Bro. McIntosh to the conterence. Ine orangation of Bro. McIntosh to the office of teacher was done under the hands of Brn. H. W. Goold and J. T. Curtis. The branch voted to turn the church building over to conference authorities during general conference, to be used as they see proper.

There are city ordinances governing the teams passing along the streets which is, they must keep on the streets, but if you will visit all the streets in the south part of the city, you will discover teams go right through the streets, not on them.

# SAINT JOSEPH, FIRST BRANCH.

Sunday, Feb. 22nd, was indeed a wild, stormy day. The morning rain changed to sleet accompanied by a high and intensely cold wind which by night had increased to a wild gale. Snow began to fall in the late afternoon and by Monday morning all out o'doors was one vast expanse of glittering white, so pure, so beautiful, but oh, so cold! Though the storm was very severe the attendance at the services was good.

the attendance at the services was good.

Bro. Scott, our pastor, preached the morning sermon, taking for his text Proverbs 4:1. Wisdom was the theme enlarged upon, and we were earnestly exhorted to work and pray for this priceless possession.

In the afternoon, at four o'clock a number of "seekers after knowledge" met at the church and organized a study club. Bro. H. D. Ennis was elected president, Athena Scott secretary. Bro. R. Winning teacher. There study club. Bro. H. D. Ennis was elected president, Athena Scott secretary, Bro. R. Winning teacher. There were twenty-five charter members and the first subject to be taken up will be Psychology.

At the evening prayer service the good Spirit was present, and encouraged and strengthened those present. The preaching hour was occupied in an entertaining manner by Elder J. A. Gunsolley of Lamoni and Grace land College.

On Sunday the 1st, Patriarch Wm. Lewis began a series of meetings which will continue through the He preached both morning and evening to a large con-

gregation.

District conference will meet 'here next Saturday morning at ten o'clock. A good attendance is looked for and earnestly a.sired.

On Friday evening, Feb. 20th, our pastor had the pleasure of conducting three more honest in heart into kindere, therein the multipleasure waters of bontism

pleasure of conducting three more nonest in near tho the kingdom through the purifying waters of baptism. They were Bro. and Sr. John Bauman and daughter Ida. Sacrament service on the first was largely attended,

which is indicative of the spiritual condition of the

branch.

The Religio had a fine prayer meeting on the 20th. The young people have taken hold of the work here in a splendid manner and we are justly proud of them. They are active in all departments of the work and impart vigor and strength to all.

part vigor and strength to all.

On the 27th, the program at the close of the lesson was an enjoyable one. Two of our junior boys, Henry Taddicken and LeRoy Haden read papers pertaining to the life of Washington which were very good. Grace Fifer sang "Abide with me," and Gladys Christiansen and Mildred Nesser contributed an instrumental number.

Sunday school on the first had an attendance of collection \$5.57. Our collections have not gone below collection \$5.57. Our collections have not gone below \$5.00 for some time, and our attendance keeps up well. We have six organized classes which are doing nicely. At close of session we had a song by Athena Scott, and Ruby Jackson told an interesting story which had for its point this quotation, "Inasmuch as ye have done it unto the least of these my brethren ye have done it

Bro. Joseph Burlington, head engineer at the high school, was painfully burned and otherwise injured by an explosion in the boiler room of the school one day last week. Bro. Scott conducted the prayer service and

preached the evening sermon at the mission on the first.

Sr. Wm. Lewis and daughter Ruth are visiting at the home of Bro. D. C. Kinnaman.

## KNOBNOSTER, MISSOURI.

Since last report two families of our branch have lost loved ones:—Bro. Glenn Leighty died January 31st at loven ones:—oro. Grein Leighty dued January 31st at Butte, Montana. Since a small child he has made his home with his aunt, Sr. I. M. Ross of this place. Paul Allen, infant son of Elder and Sr. W. S. Macrae died February 6th of pneumonia. Funeral sermon by James Moler of Holden.

Elder G. E. Harrington has been with us and expected to hold a series of meetings, but on account of very cold weather and bad roads he decided it would be best not to hold them at this time

e member has been added to our branch. Sr. Gregg was the first to be baptized in the font at the new church. Bro. Curtis Bozarth returned this week, which is his first home coming since leaving for his mission field spring

speakers since last items have been Elders Harrington, W. S. Macrae, J. E. Bozarth, E. E. Petre and B. D. Andes.

Sr. J. Moorman met with us at sacrament services today; this is the first time since she broke her limb; we ere glad to have her with us again.

# CHICAGO, FIRST BRANCH.

The writer is reclining once more with the saints of this community after an absence of three weeks, having suffered a touch of typhoid fever. We believe that God's power was manifested in our behalf through administration and praver.

Sunday morning was our regular monthly sacrament

Apostle J. F. Curtis occupied the evening hour giving good exhortation. Bro. Curtis left Sunday at 11:40 p. m. Sparta, Michigan, to begin on Monday the 2nd lengthy debate, and our prayers are that he may be able to hold aloft Immanuel's banner and arouse the honest

We have great cause to rejoice because of the manner in which the young are taking hold of the work and wish that all the saints and young people might hear their testimony that they "delight in the work of the Lord." G. A. Worrell.

3408 Franklin Blyrd.

# SAN FRANCISCO AND OAKLAND.

Sr. Charles Lake arrived safely from her far away island mission where she passed through scenes of sorrow and bereavement in the gospel work. She is sojourning with her sister in the flesh and gospel too-H. D. Simpson of San Francisco.

After a lingering illness Sr. Savage, Sen., passe away at her home in Santa Rosa, February 19th. Th funeral was conducted by Bro. S. M. Reiste who als , passed The accompanied the remains to Salem, Oregon, for burial.

accompanied the remains to Salem, Oregon, for burial. Elder J. D. Stead was the morning speaker in Oakland and preached the evening sermon in the city to the edification of all listeners, while Bishop Parkin preached a very spiritual sermon in Oakland Sunday night and the pastor said he preached a good sermon in the city in the morning as did also Bro. Stead at night.

Bro. C. E. Crumley's suave voice was heard over the phone from San Francisco—he is enroute south from his mission in Oregon to his home in Los Angeles and will attend our district conference at San Jose.

A nine pound girl was born to the household of Dr. W. P. Bush, our efficient Sunday school superintendent, on the 4th, thus adding one to the cradle roll and sub-

on the 4th, thus adding one to the cradle roll and sub-sequent scholars—and on the 15th there appeared in the home of Bro. J. W. Presley, our competent Religio pres-ident, a fine Religian in the form of a fine boy, and lo on the 22nd a bright little girl came to the home of Bro. and Sr. Geo. Driver and presents herself as a general church worker along musical lines following the good example of her mother. Avrangements are making for the blessing of all at the same time. J. M. Terry.

1202 14th St. Oakland, Calif., Feb. 26.

"The spirit of the conference" is what we propose putting into the daily Ensign as far as it is possible. Send in your subscription.

# There we was me all a mes me some and the CORRESPONDENCE.

Blavermermermenthmermermer

Independence, Mo., Feb. 20. Editor Ensign:—On the 21st day of last month Sister Emma Waterman passed over the borderland to her rest after an illness of about two months duration of a complication of diseases. At the approach of winter every she especially suffered and endured her trials with she especially suitered and endured her trials with hero-ism. I believe heroism was natural to her. When about sixteen years old she was left to support a bedridden mother which she did until her mother died and was buried at Madely, England.

She then left for London where every Lord's day

would find her with a band of Christian workers who paid their own expenses to the east part of London to visit the Jews, and with song, prayer and testimony they witnessed that Jesus of Nazareth was the very Christ and the only Savior of man. Our mutual labor brought us together and we were married February 15, 1879. We soon after became acquainted with a man who had been a traveling elder in the church organized by Joseph Smith in 1830. This man taught us the doctrine that we believe today. Your humble servant was appointed missionary, and in two years from that time we had two hundred members.

During this time Sr. Waterman was called to pass through another severe trial. While her husband away at Birmingham our first born son was taken sick and died holding a piece of bread to his mother's mouth.

this last effort and breath showing regard for mother.

The one effort by the said elder to teach polygamy caused a strong division in the church which ended in Bro. and Sr. Waterman and Bro. and Sr. Howlett joining this church in 1882. The secrets of our hearts were this church in 1882. The secrets of our hearts were revealed as it was in the days of old. (1 Cor. 14:25). Sr. Waterman has been a quiet, firm friend of this latter work in testimony which was invariably strong and clear. A capable teacher in the Sunday school, beloved by her scholars and according to her patriarchal blessing her whole life was one of consecration to God. Daughter Nellie of Helena, Montana, and Son Archie of Independence, were with her awhile ere she breathed her Our desire is to be worthy to join service with her in

Wm Waterman

623 Darling St., Rozelle, Sydney, Aus., Feb.6.
Dear Ensign:—Thought a few lines from me might be
of interest to your readers. Have been quite busy since
arriving at Sydney on November 12th. There is much
to be done in this country to get the gospel before the
people. We have a splendid lot of saints in Australia,
who are ready to help extend the work of the Lord.
There are two branches in this city, one numbering
over 200. Have just returned from New Castle District,
embracing the Wallsend, West Wallsend, Hamilton,
Tralba, and Anna Bay branches, visited all but the latter.
Shall soon leave for the Victoria District.

"Sweet by and bye,"

Frains, and Anna Day branches, visited all but the latter. Shall soon leave for the Victoria District. Enjoying a visit with Bishop Lewis and his fine family, also with Bro. J. H. N. Jones, of the missionary force. Bro. Miller is accomplishing a good work, laboring in Sydney for three months. Quite a number have been beautied disease our anymal horse.

Sydney for three months, Qu baptized since our arrival here.

I will have for sale at General Conference, also at my home, 185 W. 11th Ave., Columbus, Ohio, a parliamentary chart which can be used in public, at business meetings, Religio, Sunday school, etc., or for private instruc-tion. Every branch should have one of these and keep it posted in a conspicuous place, so our people will become better versed in parliamentary practice. The chart is printed on cloth, in colors, 20x36, is so simple a child can soon understand. Can readily be carried in a suit case or bag. For very large copies, George F. Weston, R. No 3, box 26, Independence, Mo., will furnish them for \$6.00 each. The price of the smaller ones are \$1.00 each, postage prepaid.

ach, postage prepaid.

My headquarters while in Sydney, have been at the ome of Bro. and Sr. Gresty, who have made me feel as their home was mine. Bro. Gresty has quite a reputation in Calagraphy of Company and Designan and has tation in Sydney as a composer and musician, and has a very talented family in musical lines. His wife is one of our faithful workers, and wields a growing influence

with young and old.

Hope the coming conference will be guided and blessed with the Spirit of the Master. Your brother in the one faith

Gomer T. Griffiths.

Snicarte, Ill., Jan. 30.

Editor Ensign:—This is my second year laboring in the Central Illinois District. Last year I believe, was the most successful year I have ever spent in the missionary field. The fore part of the present year not so sucsionary field. The tore part of the present year now so on-cessful however, owing to some conditions existing not favorable to successful missionary work. I believe how-ever, the work is on the upward move here, having se-cured some new openings which, from all appearance, existing not

cured some new openings which, from all appearance, promise fair to good results in the near future.

I am at present in company with Bro. R. L. Fulk, holding forth in the above place, and we certainly have had excellent results. I have spent much hard but pleasant work in this place in the past two years, but the fruits of our labors, as well as the fruits of those who have labored years ago in this part of the vineyard, have begun to be gathered, not without opposition however.

About Christmas time I received a letter from Bro. and Sr. Curry at Snicarte asking me to come at once or as soon as possible as some were ready for baptism. So New Year's morning I left home and loved ones for my mission field, stopping over night in St. Louis with Bro. and Sr. McKevit. I went to Beardstown, preached Sunday night, and on the 5th of January began meetings as Dro. Carette versile head heavy in Bro. Curry's residence. The Baptist people had been

holding meetings there for three weeks and after Bro. Fulk and I arrived they thought best to continue another week which they did, but no good results seemed to follow their efforts. But on Sunday the 18th I haptized eight fine people, all adults and mostly heads of families, and some were leading members of the Baptist

faith.
This of course was pretty strong and raised the Bap that spirit to a very high pitch against us. So much talk was participated in which only seemed to arones greater interest, so when on Tuesday, 27th, Bro. Fulk led an-other young man and wife into the water and baptized them it seemed to be more than they could stand, and that night some one proceeded to throw brick-bats against the house where we were preaching. We had closed meeting that night but when so much commotion was raised I immediately announced meetings would continue for a couple of nights, the result of which was three more baptisms.

The amusing feature of the stone throwing is this: They evidently saw their spiritual structure was going, hence would not need their church building much longer, so it was afterwards discovered that a part of the bricks used in the throwing contest were taken out of the foundation of the Baptist church building.

Now we have a membership of twenty-two in Snicarte, a Sunday school organized, a good prayer meeting, and been with us in the little branch at Atchison, and of course an energetic crowd that are indeed glad they are Latter Day Saints. So the good work moves on in Central

Innois District.

I expect to visit Quiney and New Canton, Illinois. In conclusion will say I am still in the conflict. My faith is increasing, and I am trying to magnify my office and calling as a minister for Christ.

In gospel bonds, J. W. Paxton.

Helsingborg, Furntorpsgatan 63, Sweden

Editor Ensign:-It is not very often that I burden your pages, but I thought for once I would write you a few words relative to the work here, that your many readers may see how the gospel is progressing in this

part of the world.

The work, I believe, was first introduced here in the nineties by Bro. John Walstom, but it seemed at that nnectes by 13ro. John Waistom, but it seemed at that time the people here were not ready for the fullness of the gospel. In the year 1904 Bro. John H. Hanson waappointed to this mission, and it seemed then that the people were more ready for the glad message, as twenty or more accepted the gospel through his administration. Since that time the mission has been continued, and several others have been appointed to labor here, namely: Brn. Swen Swenson, Oscar Okerlind, David Lundquist and Oscar Johnson; not forgetting to mention the faithful labors of Apostle Peter Anderson and H. N. Hanson The last two mentioned have had charge of the work in Scandinavia, and have most of the time, when here, labored in Denmark, yet both of them and also Bro.

labored in Demmark, yet both of them and also Bro. Peter Muceus have come over to help us once in awhile. The opposition from the start has been intense as a consequence of Utah people's doings. The authorities have wakened up to the fact that the Swedish people which have immigrated to Utah, with their children, now count 20,000, and it is thought all of this is needed at home. Last year the state appropriated 10,000 krowns, and the year before 8,000 krowns to hinder the raisely weak of the Marchaette. mission work of the Mormons. As a consequence the state church has engaged a man by the name of Aslev, who has resided in Utah for several years, to lecture all over the country, and also write articles for publi-cation. Although this man is telling things about the Mormons in Utah that are true, he grossly misrepresents Joseph Smith and the Book of Mormon, and he will make no distinction between this church and the one in

Utah.

The last act of the state church is very slanderous and malicious article in the almanac that goes to every home, which article is read by everybody. The writer has done his utmost seemingly to besmear the characters and done his utmost seemingly to desine the consideration of Joseph Smith and ridicule the Book of Mormon, and for this reason it seems to be necessary make reply to same in tract form, that we can hand to such people as

we come in contact with.

I have labored among the people here for about six years, and some have accepted the work in this town years, and some have accepted the work in this town and a couple of other places near by. Several are interested at present and will no doubt unite with us as soon as the weather gets a little warmer. In my labors I have not forgotten the children, and for their instruction have succeeded in keeping a school going the most of the time, and as a consequence have baptized four children of the saints, which are now eleven and twelve years of age, and will soon be men and women. At present I have a very interesting Sunday school with an attendance of from fiften to twenty mostly cuticless.

present I have a very interesting Sunday school with an attendance of from fifteen to twenty, mostly outsiders. It has been in my mind for some time to open up the work in Malmo, a city with 93,000 inhabitants, but lacking means I have not been able. The bishop has furnished us with some means, no doubt all he was able to, but in opening up a new place like that one, it takes considerable to rent a hall, advertise, pay for room and board, which is high too.

In connection with this, I wish to remind our Scandinavian saints and others interested in this mission of the opportunity that is before us. The Lord has said, that we are laborers together with him in saving souls, and that one human soul is worth as much as the whole

that we are laborers together with him in saving souls, and that one human soul is worth as much as the whole world, or words to that effect, and the opportunity is open to all to work cut our salvation." We missionaries are doing all we can, offering all our time and means we can spare. Each one may receive for himself a reward, when labored acceptably in this life, and done part of the great work intrusted to all. All cannot preach, but can help with a few cents, dollar, or more for this mission, so that we can be able to open up the work in Malmo, and also make an answer in tract form

to that slanderous article I mentioned above. Sr. Harma Lawrence, Bjorneborg, Warml, Sweden, is our bishop's that shanderous article I mentioned above. Sr. Harma wrence, Bjorneborg, Warml, Sweden, is our bishop's ent and will gladly receive all contributions. With love and best wishes to all you readers, I remain

your brother in gospel bonds.

C. A. Swenson

Lamoni, Iowa, Feb. 25.
Editor Ensign:—It has not been because I have not appreciated the value of our missionary paper that I have not contributed to its pages, but hecause my mind has been busied with historical matters relating Presidents of Seventy and the Seventy, with the biogra-phies and autobigraphies of the Presidents of Seventy

that appear in the columns of the Journal of History, and in my mission work in the Lamoni Stake, that I have not contributed more.

I just closed quite an interesting three weeks' meeting I just closed quite an interesting three weeks' meeting at the Evergreen Branch near this place. While none were baptized, yet many of the saints expressed themselves edified and strengthened for a more successful warfare against the flesh, the world and the devil, and I replaced at the blessings of God bestowed while I ministered there.

istered there.

For two weeks beginning January 10th I ministered the word at Tingley in a hall secured by the brethren there, who ably assisted me. It is but proper that I should mention Srs. Ethel Anderson and Susie Brown, who took charge of the music and showed themselves true missionaries. I left a few interested. The respect shown me by good attendance, and quiet, respectful attention shows that the saints there have won the good will of their neighbors, which he are it should be a leave. will of their neighbors, which is as it should be. I have good reason to hope for an ingathering soon. It has been arranged to have meetings and Sunday school beginning the first of next month.

Following this I visited Creston, and found a few

saints who were truly "hungering and thirsting after righteousness," and in my humble way ministered for three nights and organized a Sunday school. To this

three nights and organized a Sunday school. To this place I am expecting to go and minister for a week beginning next Monday.

Besides the places above mentioned I have labored at Centerville, Albia, Hiteman, Avery, Lucas, and near there, where I found a people who were very appreciative of the efforts made, and at a place near Jamison, and at Graceland Branch. At all of these places I found friends whose kindness I remember with gratitude. At no place have I been, but there comes to me a request to return.

Indifference and worldliness effects both members and non-members and wortainess effects both members and non-members. Clubs, orders, parties, theaters, picture shows and modern dances with pride claims the attention of the people, and it is evident that we are living in the "last days" in which the people both within and without the church give evidence that they are "lovers of pleasure more than lovers of God," and this is bringing "perilous times" to the spirituality that should exist. There are but few conversions, and the love of many is waxing cold because of these iniquities that abound, and formality is occupying the place of spirituality with many of those professing to be children of God. More and more is the thought that this is an individ-

ual work and that every one must stand before the judgment seat and give an account of himself to God is impressed upon me. When we are to give an account impressed upon me. when we are to give an account of our time, our means, our talents, and have that account measured by the 'first and great commandment, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' many will be found wanting.

I am in the faith, but the time for active service with the land of the land, but the land of active service with me is growing short, and I feel at times to cry out with the Apostle John, after it was said to him, "Surely I come quickly," "Even so, come, Lord Jesus." e, Lora .... Hopefully, J. F. Mintun.

Paris, Tenn., Feb. 23.

I have spent the most of the winter in Southern Indiana, but have now spent one month in the Kentucky and Tennessee District. We find in this part of the field plenty of work for the missionary to do. Bro. P. C. Russell was with us in the two districts for

a few weeks. The general regret was that his stay was so short. We visited Swindle school house, and Liberty Hill. At the latter place an elder and priest were ordained.

dained.

Last week I attended a debate between Bro. S. E. Dickson and C.M. Greer of the so-called Church of Christ. This was the first debate for either of these men. Discussion continued for five nights, on two church propositions. It was a signal victory for Bro. Dickson. All the audience, which was very large, were manifestly for Bro. Dickson, all save the "Disciples." Mr. Greer was so contentious and unreasonable that at the last the crowd actually hooted, jeered and hissed him. Bro. Dickson stands high in the estimation of the people in that community. This is about two miles south of Mc-

Bro. F. G. Pitt, evangelist, has reached this field and is doing good work.

The next district conference will be held at Foundry Hill, Tenn., on February 28th and March 1st. The gospel seems to be gaining ground in Western Tennessee. H. E. Moler.

Peryear, Tenn., Jan. 28.

Dear Ensign:—My health is so poor I cannot enjoy church privileges and cannot do for the gospel as I wish. I am not able to work and haven't anything of my own with which to pay (ithing, but sometimes I manage to send a free offering.

My husband belongs to the Baptist Church. I ask the

prayers of all the saints in my behalf, that if it is not the Lord's will for me to be healed that I may be spared to raise my precious child, for he needs a mother's care.

The Lord is good and I have never asked for a blessing without receiving. He has always been with me, and the Lord 18 good and I have never asked for a blessing without receiving. He has always been with me, and would do more if I just could only live as a saint should live, but our home is divided. Some of you perhaps know how that is. My faith is strong.

Asking again for the prayers of the saints for better health and also for my dear mother, your sister in the faith.

Annice Griffin.

St. Joseph, Mo., Feb. 24.

Editor Ensign:—We are having some very snug win-ter weather here now. I have been here in St. Joseph for some time, held a series of meetings in the Third Branch. I was there over three Sundays, had a very fine interest and splendid attendance when the weather was fit at all for folks to come out. I was told that there was the best attendance of outsiders that has been in that church for a long time. Some are waiting for warmer weather to be baptized. There is considerable sickness among the saints just now.

The writer took a severe cold the last two days at the Editor Ensign:--We are having some very snug win-

writer took a severe cold the last two days at the Third Branch, and I have been out of commission ever since, more than a week.

On last Sunday the 22nd, (Washington's birthday) at

On last Sunday the 22nd, (Washington's birthday) at 6 p. m. we had a beautiful wedding at Bro. and Sr. A. A. Richardson's, 4817 Kinghill Ave., when I had the pleasure of repeating the important words which made our noble young brother, Frank H. Stanley, of the Andover Branch, and Sr. Sophie C. Erler, one of the very best young sisters of the Second St. Joseph Branch, one for life. Sr. Sophie will be much missed in the branch here; she will be a great help to the Andover Branch for she is a fine singer, and does fine on the piano, and is a good Sunday school worker all around. Andover saints please take notice and act accordingly. This brieft young Sunday school worker all around. Andover saints please take notice and act accordingly. This bright young couple have a bright future before them; the sincero : sire of all the branch here goes with them; that they may be useful in God's work, as it was shown that they should be if faithful to their duty. They will be at home to their many friends at Andover, Mo., after March 1.

I hope that I shall soon be able to go to work again, for the calls are so many for to come and preach for them, and it is a real burden for me to be idle. I had a call from Elwood, Kansas, to come over there and

them, and it is a real burden for me to be idle. I had a call from Elwood, Kansas, to come over there and preach for the colored Baptist people in their church; but my bad cold disqualifies me from doing so now. The Second Branch here wanted me for a while too, also they are waiting for me at Kingston, Mo. The Fourth Kansas City Branch have a call in too, for me to come soon. May God enable me to soon be able to be at work again, is my desire. May God bloss his pagule georyuphore is is my desire. May God bless his people everywhere is my prayer.

In gospel bonds,

Weatherby, Mo.

GLEANINGS FROM OUR CORRESPONDENTS.

Sr. J. I. Redfield, Atchison, Kas.—Bro. Rushton has been with us in the little branch at Atchison, and of course we have been feasting upon the gospel for a week. Each Sunday our table is set with wholesome fare, with love as a center piece, and the influence of the good Spirit to season every good thing. Please send us another messenger. We are thankful for past favors.

D. R. Jones, Gardenville, Nevada—Here in Nevada are only a few saints and they are scattered. We meet at Carson City as often as we can when health and weather permit. There are some faithful saints here but not so many as in the past, as some have gone to the rest beyond and some have moved away, but the Lord remembers us by his good Spirit and we are encouraged to press on. During the years since Bro. W. W. Blair came here in 1878 when we first heard and obeyed the gospel, the Lord has given us many testimonies of its truth.

Mrs. Lillie M. Seigler, Birdseye, Ind.—A debate has just closed at the Oak Hill School House three miles south of hers between Bro. H. E. Moler and Elder E. G. Denny of the Christians, and there was a large attendance all four days. Elder Denny said elders were not officers but just old men; that A. Campbell did not organize their church, then said that John Wright did. He denied having a discipline, then said they did. The saints were all happy with the success they had. Brn. Moler and Metcall have been preaching at Bro. Jacob Seiglers' house all week. Oh! how we rejoice in Cod's bluerium name that all God's blessings given to us!

Ifyou cannot attend the general conference this year, ext best thing is the conference daily. It costs but twenty-five cents.

# JUST RECEIVED.

Sr. Kenty of this city has received word from her sister, Sr. Alberta Lake, enroute from California, and who expected to stop here on her way to Kirtland, that having received word that Bro. John H. Lake of Kirtland is in a critical condition she has decided on continuing her journey directly to Kirtland. We trust Bro. Lake may yet he snared yet be spared.

# A MOTTO.

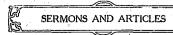
"A man that is clean inside and outside, who neither looks up to the rich nor down to the poor: who can lose without squealing and who can win without bragging; considerate of women, children, and old people; who is too brave to lie, too generous to cheat, and too sensible to loaf; who takes his share of this world's goods and lets other people have theirs."

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

Address.-Elder J. F. Mintun, 1205 Filmore Street, Des Moines, Iowa.

Let him who would move and convince others, be first moved and convinced himself.

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# THE MELCHISEDEC PRIESTHOOD. How Long Was It On Earth Between Adam And Christ?

By Elder W. A. Sinclair, M. D.

If we take the Inspired Translation for a basis of the early workings of God with man, we must concede that the priesthood was transmitted to man at a very early period.

Reading from Genesis 6:7, we would interpret it to mean that God had given the Melchisedec Priesthood to Adam, for it reads: "Now this same priesthood which was in the beginning, shall be in the end of the world also."

If it was in the beginning, Adam must certainly have had it, and administered it to his posterity. This is certainly a fact, for we read in Doctrine and Covenants 83:2, That Adam ordained Abel, through whose lineage it was conferred to Enoch, and from Enoch to Noah, and from Noah to Melchisedec, and from Melchisedec to Abraham. At this period there is a change of affairs in the direct lineage, the partriarchal period being in the supremacy. But, while this is true regarding the chosen family, we must not forget that Melchisedec himself lived for twenty-eight years after Abraham's death, and though not of the immediate family, would most assuredly have a branch of the church of God in the regions where he resided; and it is hardly probable that the church organization and faith died with him, allowing his people to be disorganized and scattered, especially when he was such a great high priest. It is simply the silence of the historian in recording the different branches of the work; his mind and interests being centered on the chosen family, of which he was a descendant.

Referring again to this chosen line, wherein Abraham received the priesthood from Melchisedec; there is the possibility of a transmission of the same priesthood down the line to Isaac and Jacob, and a probability of Joseph coming under the same authority; but here, the line of priests seems to end, so far as the higher priesthood is concerned.

Now if this was all the provision God had made for a continuation of his gospel and priesthood, sorry indeed would be the failure, and broken trust of a chosen family. But he who knew all things, and the end from the beginning, foresaw the predicament that would eventually overtake this line, and he made provision for that which otherwise might have been lost.

This could only be done by a separate and distinct people, and so choosing the one specially adapted for the honoring of such a divine commission, he established his priesthood with him, and mark you, this was at a time when Abraham was a priest or patriarch in the land of Palestine.

Esaias was the one chosen and ordained by God himself to the holy priesthood. The Doctrine and Covenants tells us that Esaias lived in the time of Abraham and was blessed of him. This blessing, disturbed my mind for some time, but, a closer analysis revealed facts which made it somewhat more clear to my vision.

Esaias lived in the days of Abraham, but possibly he may have been an old man when he met with Abraham; or on the other hand he may have been a young man, either way you wish to take it, it mattereth not, for young or old, he met him, and too, Abraham was a patriarch whose specific duty would be to give blessings, and these blessings were for the priesthood as well as the laitv.

It does not necessarily mean, (because he lived in the days of Abraham) that God could not call and ordain others simply because he was favoring a special line. The Melchisedec priesthood is not necessarily a priesthood of lineage like the Aaronic. It is a priesthood of gift, and can be bestowed how and when God wills to do so; and in this instance he seems to have willed to do so for a wise purpose in himself as we shall see later.

He called and ordained Esaias to the Melchisedec priestheod for two purposes at least, as I see it. Firstly: It seems to me that Esaias was ordained during a time that comparatively little, if any wore being taught in the line of the gospel, except, perhaps, within the borders of Palestine, and possibly a more circumscribed area than that.

Shem or Melchisedec, who seems to have been the king of Salem or Jerusalem, probably remained very close to his kingdom, at least, so far as the history is concerned, it would lead one to think so: and Abraham was with him for a great many years, according to the record which I have before me.

This story is regarding Abraham the 9th from Noal's son Shem. He was born at a time when Nimrod the king of Babel held sway. This king had a dream the import of which made him an enemy to the posterity of Terah; this enmity was of so grave a nature that Terah was compelled to have Abram, his mother and nurse hidden for the first ten years of Abram's life, at which age he was sent to Noah and his son Shem, who at this time was the king of Salem and the Great High Priest of God. This is recorded in the Book of Jasher, which was translated from the original Hebrew, and published in New York, in 1840, by M. M. Noah.

This record tells us that Abram went to Noah and Shem, and he remained with them to learn the instruction of the Lord, and his ways. And Abram was in Noah's house thirty-nine years, and Abram knew the Lord, and he went in the ways of the Lord until the day of his death, as Noah, and his son Shem had taught him."

This gives us a period of practically fifty years that Abram was absent from his people and we read further that after his return, he remained with his people twenty-six years, before God commanded him to get out from his father's kindred to another land. So he would be seventy-five years old before very much is known about him from the scriptural account.

Now, it seems probable to me that Esaias was ordained during this long period of silence, and he preached the word and followed the divine law; hence, when he met Abraham he would recognize the sameness of the gospel message, and probably seeking a patriarchal blessing, Abraham complied with his request.

Secondly: As stated before, the line of priesthood through Abraham died out either in Jacob or Joseph, and a long period of silence in this respect follows.

God proposed to favor his chosen family once more with the holy priesthood, and so he chose a line distinct from them to whom he delegated this authority, but so arranged the destiny of those concerned that there came about a union of the two lines further down in the world's history.

The Doctrine and Covenants tells us that Esaias ordained Gad, and Gad ordained to succeed him, Jeremy, Jeremy ordained Elihu, Elihu ordained Caleb, and Caleb ordained Jethro.

While the gospel was continuing down through this line of faithful priests, the chosen family was brought low in servitude to a foreign heathen nation, and in the years of their servitude they had freely imbibed of its idolatry and superstition. The gospel was lost from their remembrance, and now as the time began to draw near for their deliverance it also became necessary for a Melchisedec priest to exercise the power and Spirit of God to bring about their freedom.

Where were they to get this authority? Not from the Egyptians, they never had it. Melchisedec was now dead, and the patriarchs had long since passed away; they were practically without God or his priesthood; and yet close to the land of their captivity, God had provided and preserved this great priesthood by a line of faithful servants; and when Moses, the learned and accomplished prince of Egypt, fled from Egypt, his footsteps must have been guided designedly to the land of Midian, and to Jethro's house; or else, the Lord through a chain of circumstances caused the Jethro line to locate in that locality, so that naturally in escaping from Egypt, one would come in contact with this people, for here was the key to the deliverance of Israel from bondage.

Moses served forty years with Jethro; Jethro was a Melchisedee priest therefore, he would teach Moses the laws of the greater kingdom. And Moses listened, yea, more, he obeyed the gospel, which Jethro could no more keep from talking to him, than the sun can help shining. That is one of the characteristics of the saints, they cannot help talking of their religion. And as Moses being of the sheepfold, could not withstand the beautiful truths as they were deline-

ated by Jethro. And after forty years of instruction under Jethro, Moses being now an old man eighty years old, he was prepared for the call when it came, and he responded to the command.

Jethro was a wise counselor as is recorded in Exodus 18. And we find that after he counseled Moses and break bread with him, he departed into his own land; and Moses continued with the people of Israel for forty years, at which time a peculiar event happened, wherein the record in the Doctrine and Covenants says in section 83, paragraph 4: "Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued."

Some make the claim that at this event the priesthood was taken from the earth entirely, but this reading does not justify such an interpretation. It only states that the holy priesthood was taken out of their (the children of Israel's) midst; this is the second time for such an occurrence; and not that it was taken from the earth entirely.

We must not forget that Jethro still retained his priesthood when he went back to his own country, and we do not find that his people joined in with Moses and the Israelites, no they were of another nation, they were not in bondage and there was no necessity for them to get up and to become wandering tribes, they had the gospel, and the gospel had made them free. Now the probability is strongly apparent that Jethro all not remain inactive, but the suggestive thought to a thinking mind would be, that he would also, as did his predecessors, ordain his successor, and thus preserve the priesthood for his people, and also for other wise purposes in God.

The priesthood was taken from the camp of Israel, and with it the gospel, and they had to be content with an inferior standard. And yet, we catch glimpses of the gospel truths being known among them. In fact we have some of the prophets teaching gospel ethics of the first magnitude. Where did they learn it? Who was their teacher? Who ordained them to preach the gospel?

I think the same law was operative at their period of existence, as was instituted in the beginning; and that law says: "No man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4.

Now the problem confronts us: Who did the call come through to them? Where did they receive their ordination? Israel was not in a condition to exercise the gifts of the gospel, how then, could they designate whom the Lord would choose as servants, or prophets? They must have been called by others outside of the recognized camp of Israel

We have a few peculiar statements in holy writ which seems to me to be conclusive proof, and lends strength to my contention. You will note very carefully in reading the texts that these messengers were not in, nor of the camp of Israel, but chosen from some other people, and yet of the same branch; just as Samuel the Lamanite was sent to the Nephites.

In 2 Chronicles 36:14,15: "Moreover all the chief of the priests, and the people, [of Israel] transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, [that is continually and carefully.—Marginal Reading]; and sending; because he had compassion on his people, and on his dwelling place."

Note here that God raised up messengers continually and carefully. Where did he raise them up? Not in Israel, because he sent these messengers to Israel. How different this is from the former prophet Moses. He was of them and among them, and the prophecy concerning him, as recorded in Genesis 50, I. T., clearly pointed to him as being of their seed; and yet, when the time came for his mighty work to commence, he too, must turn from Israel to another line, to receive the ordination and divine commission.

Well, says one, these other men were simply messengers, not prophets. Let us see! We will read the next verse regarding these messengers: "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy," or as the marginal reading says, "no healing."

There were both prophets and messengers, and both were sent of God; Israel misused and mocked them; perhaps some of these were of foreign nations, whom the Jews looked upon as the seum of the earth, of whom they would not lower their dignity to listen to, or to learn anything from.

They were prophets, and true prophets of God. Now a singular thing is the places where the different prophets came from, when sont to Israel. They are practically all raised up from some obscure place, and sent to deliver a message to the ruling powers in Israel.

We have only to read a few texts to find that there were prophets who were very slightly if at all acquainted with the Israelites.

In Numbers 22:5, we have mention of the prophet Balaam, who lived at Pethor, away up in the northwestern border of Mesopotamia, by the river of the land of the children of the people of Moab. This was a prophet of God, in communication with God; and while he did not prove true to the trust God had placed in him, nevertheless, he was his prophet; not of Israel, but a prophet just the same.

Again we have mention Ahijah the prophet. a Shilonite of Ephraim. Of Elijah the Tishbite of Naphtali. Elisha of Abelmeholab. Ezekiel in the land of the Chaldeans. Who was there down in the land of the Chaldeans who could teach and ordain such a man as Ezekiel turned out to All these men were raised up and sent to Israel to rebuke them and instruct them in the laws of life and salvation. Nor are we left with the prophets and messengers, as the only ones sent to instruct Israel; but we read of perhaps a higher classification than these; such for instance as of Gad the Seer, and Iddo the Seer, men according to the accepted interpretation who had in their possession the Urim and Thummim.

Added to these we have the wonderful men who were mighty among the people of Israel, such as Haggai, Isaiah, Jeremiah, and Joel, men who taught the gospel principles, and the facts very strongly suggest the schooling of these peoble in gospel truths, outside of the camp of Israel. My own persuasion is that they received their learning from the other, or Jethro branch of the church, and when God wished to choose someone to carry a message to his people, he simply designated the one to deliver the word.

The narrative giving the dealings of God with the Israelitish people it appears to me, is just similar to what will transpire in the closing scenes of the world in relation to them. Prophets will be sent from the church of God on this land to Jerusalem to warn the Jews of their impending doom. And they will simply reiterate, or reenact the works of their fathers of former years; they will kill them, and not suffer their bodies to be buried.

These former prophets having been in touch with the true church of God, came among Israel, and from them David and others, were able to know of the gospel truths, and give voice to them at times as we find it recorded in their acts and writings.

Providing that this state of affairs did exist, as I verily believe it did, we would have the gospel, and of course that means the priesthood coexistant with the Israelitish laws and traditions down to within a very short period of the advent of Christ.

Just how complete was this church, I would not venture to say, but it is very firmly settled in my mind, that at least the Melchisedec priesthood, and those exercising it were among the officers existing in the church, and that would presuppose almost a complete organization. Study this out and you will be surprised to find how many beautiful truths you can find bearing out the contention; Israel was corrupt, but the leaven of the gospel purification was at hand, had they not neglected to embrace the golden opportunities afforded them; but they would not suffer it to be among them; and so it was kept out of their midst.

# DID THE MELCHISEDEC PRIESTHOOD CEASE WITH MOSES?

By J. E. Matthews.

"Therefole he took Moses out of their midst, and the holy priesthood also." Read what follows: "And the lesser priesthood continued."—Doctrine and Covenants 83:4.

This language signifies to me that God meant that the Melchisedec order ceased with Moses.

Many suppose because the Bible and Book of Mormon speak of elders and high priests, that they held the Melchisedec priesthood. It will be my endeavor to show that this is not the case. God gave to Adam the high priesthood, and it continued until no doubt Israel went down into Egypt, when we lose sight of it among the Israelites, but it continued with the seed of Abraham through Keturah, his second wife, whom he married after the death of Sarah. (Genesis 21:1). Moses left Egypt. Jethro, priest of Midian conferred the holy priesthood upon him. (D. C. 83: 2). Moses was sent of God to deliver Israel from Egyptian bondage. God said, "Go and gather the elders of Israel together," (Exodus 3:16), and Moses and Aaron went and gathered all the elders of the children of Israel. Did these elders hold priesthood authority? There are no records to prove they did.

The elders signified renoun, because of age. Let us see if the name represented priesthood authority.

"And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all of the elders of the land of Egypt."—Genesis 50:7.

order of the priesthood? Who will dare say "yes?" No, they hald the corrections among the Egyptians as the elders of Israel held, but no Melchisedec order of priesthood. If so, when were they ordained and by whom? "Then Moses called for all the elders of Israel." (Exodus 2:21). "And Moses came and called for the elders of the people," (Exodus 19:7), not God's elders. "And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel and worship ye afar off." (Ex. 24:1). Verse 9: "Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel." 14th verse, "And he said unto the elders, Tarry ye here for us until we come again unto you: and behold, Aaron and Hur are with you: if any man have any matter to do, let them come unto them." It is singular to me how Aaron and sons have precedence, and they, holding no priesthood at this For the account of their ordination read Exodus 28:1.

Now turn back to Exodus 19:22-24. In the 22nd verse, "And let the priests also which come near the Lord," etc.; also 24th verse referring to priests. I glean from this reading that Aaron and his sons were set apart and later ordained as was the president of our own church set apart and ordained later. Now in Exodus 24:14, Aaron not yet ordained and there is no account of Hur ever having been ordained. Still these elders had to seek advice and counsel of those holding no priesthood authority. How

Jethro advises Moses to select from the people able men out of Israel, and make them rulers over the people, and they judged the people at all seasons. Now in connection with this read Numbers 11:16,17, where a second seventy elders are mentioned. "And the Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, [not of God] and officers over them. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

Moses did not ordain these elders: but God took the spirit that was upon Moses and put it upon them and they prophesied. Now the 26th verse says two of the men; if it was in our day we would say two of the elders.

"Well," says one, "these elders undoubtedly

"Well," says one, "these elders undoubtedly held the Melchisedec order of the priesthood." Well, we will grant they did. Numbers first chapter says Moses and Aaron numbered all the males from twenty years upward, in the second year after they came out of Egypt, 603,550 not including the levites. Now, what a great army and all of the elders we have been writing about are included. But Numbers 26:63, tells us these all died in the wilderness save Joshua and Caleb, and Moses still lived but the elders were all dead. See Numbers 32:10,13.

Read Numbers 22, where Balak the son of Zippor sent the elders of Moab to Balaam. I wonder did these Maabite elders hold the Mehisedec priesthood? Now all the elders numbered by Moses and Aaron being dead, let us

see the second host as numbered by Moses and Eleazer. Now for the term elders among the host last numbered: Deuteronomy 21:20, "And they shall say unto the elders of his city:" Deuteronomy 31:28, "Gather unto me all the elders of your tribes." Elders of the city and tribes does not refer to priesthood authority. See Ruth 4:2,-ten elders of city. Again Deut-"Moses wrote this law, and deeronomy 31:9. livered it unto the priests, the sons of Levi, which bear the ark of the covenant of the Lord, and unto all the elders of Israel." Now who are the first mentioned? The priests; so, of course they must be in authority. Now what does the Apostle Paul say? Let us see if he believed the Melchisedec priesthood continued after Moses. (Heb. 7:11,12;) "If therefore perfection were by the Levitical priesthood for under it the people received the law. What further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron, for the priesthood being changed, there is made of necessity a change also in the law."

Language could be no plainer. The law was given to the Aaronic priesthood, but the change came with Jesus.

Ezra 6:14, Elders of the Jews; 10:14, elders of the city. Samuel was a priest, yet when he came to a certain place, (1 Samuel 16:4). The elders of the town trembled. Ezekiel was a priest. Ezekiel 8:1, Elders sat before him. Ezekiel 19:1, Elders came to inquire for the man of the Lord. Singular the Melchisedec order of the priesthood, coming to inquire of the Aaronic order for the will of the Lord. Things have surely changed these days, Jeremiah 26: 17, "Then rose up certain of the elders of the land,"—not of the church.

Now as to the term high priests on which many persons get confused. High priest, Mel-chisedec; high priest Aaronic. (Heb. 9:7). But unto the second went the high priest alone once every year, not without blood which he offered for himself, and for the errors of the people." In Exodus 30:10, and Leviticus 21:10, will be found the high priest Paul refers to is Aaron. Was he a high priest after the order of Melchisedec? No, but a high priest after the order of Aaron, and designated as such, (high priest). Eleazer his son who succeeded him, would naturally hold the same office. Exodus 29:30. "And that son that is priest in his stead." Numbers 27:18-20, "And the Lord said to Moses, take thee, Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him and set him before Eleazer, the priest. \* \* \* And thou shalt put some of thy honor upon him." Many persons who read this suppose that Moses conferred the Melchisedec priesthood on Joshua, gave him office above Eleazer the priest; but read verse 21, "And he shall stand before Eleazer the priest, who shall ask counsel for him after the judgment of Urim before the Lord." Now if Joshua held the Melchisedec priesthood, why did he have to ask counsel of one holding the lesser priesthood? Exodus 28:30. Aaron had the Urim. Did Moses have to ask counsel of him? No. Why not? Numbers 12:7,8, "With him will I speak mouth to mouth." But, with Joshua, holding the same priesthood as Moses, I require him to ask counsel of Eleazer, although I am no respector of persons. That is how it sounds if Joshua holds the Melchisedec order of priesthood

Joshua 1:1, "Joshua the son of Nun, Moses' minister." The term minister here denotes servant, subordinate, office charged with the direction of affairs of the state. Was Moses deceived by any of the nations? Joshua was. Joshua 9th chapter tells how the Gibeonites deceived him, and the 11th chapter speaks of the elders of the Gibeonites. I wonder, did they hold the Melchisdee priesthood? No, but the same as the Egyptian and Moabites, and Israelites after Moses' death.

In Numbers 34:17, these are the names of the men which shall divide the land unto you Eleazer the priest, and Joshua the son of Nun. Eleazer's name takes precedence over Joshua's. Why? Because he is the highest in priesthood authority. See Joshua 14:1; 17:4.

I have digressed a little, but back to the term high priest. Aaron, Eleazer, Josedech, (Haggai 1:1). Joshua the son of Josedech (Zech. 3:8). Annas and Caiaphas, (Luke 3:2) were high priests. Jesus was tried before Caiaphas.

Now I have shown from the Bible what order of the priesthood the high priests after Moses'

time were, which was none other than the Aaronic order, and they continued down into the Pharisee church, and elders from a Biblical standpoint until Christ set up his church were simply officers of the people. If not, what will we do with Acts 24:1, "And after five days we do with Acts 24:1, "And after five days Ananias the high priest, descended with the eldetc. Did they hold the Melchisedec order of priesthood?

Some think because Alma refers to Melchisedec priesthood, and ordained elders, that that priesthood was on this continent before Jesus appeared here.. 2Nephi 4: "I consecrated Joseph and Jacob to be priests and teachers." They were surely of the Aaronic order. Alma says in second chapter that he consecrated priests, teachers and elders. See Alma fourth chapter, priests and elders. Is this the order of today, priests, teachers, and elders? But says one, have you read Alma 9th and 10th chapters where he calls it the Melchisedec order of priesthood? Certainly he does; but read carefully and you will see he is referring entirely to that order from

Adam until Melchisedec.

"Oh, yes," says one, "but you see Alma was a high priest." Certainly he was; so was Aaron. But of what order? Aaronic, Christ on this continent, B. of M. authorized edition, page 631, called twelve disciples. Page 635, they were called elders. Page 760, the manner which the disciples, who were called elders of the church, ordained priests and teachers. Notice the order of procedure in the days of Alma, priests teachers, and elders. In our church of today, it is just opposite, elders, priests, teachers.

Now in summing up the whole from the time of Moses I find that he takes precedence of Aaron in all things. Why? Because he was the highest in authority. Aaron had precedence over the elders in the days of Moses, so surely he was next in authority to Moses. Aaron died, he was succeeded by his son Eleazer, as high priest, of the Aaronic order. Moses still at the head. Moses dies. Eleazer now takes precedence because he is the highest in authority, and these high priests ofter the order of Aaron continued down until we find them in the Pharisee church, trying Christ and accusing Paul, holding the highest authority. Egyptian elders, Moabite elders, Gibeonite elders, Israelite elders, elders, elders of cities, land, and tribes. I class them all the same, officers holding no priesthood authority until Christ set up his church. I have given enough citations from the books to show God meant what he said in Doctrine and Covenants 83:4.

# THE UTAH DOCTRINE AND COVENANTS.

Columbus, Ohio.

(Editor's note.—In the issue of February 12th, in ound Table department appeared a statement relative to the differences between the editions of the book of Doctrine and Covenants as published by the Utah Church, and by the Reorganized Church, and we are pleased to and by the Reorganized Courter, and we are pleased to note the following comment which defines the difference more fully than space in the Round Table department would allow. We fully endorse the points made by Bro. Curtis, and they might be added to until they would make a volume. No decument is permitted to be placed in the Doctrine and Covenants of the Reorganized Church until it has been endorsed and ordered published by the general conference of the church, but so far we have never learned of any official action by the Utah Church never learned of any official action by the Utah Church authorizing the insertion in their book of the numerous additions, of various items, and (what we hold to be) forged documents. These additions made many year after the death of Joseph Smith were undoubtedly made by the authority of Brigham Young and passively acquiesced in by the body under his powerful domination).

Permit me to offer a statement concerning the

difference between the Doctrine and Covenants of the Reorganized Church and the Doctrine and Covenants of the Utah Church. A statement recently appearing in the "Ensign" is as follows: "The Utah book has had incorporated into it a multitude of statements by Joseph Smith, some historical and some incidentally prophetic." the statement had read, "purported statements by Joseph Smith" I would have had no objection to the statement. My reason for objecting to the statement that Joseph Smith was the author of these added statements is that some of thera purporting to be from Joseph Smith are just the opposite of what he taught by revelation.

First, Section 126 Utah Edition purports to be a revelation "through Joseph, the Seer, in the house of Elder Brigham Young, Nauvoo, Illinois, July 9, 1841," which starts out more like a love letter than a revelation: "Dear and well-beloved Brother Brigham," purporting to say to Brigham

"it is no more required at your hand to leave your family as in times past \* \* I therefore command you to send my word abroad, and take special care of your tanni, being an at henceforth, and forever, Amen." Brigham at this time was president of the Twelve, their the law is as follows: "The special care of your family from this time, twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world;" (Sec. 104:11). Again: The twelve are a traveling, presiding high council, to officiate in the name of the Lord \* \* \* and regulate the affairs of the same, in all nations." (Sec. 104:12). This makes it plain that the twelve was to be a traveling council, instead of staying at home and taking special care of their families. If such a revelation ever was given, it was not heeded by Brigham, as this claims to be given in 1841, and three years later, in 1844, at the death of Joseph Smith, Brigham was on a mission in the east at Peterboro, N. H. (B. H. Roberts Succession, pp. 93,94), instead of being at home taking special care of his family. God is no respector of persons. Brigham's family was no more entitled to special care than any other family of the twelve or any family in the church. It is clear to be seen that the reason why Brigham inserted this section in the Utah Doctrine and Covenants in 1876, thirtytwo years after the death of Joseph Smith, was to try to bolster up his false claims,

Second. Section 131, Utah Edition, was also inserted at the same time (1876) that the section on polygamy was inserted by Brigham as a forerunner to the polygamy document. ports to be the remarks of Joseph the Prophet, at Ramus, Illinois. If Joseph Smith ever made these statements why are we not cited to the document from which they are quoted, instead of the unsupported statement of . Brigham

Verses 1 and 2, are as follows: "In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter in to this Order of the Priesthood: (meaning the new and everlasting covenant of marriage). The first statement that in the celestial glory there are three heavens or degrees, contradicts section 76:7, Lamoni Edition (76:91-96 Utah Edition) where we read of the conditions in the celestial glory as follows: "And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one." This shows that instead of there being three glories or degrees in the celestial, as put in by Brigham, the celestial glory is one, and all that get in there are made equal in power, and in might, and in dominion.

Again, Brigham claimed that in order to get into the third or highest degree of His celestial glory, as he fixed it up, "a man must enter in to this Order of the Priesthood;" and then the following is inserted in parentheses: (meaning the new and everlasting covenant of marriage). This new and everlasting covenant here referred to, is section 132, in Utah Edition, which is the section on polygamy, as is shown by the letter "b" in the foot note. Brigham inserted this section to prepare the way for this polygamy document, but again he is out of harmony with the law of God on marriage, as the law of God in section 42:7, says: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out." Later in the same section in paragraph 16, Lamoni Edition, speaking of other things, marriage included, we read: "And he that doth according to these things shall be saved, and he that doeth them not shall be damned, if he continues."

According to this all will be damned who go contrary to this law. Let us contrast this with a statement in the polygamy document, which Brigham had inserted in the Utah Doctrine and Covenants, in 1876, as follows: "For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory." The covenant here referred to is clearly shown from the heading of this polygamy document, a part of which is as follows: "Revelation on the part of which is as follows: "Revelation on the Eternity of the Marriage Covenant including Plurality of Wives." So according to this polygamous document introduced by Brigham Young, eight years after the death of Joseph Smith, and inserted in the Utah Doctrine and Covenants thirty-two years after Joseph Smith's death, a man will be damned if he does not go into polygamy. This makes the Utah Doctrine and Covenants contradict itself, as Section 42 shows you will be damned if you do go into polygamy and section 132 shows that you will be damned if you don't.

So we conclude that these statements, the ones we have noticed, that have been inserted into the Utah Edition 32 years after the death of Joseph Smith, are only purported statements, but the responsible person is Brigham Young and not Joseph Smith.

J. F. Curtis.



MRS. MADGE SIEGERIED, EDITE 1417 W. Walnut St., Independence, Mo

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Cardner, 707 S. Fuller Aveindependence, Mo.

# "THE BLINDNESS OF VIRTUE."

Sr. Florence Andes has written us enclosing the story with the above title, written by Cosmo Hamilton, and rewritten by another for the Woman's World. Space does not permit us to publish in full. This subject is one in which we are all interested and which needs constant consideration. Mrs. Andes feels that-"as mothers we need to take the story to heart. She desires to not neglect to teach her daughters the things girls should know concerning what a wonderful thing it is to be a woman; and that they may be prepared to protect not only themselves, but also the young men with whom they may be associated."

In these days when we have the increased and increasing evils in society, all society, to meet and be prepared for, we dare not let our girls (or boys) go forth armed with their innocence alone, to meet these things. They are not safe alone on the street in daylight anymore. need not heap a whole budget of the knowledge of woman and parenthood upon a girl at once; but-keep a child's confidence at all times. Instinct from knowing one's own better than any other person does, will soon be the guide as to whether or not we have a child's confidence. Then, as information seems necessary, give it.

Your child may be a great deal younger than you were or than you desire her to be for such knowledge, but it is often best-safest so, and after you have begun to tell her these truthsthere will be more than ever, need for a confidential companionship. But it will be hard to have if you have not always been confidential.

At a certain little aid society, this subject came up and an embarrassed, angered mother ex-claimed—"When my girls come to me with questions, they get a switching!" (And two of her girls had gone wrong! Such was her ignorance, and their innocence!)

The Story.

A certain village had been stirred by the subject of Eugenics. The Ladies Aid had freely considered it. A preliminary meeting of ladies was held behind closed doors, because it was to be a discussion of the sex problem! This secret act caused dissension. An open meeting was

arranged for next, and thus these women educated themselves on this subject before the appointed time when the Rev. Mr. Pemberton came over to talk to their Mothers' Meeting.

The Reverend was plainly soitated and began

his remarks waving all preliminaries.

"Ladies," he began, "I propose reading to you this atternoon certain of the more vital entries in my personal journal."

He paused and surveyed his audience. Surveyed it defiantly, I should say, and the thin lines of his compressed lips tightened.

"I shall tell you the story of a foolish father and a "I shall tell you the story of a looisal rather and englectful mother," he went on; "and I shall speak from a text of my own choosing: "The Blindness of Virtue." There was some shifting in the seats and a scraping of the legs of the camp-chairs on the floor of the Sunday

"And I trust that every woman present who is a mother, or anticipates motherhood, or who has the hope of motherhood in her heart, will give heed to what I am

oing to say." Again the shuffling chairs gave evidence of the con-Again the shuffling chairs gave evidence of the con-suming curiosity of those who listened. The Rev. Mr. Pemberton to read from a personal journal of personal experiences concerning a foolish father and a neglectful mother! What could have happened?

"I shall begin by telling you the story of little Mary

a small begin by telling you the story of fittle Mary Ann," he continued. "Mary Ann is the daughter of a parishioner of mine. She is of the same age as my own daughter and for years they were friends in the village school. But Mary Ann drifted away from both the school and the village. She went to London. Last week she returned, and yesterday I officiated at the funeral services of her baby. It was born dead, the nameless child of a father who shall, so far as we are concerned, be equally nameless."

He paused. There was no shuffling of chairs this time. Half the audience sat with heads bowed, as though in fear of what might follow from so free a start.

"Many of you will call that child of Mary Ann a child of sin. But I tell you it was rather a child of ignorance. Mary Ann did not know the things she should have known because the mother of Mary Ann had not been a good mother to her and had not told her.

"This was the lesson that poor little girl taught me that first afternoon I talked with her, a week ago, and with the memory of it burned into my brain it is the school and the village. She went to London. Last week

with the memory of it burned into my brain it is the lesson that, with God's help, I shall try to repeat to you this afternoon. If any there be in this audience who do not wish to hear this story, let her now take her departure and save her feelings, for I shall not spare her."

parture and save ner teeings, for I shall not spare ner.

Again he paused, and again the lips drew a firm,
straight line across the mouth. No one stirred.

"When Mary Ann told me her story," he went on,
"I turned to her and said: "Why didn't this man marry
you, Mary Ann?"

"'E'd got a wife,' she answered, simply. 'You see,
sir. I was to blame for this 'ore. 'e said.'"

sir, I was to blame for this 'ere, 'e said.'"
"'You!' I exclaimed. 'What a coward! You know

nothing."

nothing."

"That's it, sir,' she answered. 'Me knowing nothing. If I'd a bin told when I was old enough to understand I should a-sent him awiy, 'e says, double quick, and saved 'im an' me an' the little 'un from this 'ere. The man ain't built for thinkin', Jack says. 'E knows, but he ain't perfect an' wort let 'isself think. 'E says as 'ow if we was taught ter think and knew as much as the man, there'd be very little of this 'ere trouble fer us. It's the mother first, 'e says, who is ter blam., then us!"

The Rev. Pemberton paused, as though to gain courage, and then determinedly went on:

age, and then determinedly went on:

"When Mary Ann left me that afternoon I called my
wife to my study. I told her the story of this poor child.
I told her that we had a daughter as sweet and simple
and as unprotected as any that lived—and as ignorant,
so far as the wonderful meaning of her womanhood was concerned—as the Mary Ann who had learned the lesson of life at such cost. I told her our daughter must be told. And my wife turned upon me, horrified at the thought.
"'My mother never spoke to me,' she said. 'All women

that were brought up as I have been brought up have too great a sense of modesty ever to consider the possi-bility of discussing such things as these with young unmarried girls. It is part of our training. It is in-bred in us. We found out the truth for ourselves; our daughters must do the same. Our sense of delicacy is all nst the discussion of such a dreadfully personal er. It isn't done.'"

"And I, ladies, with anger in my voice, turned upon her and fairly shouted: 'It isn't done! It isn't done! It wasn't done by the mother of Mary Ann. Is the innocence of her girl of a less refined order than the innocence of ours? Nearly everything that isn't done ought to be done. It must be and shall be done—and you must do it at once.

must do it at once.'

"She protested, as probably you would protest, but I was brutally firm. "This village is filled with girls that I told her; 'and your daughter is one of them. She may be standing on the verge of the same catastrophe,' and all of them ask for the truth every time they see their mothers—and never get it—because it isn't done. They are taught not to put their fingers in the fire because it will burn them; they are taught not to play with knives and to keep away from water. Let them burn themselves; let them cut their fingers; let them struggle in the stream, but for Gods sake dou't let them struggle in the stream, but for God,s sake don't let them for the went of elementary teaching on the most vital of all questions, run the risk of ruin."

There was applause of a sort. A few ladies clapped their gloved hands enthusiastically; a few others with the timidity that suggests imitation rather than con-

"Before she left me that day my wife had promised

to talk to my daughter." He hesitated, and then, in sorious tone, continued. "And for the first time in our twenty years of married life she broke her word to me." To be continued next week.

# MISCELLANEOUS

CONFERENCE NOTICES,
Saint Louis District.—Conference will be held at St.Charles, Mo., on Saturday and Sunday, March 14, 15,
Sunday school and Religio Institute work meetings on
Saturday at 2:30 p. m. Conference business meeting Saturday at 2:30 p. m. Conference business meeting at 6:00 p. m. Regular Sunday meetings. Visitors will be met at the St. Charles loop of the St. Charles Electric Street car line. Guides will be stationed at loop from 8:30 a. m. until 2:00 p. m. Cars leave Wellston (St. Louis) loop every half hour.

Chas. J. Remington, Sec.

CONVENTION NOTICES.

Cliaton District.—Religio convention will meet in Nevada, March 6, 1914, at 2:30 p. m. Business session in the afternoon, lesson study in evening.

Lida Budd, Sec.

NOTICE TO THE FIRST SEVENTY

Brethren:—The time of our assembling is nearing, and the importance of our work makes it apparently neces-sary that we appoint our first session for 1914 on April 1st, at 7:30 p. m. The first session will be occupied by preliminary work and prayer.

We urge, as per quorum resolution, that as many as

possible will be present from the first, that we may have our work prepared at an early date to present to conference.

conference. The important questions referred to the Presidency, Twelve and Seventy; viz, "The formulating of a rule to govern the Seventy in dealing with the ministerial standing of a Seventy, and results of 'releasing,' dropping,' or 'expelling' a Seventy," and "Can one who has been severed from the church for the second offense of adultery re-enter the church by baptism," should be thoroughly canvassed. Besides these questions there is the question, "How to form a quorum decision," with others that now claim our attention and should be decided.

The following program has been arranged, and each subject should have the prayerful consideration of every member of the quorum for our education and the bring-

member of the quorum for our education and the bringing about of unity:

1. What part of the Church Work is Missionary, and
what part, if any, is not?

2. Missionary Work and what it comprehends.

3. The duty of a Seventy as a General Officer of the
Church, and his association with what is called the Local

Missionary Work in Cities.

Missionary Work in Towns and Country Places Missionary Work in Foreign Lands.

Doing Missionary Work Now and Twenty-five or New conditions to be met with in the Missionary

Work in the Church and in the World.

What conditions justify absence from the field of appointed? 10.

How far are the Seventy a Judicial Body?

Why should we not suggest our fields of labor? Why should we suggest our fields of labor as missionaries?

A judicious expenditure of Finances on the part of Missionaries.

14. Shall we report Marriage Fees and Special Con-tributions at Funeral Services as part of our general receipts?

Our denortment towards the opposite sex while our fields of labor. Papers will be read upon the above subjects, after

which they will be open for general consideration.

Respectfully,

James McKiernan, Pres.

J. F. Mintun, Sec.

February 25, 1914.

# DEDICATION.

The new chapel at Scammon, Kansas, will be dedicated on March 15th, at 11 a. m., Bishop E. L. Kelley preaching the dedicatory sermon. Singers from Independence, Mo., will assist the local choir in the music for the occasion. We hope to see a good representation from all the nearby branches.

T. W. Chatburn, Pres. of Dist.

MARRIED.

Long-Watson.—At the home of the bride's parents,
Bro. and Sr. James S. Watson, of McGregor, Iowa, Feb.
22, 1914, Bro. Charles W. Long of Monmouta, Iowa, and
Sr. Ruth M. Watson. Bro. and Sr. Long will reside on
a farm near Monmouth, Iowa. L. G. Holloway officiated.

CONFERENCE MINUTES.

Kewanee District.—Conference convened with the Kewanee Branch, Kewanee, Illinois, Nov. 1, 2, 1913, Elders O. E. Sade and Chas. L. Holmes presiding, Mary E. Gillin secretary. Eight of the ten branches sent in full report and one a partial one. They showed that Kewanee had 135, Joy 94, Millersburg 93, Twin City 105, Dahinda 72, Buffalo Prairie 7i, Peoria 53, Matherville 46, and Canton 65. Media sent no report. The bishop's agent's report showed a decided increase in the receipts, the total receipts from May 31 to Oct. 26 being \$1281.64. The total expenditures were \$1018.52. The balance being \$263.12. The total collections to apply to the "Church Debt" for the same time amounts to \$354.75. The diatrict secretary was by vote authorized to purchase a new record, installing the "loose leaf system" if deemed

desirable. O. E. Sade and Chas. L. Holmes were chosen as a committee to advise with the Canton and Media branches with a view to disorganizing them.
Delegates to the general conference were chosen as follows: O. E. Sade, J. R. Grice, Bro. and Sr. Geo. Pine, Bro. C. E. Willey, Chas. L. Holmes, Mary E. Gillin. Those present empowered to cast in case of division, a najority and minority vote. The next conference will be held the first Saturday in June. 1914. at Peorja. III. majority and minority vote. The next conference w be held the first Saturday in June, 1914, at Pcoria, Ill. Mary E. Gillin, Sec.

115 Clarke Ave., Peoria, Ill.

O. E. Sade, Dist. Pres.

Joy, Illinois.

Southern California District.—Conference as held at Los Angeles, February 22nd and 23rd. Brn. F. M. Sheehy Los Angeles, February 22nd and 23rd. Brn. F. M. Sheeby and James E. Kelley of the Twelve and W. A. McDowell were present besides the local officers and R. F. Slye and W. A. Brooner. Reports show a net gain in the district membership of 16. The district adopted the new report blanks provided by general church. Report of bishop's agent' Fred Adam showed total receipts \$6026.21, disbursements \$4676.16, balance due church \$1450.05. Paid on church debt \$341.85. Reunion committee's financial report showed receipts \$903.41, expenses \$909.13. Tent fund receipts \$72.03, expenses \$71.95. Time of next conference is set during reunion which is to convene Friday, July 31st, at Convention Park. Following were elected delegates to general conference: Jas. E. Kelley, F. M. Sheehy, R. T. Cooper, W. A. McDowell, Elizabeth McDowell, Madge P. Knowlton, Emma Burton, Frances L. Keeler, Leila D. Cooper, S. A. Howland.
R. T. Cooper, Sec.

R. T. Cooper, Sec

Southeastern Illinois District.—Conference met with the Springerton Branch, February 7 and 8, R. H. Henson, Sam Hoover and W. R. Dexter in charge. Statistical reports: Brush Creek 389, Popular Creek 98, Tunnel Hill 204, Dry Fork 50, Springerton 139, Kibbie 58, Bungay 58. Bishop's agent reported, receipts \$604.68; expenditures \$620.68. Treasurer reported, receipts \$124.83, experimers \$112.05. Delegates to general conference: E. W. Sutton, W. R. Dexter, L. C. Moore, R. H. Henson, Ralph Lasater, George Ellis, S. S. Smith, F. M. Davis, W. W. Brown, Joseph Slover and Neva B. Carter. Each branch president was chosen to raise means to help pay the remaining indebtedness of the new church at Cisne, Illinois. The same to report to the district treasurer by June 1, 1914. The organization of a new branch at the Brown Church was recommended. Wm. Daniels and Jesse Shaw were recommended for ordination to the Southeastern Illinois District,-Conference met with at the Brown Church was recommended. wm. Daniers and Jesse Shaw were recommended for ordination to the office of priest, Alma Ayers to the office of teacher, and John D. Shaw to the office of deacon. The same was referred to the Brush Creek Branch for approval. The John D. Shaw to the office of deacon. The same was referred to the Brush Creek Branch for approval. The following officers were elected for the ensuing year: R. H. Henson president, E. W. Sutton 1st assistant, Geo. Ellis 2nd assistant, W. E. Presnell secretary, W. W. Brown assistant secretary, Sam Hoover treasurer. A new set of rules and regulations were adopted, a copy will be printed and sent to each branch in the district. Adjourned to meet with the Tunnel Hill Branch on Saturder before the fivet Sunday in 1921, 1921, 1921. day before the first Sunday in June, 1914. W. E. Presnell, Ses.

Post.—Estella Amanda Post was bora April 6, 1856. Was married to Joseph Post April 15, 1877, baptized October 14, 1996, by J. O. Dutton, and lived a good life until her death January 23, 1914. Funeral sermon by A. L. Whiteaker. She leaves husband, three children, mother, and a brother.

DIED.

-Elder W. J. Booker ("Uncle Billie Booker") Booker. died at Robertsdale, Alabama, Feb. 20, 1914. He was nearly 71 years old; was baptized into the church forty years ago, and was ordained an elder only a few years after his baptism. At the time of his sudden death, he after his baptism. At the time of his sudden death, he was away from home preaching the word; hence it may be truly said "He died in the harness." His body was brought to Pleasant Hill church, near McKenzie, Ala., and was there laid to rest Sunday, February 22nd, Elder Isaac M. Smith preaching the funeral sermon. "Uncle Billy Booker" is a household word in all this Southern Mission, and he was held in high esteem. His aged companion, several children and grandchildren are left to several children and grandchildren are left to mourn his departure.

Henderson.—Sr. Addie Henderson, wife of Elder A. F. Henderson, residing near Balmoral, Man., died Wednes-Henderson, residing near Balmoral, Man., died Wednesday, January 28th, of pneumonia. Bro. and Sr. Henderson formerly lived at Pipe Stone, Minn, The missionaries to Minnesota will remember of their hospitality and persistent efforts to get the gospel before the people. Bro. Henderson is left alone with his aged mother, 84 years old and very poorly, and their adopted daughter Marvel who is fourteen. Her maiden name was Addie Gorden; she was born August 7, 1854 an Knox, Maine; married to A. F. Henderson January 24, 1876, and united with the Reorganized Church in the fall of 1893. She was an earnest and faithful saint to death. Sermon by Elder Ward L. Christy at the home.

Elder Ward L. Christy at the home.

Green.—James William Green was born at Provo, Utah, June 11, 1854. He died at Fort Collins, Colorado, December 26, 1913. He came to Montana with his parents, James and Margaret Green, in 1864, and was a resident of Gallatin County, Mont., until eight years ago, when he moved to Fort Collins, Col., where he died. He is survived by three sistens and three brothers—Mrs. Thomas Reese and Mrs. Eliza Enkes of Bozeman, Miss Melisas Green of Willow Creek, J. A. Green of Billings, Mont., A. J. Green of Independence, Mo., and C. H. Green of Seattle, Wash. Funeral sermon by L. E. Hills assisted by Rev. Wilson, at Willow Creek.

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VOL. 25

# INDEPENDENCE, MISSOURI, THURSDAY, MARCH 12, 1914

NO 11

## ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo. at \$1.00 per year. ACMARLES FRY, EDITOR W. H. DEAM, BUS. MANAGER

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### REST.

The light I cannot see without the shade,
The rose without the thorn I never knew,
The fairest blossoms always soonest fade, All sweetest joys are soonest lost to view.

Upon the tenderest heart the deepest shadows fall, The sweetest harp most easily unstrung, The soul most sensitive to affliction's call Hastens to answer with its saddest song.

But, by the light of God, beyond the tomb I see A day of light whereon no shadows fall; Fields of sweet flowers that forever bloom, Joys that these fickle senses never pall.

O Jesus, my divine Redeemer, thou The hard and thorny road did'st tread alone;
By suffering perfected, help me thus to bow
And always say, "Thy will, not mine, be done."

Then when thy perfect rest I shall obtain;
When in thy likeness pure I shall "be satisfied;" Then shall I know my earthly loss was gain—
That thou wert trying me as gold in fire is tried.

For only dross were these hard tests designed. And shadows, thorns, and sorrows were thy tests, To purge, to purify, and to refine, o purge, to purify, and to renne,
And fit us for the saints' eternal rest.

—M. H. Bond.

# FAST DAY ANNOUNCEMENT.

The First Presidency has deemed it wise to announce a general fast to be observed from the evening meal of Saturday, April 4, until the evening meal of Sunday, April 5. Prayer should be offered in this connection for the spiritual direction and benefit of the General Conference that is about to assemble, and for the general welfare of the church in all the world.

Elbert A. Smith, For the First Presidency.

# THE DIVINITY OF JESUS.

Modern skepticism is striking at the root of all Christian faith and hope when it denies the two most vital and fundamental doctrines of the Bible, viz., the divine conception of Jesus, and his physical resurrection. Destroy these two and the Bible is reduced to the low level of the work of conspirators and deceivers, for the whole record from the first chapter of Genesis to the last chapter of the Revelations of Saint John point to an actual Son of God who had his identity in Jesus of Nazareth. Destroy these two and Christianity is no better than Confucianism or Mohammedanism, except in such points as its ethical teachings may be superior to those of the others, and the Christian's hope of the future is just as vain as the hope of the aborigines' in the happy hunting grounds.

The human side of Christianity may have its defects, and it may be that the testimony of the human witnesses relating to these two issues is not so absolutely complete as to meet the critical demands of skeptical minds in this day when men are inclined to quibble over details, but the straightforward simplicity of the testimony re-lating to Christ's birth bears evidence of its truthfulness. Had there appeared a strained effort to cover every detail there might have been some ground for distrust. The testimony as it is bears an unbroken harmony with the prophetic testimony of men who had undisputably lived long before the birth of Christ, and

who spoke of the coming of a Redeemer clothed with divinity.

The denial of the divine sonship of Jesus is virtually a denial of everything miraculous in human life, and a denial of the operation of the power of God among men. It takes God out of the world and makes man supreme. What folly! The structure of the earth itself, the marvelous arrangement of the heavens, and all nature, show a power and wisdom and goodness that are infinite against which man in his strength appears in atomic insignificance. Shall not the God who created with such miraculous power the heavens and the earth, and gave life to all flesh in the beginning, be able to give life to his own Son in the flesh? Where is the wisdom in man to deny the possibility, or the historical fact, of the immaculate conception because of the miraculous nature of it, when miracles past and present appear on every hand?

But such denial is being made. In many of the theological schools and other institutions of learning which are professedly Christian, this denial is being taught to the younger generation. Not a few leading ministers have openly confessed non-belief in this doctrine, and multitudes of people have followed them in their unbelief. Why is this? Is not the testimony of the Scriptures sufficiently plain and complete to satisfy a reasonable mind? It is the spirit of anti-christ which had already begun its work in the days of the apostles, and which is still working.

That such skepticism and unbelief should gain place in the Protestant churches is to us not strange for the reason that while these churches profess a belief in the Holy Spirit they have denied the miraculous part of its work from the time of their beginning. The power of the Holy Spirit to reveal the things of God as in former times, and its operation in the giving of gifts such as were had in the early church as described by Saint Paul in the twelfth chapter of his first letter to the Corinthians, have been denied, and such denial is the natural step to a further denial of Christ and of God. Had men maintained full faith in the Holy Ghost and retained its power in their midst during the centuries intervening between Pentecost and the present, there would not have developed the tendency to deny the miraculous birth of Christ as many do today, but that Holy Ghost would have brought confirmative evidences which would have removed any doubts which might have arisen because of the antiquity of the original testimony.

When professed followers of Christ deny the essential means by which men may know that Jesus is the Christ, viz., the revealing power of the Holy Ghost, they forfeit all right to the knowledge had by Job when he said: "I know that my Redeemer liveth," and by Paul who said he received his knowledge "by the revelation of Jesus Christ," and by Peter who testified from personal knowledge: "Thou art the Christ, the Son of the living God." Denying the power of the Holy Ghost is the preliminary step to denying Christ, and it takes no prophet to see that the second step is being taken by those bodies which have previously taken the first, and unless that first step is retraced it will inevitably lead to a general denial of the whole gospel.

We hold that the Bible teaching is correct, and through the unchanging purpose of God his power in its relation to man is the same today as in ancient times, that an acceptance of the whole doctrine of Christ and obedience thereto will bring the same manifestations of divine power with its confirming testimony. nite wisdom and fore-knowledge of God are fully able to provide for such emergencies as created by modern skepticism, and in our day further testimony as to the divinity of Jesus has been adduced by the divine hand, enabling believers to meet the opposition successfully. The Book of Mormon gives prophetic and historical testimony on the divine soughly Jesus and thus suffigure the Ribbs which teday is no level die. confirms the Bible which today is so largely discredited, offering a distinct class of witnesses which altogether put the divinity of Jesus bevond a consistent doubt.

The world needs a new vision of God, a deeper conception of his power and of his attitude to wards man, a keener appreciation of his truth and a stricter application of that truth to everyday life. Those who attain these things will find abundant assurance through the Spirit of the truthfulness of this doctrine. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."--John 7:17.

# NATIONAL PROHIBITION.

Sentiment for national prohibition seems to be developing in all parts of the land. A prohihibition bill is now in the hands of the house committee on the judiciary in the House of Representatives in Washington which will probably come up at this session with more than an even chance of passing. This bill provides that "the sale , manufacture for sale, importation for sale, exportation for sale, transportation for sale, of all beverages and all foods containing alcohol are forever prohibited in the United States and in all territory under the jurisdiction of the United States."

Not many years ago such a bill would have been made light of but the force of public sentiment has made it a serious matter, and with the steady increase of popular disapproval of the drink evil and its trail of crime it cannot be longer than a few years when there will be a national protest so emphatic as to drive it from the land. We have faith in the majority of the American people and believe that their efforts at true reform and betterment of conditions for the whole people will become effectual.

# PRESS NOTICES.

"The Truth" of Jerusalem, Palestine, published on January 23d an excellent statement by Bro. U. W. Greene of the position of the Reorganized Church in contradistinction to that of the Utah Church on various doctrines, followed by the "Open Letter to the Clergy," as sent out by the First Presidency of the Reorganized Church. "The Truth" has been very liberal and seems to be sincerely following its name by hearing from every worthy cause on different subjects. article mentioned will do good and be of help to the brethren in that Jewish mission.

"The Chat" of Brooklyn, N. Y., contains liberal and favorable accounts of the recent conference of the New York and Philadelphia District, clippings of which have reached our desk. The pastor, Bro. E. B. Hull writes that the articles were written by a Baptist minister. Their tone and liberality are such as to indicate that the minister must have caught considerable inspiration in the assembly of the saints. The addresses of the speakers are favorably commented upon, and the rendering by the district choir under the direction of A. N. Hoxie, of the "Holy City," a cantata by Gaul is highly spoken of. Distinction is made between the Reorganized Church and the "Mormon" Church in Utah.

We have been asked if subscribers to the Ensign will receive the conference daily. The daily will be distinct from the regular paper and will require a separate subscription, 25 cents for the whole conference.

A debate between the Rev. James Kennedy, (Baptist), and Elder John Harp of the Reorganized Church at Avery, Texas, is reported in the "Avery News." The first question discussed was, "Resolved that baptism is essential to salvation," which Elder Harp affirmed and Rev. Kennedy denied. The second question involved the subject of repentance after death. The News speaks very highly of the debate which was conducted in a gentlemanly manner by both disputants who "Met as friends and parted as brothers.

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PATRIARCH JOHN H. LAKE,

Word has been received by President Joseph Smith of the death of Patriarch John II. Lake at Kirtland, Ohio, on Friday, March 6th, at 656 p. m. A good man and a faithful servant of his Lord Jesus Christ has gone to

faithful servant of his Lord Jesus Christ has gone to his rest.

Bro, Lake was born December 4, 1829, in Yates County. New York, and lived in Canada, Illinois, lowa, Missouri, and Kithland, Ohio. He was married several times, his last wife having preceded him but a few months to the other shore. Of seven children none are left, the last remaining son—Charles H. Lake, having died while upon a mission to the South Sea Islands last summer. He came into the church in 1860 being ordained a deacon the day of his baptism; three years later an elder, and in 1871 a seventy. In 1873 he was called and ordained to the aposticehlp in which office he labored until 1902 when he was released to take up the work of an evangelist.

Most of his long life after coming into the church was spent in the service of God, and his fellow men, and he spent in the service of God, and his tellow men, and he wielded a strong influence for good wherever he went. He knew sorrow and affliction but was patient and courageous in all, never losing faith in God and in the ultimate success of the right. His labors were blessed of the Lord and the Holy Spirit attended him in his work bringing many blessings to those to whom he ministered. bringing many blessings to those to whom he infinitering had an of patience and forbearance, extending mercy to the erring and encouragement to the discouraged, and strength to the weak, congenial in disposition and loved by all. His advanced age has prevented him from traveling during the last few years, but he was always active locally. He leaves the world better by having lived in it, and thousands will retain a warm feeling of respect and love for "Father" John H. Lake

## INDEPENDENCE ITEMS.

The work of preparing to entertain the general conference is beginning both by the local church and the individual members. Work on necessary improvements on the church property was begun Tuesday, and those in charge of the dining hall are diligently at work to have all things in readiness.

rather large attendance was reported at the Sunday A rather large attendance was reported at the Sunday school, the number being 1018, with 31 perfect classes. The collection was \$17.93. The officers have a difficult problem to solve in finding a place during general conference for the lower grades which meet in the dining hall.

Two of the new members of the Twelve occupied the

Two of the new members of the Twelve occupied the pulpit Sunday, Elder Paul M. Hanson speaking in the morning and Elder William Aylor in the evening, both sermons being inspiring and uplifting.

The work of the good literature committee was the theme of the afternoon prayer service, and many good testimonies of the good results of the distribution of gospel literature were given. Bro. F. G. Christie, chairman of the good literature committee, and Brn. Garfett and Bond were in charge.

Bond were in charge.

Bro. Harry Hattey occupied upon the street of Kansas
City near Market Square on Sunday afternoon, speaking
to a considerable crowd of interested listeners. The sowof the good seed in this way may bring a fruitful harvest in ways and at times least expected, and in many cases

Bro. M. H. Bond is this week moving to his new home at 720 North River Boulevard, Independence, Mo. After the 15th correspondents should address him at this ad-

Word has been sent to Bro. and Sr. Gurwell at Order of Enoch House, of the death in Oklahoma of Miss Lula Bearshield, the granddaughter of Chief Three-Fin-gers. Many will remember her as having accompained gers. Many will remember ner as naving accompanied ther grandfather and others of her people to the general conference of last year. She was under treatment at the saintarium last spring, and last fall returned to Independence from Oklahoma in company with Miss Helen Whitt, her cousin who came to attend school, and remained with her at the home of Bro. and Sr. Gurvell. A severe

with her at the home of Bro. and Sr. Gurwell. A severe cold taken in January brought a rapid decline and she was taken home to Oklahoma where she died on March 4th from tuberculosis of the larynx, aged 18. She was baptized by Elder Hubert Case, Christmas 1912.

Many saints are rejoicing over the improvement which has come to Bro. F. L. Sawley after his long affliction, as is believed through the prayers of the saints and the administration of the elders, not forgetting the faithful assistance of the physicians and nurses who have helped him for more than a year. More than a year ago he found it necessary to come home from the mission field for treatment for a defective hip from which he had suffered since childhood, and thirteen months ago a heavy steel brace was placed over his limb with the design of steel brace was placed over his limb with the design of having the hip joint grow rigid, this being the only nat-ural remedy for the trouble. Recently he suffered a general breakdown, and under examination it was thought that he must wear the brace another year. Through divine blessing however such improvement has been made within a few days that the brace has been laid saide, and he has the prospect of further recovery. The affected limb which was always one inch shorter than the other is now of the same length and Bro Savilay hones that so the of the same length, and Bro. Sawley hopes that as the limb gains strength through exercise that he will be able to walk better than before. He is worthy of the

prayers of all of God's people.

The "Liahona The Elders Journal" reports that Elder
S. O. Bennion, president of the Central States Mission,
of the Utah Church, recently made a visit to salt Lake
City to confer with the presidency of that church regarding the creetion of a church building in this city.
The membership of the Utah Church in Independence numbers nearly 100.

In addition to the regular business of the general con-terence, the conventions, the choir work, the Woman's Auxiliar;, and the work of committees and bureaus, are of deep interest to the saints throughout the church. The conference daily will report all these more com-pletely than can be done in a weekly. Subscribe now.

INDEPENDENCE, SECOND BRANCH.
Sunday school had an attendance of 263, with collection of \$5.84

of \$5.84.

At the 11 o'clock hour Bro. W. M. Aylor was the speaker, the very choice selection of scripture made by the speaker was an appropriate one, for it is to be made applicable to our every day living. We were exhorted to exemplify the Master in very word and deed, and our lives to reflect the image of God. Our religion is so beautiful in theory, but this is not sufficient, it must be practiced, demonstrated in all of our acts.

practiced, demonstrated in all of our acts.

A goodly portion of the Spirit was had at the 2:30 prayer service; the confirmation of the two brethren who were baptized after the preaching service, Brethren Thomas and Edward Long, baptized by James Foulk, confirmed under the hands of W. C. Clow and Robert Warneck

At 7:30 p. m. Bro. J. A. Gillen occupied the time and brought forth so many new things that it will be difficult. ssemble all.

to assemble all.

A two weeks protracted meeting begins at the South
Side church Sunday the 16th inst, at 11 a.m. Come
everybody welcome. Meeting in charge of Patriarch F.
A. Smith, assisted by Bro. H. O. Smith.

Monday evening was regular priesthood meeting and a goodly attendance was manifest; subject discussed, "What is prayer?

# SAN FRANCISCO AND OAKLAND.

Elder J. A. Saxe the pastor preached the evening sermon in the city while Elder E. J. Clark preached morning and evening in Oakland very acceptably. The sacramental service in the city was good as were the auxiliaries in both branches.

The conventions and conference just closed at San Jose The conventions and conference just closed at San Jose were characterized by a high degree of peace, love and spirituality. Bro. F. M. Sheehy, our worthy minister in charge, with Brn. J. D. Stead, C. A. Parkin, H. J. Davison, C. E. Crumley and the writer of the general ministry were present; also Sr. M. A. Saxe and Bro. W. H. Dawson, were present; also Sr. M. A. Saxe and Dro. W. H. Dawson, superintendent and president of the auxiliaries, together with a goodly representation from the district. The spirit of peace and unity pervaded the gathering in all the meetings. Sunday afternon was occupied by a sacramental service which was spiritual. The preaching was ably done by Brn. J. D. Stead, F. M. Sheehy and C. E. Crumber.

E. Crumley.

On the night of the third occurred the happy wedding On the night of the third occurred the happy wedding of Bro. Clyde Holmes and Sr. Evelyn Ward in the church in San Jose, in the presence of a well filled house which was nicely decorated for the occasion. Bro. Clyde is the son of Moses and Delila Holmes who were married in Stewartsville, Mo., some twenty-five years ago by the writer who also officiated for the son.—Time brings many

C. A. Beebe and daughter Emmaline of Council Sr. C. A. Beebe and daughter Emmaline of Council Bluffs, Iowa, are spending a few months in San Jose with whom Bro. Sheehy, wife and I, spent a pleasant evening. Our conversation was in Iowa, Missouri and heaven—which leaves pleasant memories. Sr. Beebe is poorly in health but is being benefited by California air. Bro. F. M. Sheehy started today for the east. He carries with him the confidence and good will of this district with an expressed wish for his return. Bro. Crumley goes south temorrow to his home in San Bernardino, he has spent the year in Oregon in mission work.

Training goes sount tomorrow to his none in the manaralino, he has spent the year in Oregon in mission work.

The San Jose saints did excellent service in carring for the visiting saints, they also furnished the most of the program for the interesting entertainment on Friday night by the Religio. In behalf of visitors we express appreciation.

One was baptized during the conference, a young lady One was baptized during the conference, a young lady from Oregon, Bro. Crumley officiating, who with Bro. Parkin confirmed her on Sunday. Brn. Mark H. Fonda and LeRoy Harris were ordained to the office of priest on Sunday by Bro. J. D. Stead and the writer. J. M. Terry.

1202 14th St., Oakland, Calif., March 5.

# BROOKLYN, NEW YORK.

The Brooklyn, N. Y., Branch was organized in the year 1840 by George J. Adams; it was reorganized in 1870 by Josiah Ells; from this time until the year 1902 the saints add services in private houses and halls. Their 1840 by George J. Adams; it was reorganized in 1870 by Josiah Ells; from this time until the year 1902 the saints held services in private houses and halls. Their first church building was erected in a section called. Brownsville in the year 1903; this site was at that time considered a very desirable location. Joan after the completion of the church the Jewish people fell in love with the locality to such an extent that at the present time there are over 100,000 Jews in Brownsville. In the year 1906 the saints sold their church to the Hebrews and sought another locality in which to locate.

A beautiful spot was found on the corner of Park Place and Schnectady Avc., this was in an entirely new section of Brooklyn, which was being rapidly built up, and gave every promise of becoming a very select residence section, insomuch, that many of the saints built for themselves homes near the church. This second church building was opened on October 19, 20, 1907, with a district conference. What a change a few years can make. At the present time the church is surrounded with Catholies, Jews and Italians, thus the work of proselyting in this section has been greatly Kindered.

Notwithstanding the many hardships endured by the saints, they have steadily increased numerically, until at the present time the branch numbers 225 members, and a Sunday school of about 150, hesides a mission Sunday

and a Sunday school of about \$150\$, hesides a mission Sunday school in another section.

On February 21-23, 1914, the New York and Philadelphia District met in conference at the church. This conference was considered one of the best that has been held in this city. There were about 100 visitors, including Elders Paul M. Hanson, H. O. Smith, W. A. Sinclair, M. D., Ralph W. Farrell, A. D. Angus, W. W. Smith, J. August Koehler, Wm. and Richard Hawkins of the visiting ministry. Preaching was done by Paul M. Han-

W. W. Smith and H. O. Smith. son, W. W. Smith and H. O. Smith. The officers of the district were re-elected, namely: Ephraim Squire president, W. W. Smith and Benj. R. McGuire counselors, Herman N. Schwartz secretary, John Zimmerman, Sr., treasurer, Anna Zimmerman on the library board, and J. August Koehler on the standing auditing committee. The closing feature of the conference was Gaul's Oratorio, "The Holy City," sung by a combined district choir of over sixty voices, under the direction of general church chorister, Albert N. Hoxie, Jr., Earl N. Audet organist, and Sr. Clara Hoxie planist. The production was a great success, which gives unmistakable evidence of Bro. Hoxie's ability in choir training. The cantata will be repeated in Philadelphia in a couple of weeks.

On January 27, 1914, a musicale was given under the The officers of the

On January 27, 1914, a musicale was given under the auspices of the church choir, Sr. Ella Squire director, Earl Audet organist. This concert netted the branch

over \$70. Special features have been inaugurated at the church the past year, one of which is a service for the children, conducted by the pastor every Sunday evening at 6:30. The program includes songs, Bible and nature stories, good habit talks, illustrated with mystical, magical and good habit talks, illustrated with mystical, magical and mechanical devices, also illustrations on paper and the blackboard. By this system you gain the attention of the children, and rivet to their minds the subject through the eye gate as well as the ear gate. This service appeals to the young, they come from near and far to see the "show," as some of the little beginners express themselves. Soon you see signs of development, the talks are beginning to have their effect, new faces are found in the Sunday school, the Religio and the church.

The Religio is also doing good work. The primary work of this society is to teach the youth and older members the books of the church; the children's service might

be termed the beginners department,—they are being prepared for higher work in the Sunday school, Religio church.

The Sunday school is advancing, both numerically and interest, under the superintendency of Bro. Ephraim uire. The Mission Sunday school is in the hands of Sisters J. W. Hull, Bertha Potts and Elsie Johnson; good

Sisters J. W. Hull, Bertha Potts and Elsie Johnson; good work is being done at this place.

The priesthood has been reorganized and is working along the lines suggested by the First Presidency. There have been added to the branch about thirty names the past year, seventeen by baptism, of this number twelve were young members of the Sunday school, baptized on February 11th; this shows the good work the Sunday school teachers have been doing: many others. the Sunday school teachers have been doing; many others are investigating and will no doubt follow in the Master's steps in the near future.

E. B. Hull.

1339 Prospect Place, Brooklyn, N. Y.

OMAHA, NEBRASKA 'Not in the clamour of the crowded street, Not in the shouts and plaudits of the throng, But in ourselves are triumph and defeat." Sacrament service was very much enjoyed. How

How much depends upon the preparation of the saints? Apostle J. A. Gillen gave us some excellent instruction pertaining to the partaking of the emblems. If we would fast and pray, also meditate days before the service, how much richer blessings might be bestowed. Elder R. Etzenhouser's illustrated lectures on Sunday,

Monday and Tuesday evenings were very interesting especially to the young of the audiences.

especially to the young of the audiences.

Your prayers are requested in behalf of Mrs. J. E.

Jones of Plattsmouth, Nebr., a saint in belief but has
not been baptized. She has been confined at the Wise not been baptized. She has been confined at the Wise Memorial Hospital since November 30th with a deseased hip. When we who are able to work feel the clouds lowering, we should endeavor to cheer the lonely ones, and count our blessings.

Our Sunday school is progressing nicely under the leadership of W. E. Stoft and Wm. N. Hill, but if there

is any school with an enrollment over twenty-five that has held one session with all the membership on time (not including visitors) we would like to know the name. Why can we not take the interest in the Lord's work

"Just for today what more can heart demand From one who will each longing understand? Thy love withholds no treasure, so I pray, Choose what may come, but give me strength today."

Alice Cary Schwartz.

345 Omaha Nat. Bank.

SAINT LOUIS, MO.

The blessed influence of the Spirit was enjoyed at our sacramental service the morning of March 1st. Brn. T. J. Elliott and R. Archibald were in charge assisted by Brn. Reeves and Cooke, Brn. Gall and Rhodes passing

the sacred emblems.

We were pleased to hear of the good work that has We were pleased to hear or the good work that mand is being done in Ava, where Bro. Dowker has been so faithfully laboring. We pray that God will bless his servants in their efforts to advance the work, and give them cheer and comfort in their hours of trial.

Bro. John Davis was the speaker in the evening of

March 1st.

The Sunday school has been doing nicely, fine interest The Sunday school has been doing nicety, fine interest and attendance. Bro. Billinsky gave some excellent advice to the school recently on preparation—study, effort and practice all being requisite for success. Bro. Gall was the speaker March 8th, giving a review of the lesson. Bro. Archibald delivered the discourse the morning of

Bro. Archibata delivered the discourse the morning of March 8th, reading from 1 Corinthians 13, his text being the 11th verse.

Owing to disprict conference convening in St. Charles, Mo., March 14th and 15th, there will be no church services except Sunday school at the St. Louis Branch on those dates.

The Sunday school chorister Bro. S. R. Burgess with our superintendent, Bro. R. A. Lloyd sang a duet "Ring the bells of heaven"—having members of the old Elliott Avenue school joining the chorus. It was pleasing to see so many of our old scholars still active workers, and see the goodly increase in new ones

We have been having very interesting programs, also lessons at Religio and would like to have a better at-

Sr. Ellis of Fairview, Ill., visiting her daughter here, was with her daughter among the worshippers March

The evening hour March 8th was occupied by Bro. George Reeves, his reading being taken from Isaiah 28th

Elizabeth Patterson.

2739 Greer Ave.

CHICAGO, FIRST BRANCH.

We were favored with a nice day Sunday and a good attendance was recorded. Bro. David Dowker occupied the morning hour to good advantage on "The Times of Restitution of all things."

Elder Frank F. Wipper gave an interesting discourse in the evening, also pointing out that the time of the end is at hand.

The Ladies Aid Society has been restored to activity under the leadership of Sr. May Horton and bids fair to

under the leadership of Sr. May Horton and bids fair to show results worth while.

The Gospel Study and Social Club, organized last September is thriving and has been a factor in the upward climb of several promising young and old people as well as providing opportunity for all young and old to "show themselves approved unto God."

Bro. George Sloan recently suffered an attack of diphtheria with scarlet fever complications and the doctor's

therm with scarret aver more award to be award to word of "cart" was supplemented by prayers of saints and at this writing the danger appears to be past and through God's merey and power he is recovering and all rejoice because of this another blessing added to the saints of this community.

G. W. Worrell.

3408 Franklin Blvrd.

# ST. JOSEPH, SECOND BRANCH.

We are still having good meetings. Bro. Ehlers is able to be up and around again. He was able to attend conference, which was held at the First Branch the 7th

Bro. Roth is still on the sick list at Bro. Richardson's. Bro. Hanson preached to quite a large crowd at the Second Branch Sunday morning, and Bro. I. N. Roberts at night.

S. R. Gist.

# KANSAS CITY, MO., CENTRAL CHURCH.

KANSAS CITY, MO., CENTRAL CHURCH.
Yesterday was Mothers' and Daughters' Day and instead of the regular service we were given a treat in the nature of papers by Sr. O. L. James on "Mother," Sr. L. R. Wells, "Daughter," and Sr. D. H. Blain, "Benefits of the church to Mother and Daughter." Interspersed was music by the men's choir. The program was a most excellent one in every particular and thoroughly enjoyed by all, there being a large attendance of mothers and daughters, besides the fathers and sons. Sunday the 22d instant the fathers and sons will have their day. We believe these special days have a tendency for good, in

instant the fathers and sons will have their day, we believe these special days have a tendency for good, in getting the people out that are inclined to be careless. The first Sunday in February was observed by all the churches in Kansas City as Everybody-go-to-Church-Day, and this was the largest sacrament meeting ever held at Central, and everything is moving along fine. The aux-Central, and everything is moving along fine. The auxiliaries also are in excellent condition and most everybody is happy. Of course there are, as there doubtless will be for some time to come, a few kickers, grouches and backbiters, but we are hopeful that they may eventually see the error of their way, and turn therefrom.

Our pastor, Bro. Tanner, is working hard to bring the branch up to a high standard, and if he can but have a little co-operation and assistance, better things will soon he over

We are making a desperate effort to raise our portion of the general church debt, and hope to have the \$392.00 in hand soon.

in hand soon.

Our, statistical report to the stake conference shows our membership to be 392 and steadily increasing each month. This is not so much from baptisms however, as few have been baptized of late, the increase being mostly from people moving in from other places.

Preaching besides that by the pastor, has been by Bishop E. L. Kelley, W. H. Garrett, and Stake Bishop R. Bullard. Bro. Bullard was also with us at sacrament service the first instant, the Spirit manifesting itself through him to Bro. Tanner, giving cheer and comfort, and approval of the work he is trying to do here; also intimating that the work would breaden out at this place and other hands would be raised up to assist.

H. S.

March 9, 1914.

Manager and an and Manager and CORRESPONDENCE

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Sperry, Okla., March 6.

Sperry, Okla., March 6. Dear Ensign:—We are engaged in the greatest meeting of the conference year which the writer has participated in except the summer reunions. We have been baptizing here upon each Sunday, foul or fair weather, for three consecutive weeks, and still they come.

Bro. W. M. Aylor held a splendid meeting here a short time ago, and having to move on to meet the demands upon him at other points left us to carry on the work for a while mager here. Bro. A. J. Hager has been with us here but has now gone ahead to get the meetings started at our next point—Wynons. One young man wno was convorted last night is a very capable person being a stedent of law and is making his way to eminent scholarship with an energy which is admirable. In fact those who have embraced the gospel here are of the

best and most noble people of the place. Besides the conversions, some of the discouraged hearts have been greatly revived and blessed by the Lord through the preaching of his word, and some delinquents have re-turned to their neglected duties before the Master.

To those interested in the work at Ripley, from which place we wrote last, we are pleased to report that all of the splendid interest in the meetings there was not fruitless, and as a result we are obliged to pass that way after general conference to baptize others at that point also. Happy in the privilege to serve, and with hearty greeting to all who are of like precious faith with us in all the world.

James E. Yates

Editor Ensign:—I send you a few lines to let the saints and friends know that I am still alive and in the faith of the gospel. I closed a successful meeting at Marshall, Mo., a few days ago. Bro. George Thayer lives there and he has a fine family, all in the faith and an honor to the cause of Christ. There is also a young Sister Effic Sellers who is a great help there. Her folks are interested in the gospel also.

I am now holding forth just in the edge of Henry County, about seven miles southeast of Post Oak, in County, about seven miles southeast of Post Oak, in Bro. E. E. Weeks' house. Bro. and Sr. Weeks have a large family of fine children; they have all tried to live the gospel and the result is, they have a host of friends here. So this helps the missionary in telling the angel's message, because the people can see what the gospel will do if applied to their lives. I have arranged to go from here to Sedalia. Brn. James Duffey and W. M. Beckett are readering me wilmble assistance here, and Bro. W. are rendering me valuable assistance here, and Bro. W. J. Weston is going to assist me at Sedalia.

My work has been to make new openings this year in the Independence Stake so I have tried to stay away from the branches, and by so doing I have not been very from the branches, and by so doing I have not been very flush with means to defray expenses, but I am not working for the money, if I was I would not start out in the missionary field, for I can make sixty dollars per month and be with my family. So if I did not know that God had called me to this work, that is where I would be, but I have heard the voice of Jesus saying, "You "If the duty of today, we do with our might,
There's no time for the evil and wrong, So I am trying to obey.

But there's joy in the Lord, in the good, in the right, That will bide with us all our life long."

J. E. Bozarth.

Bucklin, Kan., Feb. 27. Dear Ensign:—We are still in the faith and trying to see the banner of truth flying. We truly enjoy your Dear Ensign:—We are still in the faith and trying to keep the banner of truth flying. We truly enjoy your weekly visits as you are our regular preacher and we like to read the testimonies from brothers and sisters all over the world, along with the many good sermons. Brn. J. Arthur Davis and A. C. Martin came here from

Brn. J. Arthur Davis and A. C. Martin came neer true Wilmore, Kas., where they held a few meetings with good interest and made some good friends. My brother, E. N. Redfield, lives at this place. They started mee-ings on the 2d and continued until the 15th. They made some good friends for the cause and some are very much interested. Others say they never heard such, good preaching. There was a fairly good attendance but would have been better if the weather and other condiwould have been better if the weather and other condi-tions had not interferred. One lady who didn't get to come until the last meeting, said if she had known they preached that good she would have come all the time if the weather was bad. And her husband said he heard more scripture quoted in that one sermon than he had heard at a certain place where he had been going to Sunday school for the last three years. The last Sunday they were here we all gathered at Bro. E. L. Baskett's home and partook of the sacrament and had a little prayer and testimony meeting which was

and had a little prayer and testimony meeting which was greatly enjoyed by all. The good Spirit's presence was felt by all. We are hoping Brn. Davis and Martin will felt by all. We are hoping Brn. Davis and Martin will be returned to this field as they will know better how to work it this year than last. There are great prospects in this unorganized district and I believe it would be worth working more thoroughly.

Your brother in Christ Jesus, Chas. H. Redfield.

Brooklyn, N. Y., Feb. 28.
Editor Ensign:—Enclosed find an article for publication in Ensign, also a program and newspaper clippings
for perusal. We had other articles in the New York dailies
but these I herewith enclose are the largest; the reporter
that wrote the articles in the "Chat" is a Baptist minister, too old to hold a pastorate. He has written us a
number of articles, and the "Chat" is the best local home paper in Brooklyn, being a 24 page paper with 83,000 circulation. I have found out that our ministry can attend general conference from these parts at a greatly reduced rate, 'namely.' The Delaware, Lackawanna and reduced rate, 'namely: The Delaware, Lackawanna and Western Railroad will give our ministry (whose names are printed in our year book, Conference Minutes) a clerical rate of \$15.40 and \$18.90 from New York to Kanasas City, or \$30.75 and \$36.95 return. This is by the D. L. &W. to Buffalo, N. Y., thence via. Wabash R. R. to D. L. &W. to Buffalo, N. Y., thence via. Wabash R. R. to Kansas Gity. The lower rate must be purchased at the Hoboken, N. J. D. L. & W. Station. A clerical permit must first be obtained from Mr. Geo. A. Cullen, passenger traffic agent, No. 90 West Street, New York City, Room 2011. A number of other roads will grant clerical rates to Chicago, Ill., for \$10.00. You then will have to pay the regular rate of \$11.75 from there to Kansas City, unless special rates are obtained in Chicago for parties of ten or more. The D. L. & W. road quotes a rate of \$25.10 from New York to Kansas City for a party of ten or more for those that are not of the ministry, \$27.75 ten or more for those that are not of the ministry, \$27.75 is the regular fare on this road, if you travel via. Wabash R. R. Bro. Paul M. Hanson and H. O. Smith left here this week for their home in Independence, Mo.

Yours very truly E. B. Hull.

Boyd, Oklan, Feb. 26.
Editor Ensign:—In reading the many letters and testimonies in the Ensign makes me feel a desire to bear my testimony. I obeyed the gospel July 14, 1912, at Kansas City, Kas. Was baptized by Bro. Ammon White. I have never regretted the step taken. I can truthfully testify to the divinity of this latter day gospel. My desire is to always be true and faithful to the commandments of God. I know that God has answered my prayers and blessed me in times of need. I was raised up by parents that belonged to this church and I always thought they were right in their views of the Scribtures. I never Boyd, Okla., Feb. 26. they were right in their views of the Scriptuges. I never got to attend many L. D. S. meetings since I was quite small but had attended other religious services where there was so much confusion that I became disgusted. there was so much confusion that I became disgusted. During this time our missionary (old Bro. Baker) came and held a series of meetings for us. I thought his sermons were grand compared to those I had been listening to. Later Brother F. C. Keek came to our house and preached one week at our school house. I began to get interested in the "Angel Message" by this time. I had a desire to become a Christian providing I could decide which was the true church. In the spring of 1912 I decided to visit relatives and friends in Kansas City and my old home at Deepwater, Mo., also relatives and friends at other points.

When I bade my mother good-bye she said. "Perhans

When I bade my mother good-bye she said, "Perhaps you will have a chance to obey the gospel while you are gone." Well I knew that was one of her greatest desires, gone. Well I knew that was one or net greatest and those words seemed to come to my mind quite often during my journey. I had a desire to join this church if it was really the true one, for I felt as though there could only be one true church, and I didn't wish to make a mistake. During my visit in Kansas City, Kansas, I attended church services at Chelsea Branch with my autended church services at Chelsea Branch with my aunts and uncle. I wanted to join then, for I had the desired opportunity, yet I felt I needed more spiritual encouragement, so I prayed that God would guide and direct me. This he did, for one Sunday evening at prayer service I received the answer to my prayers through prophecy, delivered by Bro. Charlie Wooden, warning and urging me to do my duty, which I did two weeks later.

My little sister, aged twelve years, has obeyed this gospel since I did. She was baptized last August by Bro. Sam Simmons at the close of the Case and Warlick debate at Wauska, Texas. Pray for us both that we will always be faithful

Your sister in the true gospel

Opal Dowers.

The General Conference Daily Ensign. See ad on last page.

LaHarpe, Ill., Feb. 28.

Editor Ensign:—I have read the article by R. Etzenhouser on Christian Science. I have also read the Menace on the Catholics. And further, I have read the first on the Catholics. And further, I have read the first chapter of Revelation in which the several churches are credited with having some of God's divine principles, and teachings that are not from God. In my study of the different beliefs of the many denominations I have come to the conclusion that while

all are keeping some of the precepts of God, that none are in full accord with his Spirit in belief, teachings and

While not defending all of Mrs. Eddy's teaching, I shall give you my understanding of Spirit and matter. Spirits existed before the creation of the world, or

Spirits existed before the creation of the world, or man in the flesh, and continues to exist after the decay of all flesh and matter. If that be true, then matter is not "real" because it has a beginning and an end. Spirit only is real because it has always existed. God created the Word, and with the Word created the world, man and the Word, and with the Word created the World, man and all things in the world. He also gave the power of thought, speech and action. It is thought and speech only which causes the influence and effect of good and evil, either or both. Action is only the result of the influence of thought and speech.

Christ henled some by thought, word and material means, as of clay to heal the blind man. And he also

healed the sick and raised the dead by just the Word

The great trouble with us all is, that we are fighting too hard for church organization and church doctrine, instead of a better understanding of God's Word.

Let the Protestant, the Catholic and the Jew all cease

contending for their ideas of right and wrong, and all unite in a great prayer that God will remove all our blindness and give us the light, love and full truth.

nunaness and give us the light, love and full truth.

In talking the other day with a descendant of Israel
he told me that his people have acknowledged that the
time for the coming of their Messiah has passed, and
that they must go back over the history of the past
and find him. He further said to me: "It might be that
he is your Christ." and find him. He he is your Christ.

We are all seeking the same goal. Can we not all go hand in hand and the strong aid and assist the weak? A humble seeker after God's truth, H. H. Barnes.

GLEANINGS FROM OUR CORRESPONDENTS. Malinda Durham, Sims, Texas.—I want all the saints to pray for me that if it is God's will I may be healed. I am getting old and feeble and if I live to the 24th of April I will be 79 years old. I have belonged to the church since 1898.

Louse A. Wall, Peryear, Tenn.—We are still working on our book of poems and recitations by L. D. S. authors and would appreciate contributions from all who write verse or poetry. We have several articles and others promised but not nearly all we need to complete the book. We would like to have manuscript ready for the printer by early summer. We need your help and need it right now, so please respond. The work is badly enough needed to demand our best efforts.

# SERMONS AND ARTICLES

# GROWING SPIRITUALLY.

("A Baby Sermon") By the late Elder Samuel F. Cushman.

By the late Elder Samuel F. Cusman. (Editor's note.—This article was written by Bro. Cushman while upon his bed calmiy, and with happy anticipation, awaiting his change. Knowing his life work was about done he still thought of growing spirituality, and has since passed over to the other shore where the restraints of feeble mortality no longer hinder, and where he has entered into a more abundant life).

"Wherefore laying aside all malice, and all guile, and hypocrisies and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye grow thereby."—1 Peter 2: 1, 2.

My object this morning is to chop up meat so fine that the children can digest it. Like the darkey preacher, I want to put the cookies on the lowest shelf. It might not do in ordinary life for some families to have the pan of cookies down there; but in the gospel sense it is a good thing.

My subject is some of the conditions of growth in Christ. The Apostle says, "wherefore laying aside"—five things, malice, and all guile, hypocrisies, envies, and all evil speakings. To make the matter plainer we will define.

Malice is hatred without a cause. It is the kind of feeling the people had toward Christ and his apostles. Hatred when they knew not what they hated him for. It was a kind of rabble hatred. They followed one another as sheep without forethought. It is the kind of hatred that the people have had toward Latter Day Saints. No man can give a good reason for hating the cause we represent.

Guile is deception. When the Savior saw Nathaniel coming toward him he said to those standing by, "Behold an Israelite indeed in whom is no guile;" two of the highest commendations that could be given a human being. An Israelite is a man who has power with God and with man and prevails with God.

Hypocrisies are the profession of excellencies which we do not possess. It is sailing under false colors, trying to give the people to understand that we are much better than we are hypocrites according to latter day teaching, are not to be tolerated in the judgment of God.

Envy is a distressing feeling which we have because another succeeds beyond what we do. Some one has a brighter mind than we have and it distresses us. Others have a larger bank account, more bonds, more stocks, and we are distressed over it. Others have better homes, have better features, are what we call smarter, can outrun us in the race, and this gives us distress. It is different from covetousness. Covetousness would lay hold of everything within its reach, and get by fair or foul means; but envy looks out of the corners of its eyes toward those who prosper more than they do and are distressed thereby.

Evil speaking; all evil speaking. Now the Scriptures speak of evil speaking under different headings, as whisperings, lyings, soft speakings regarding another that we do not want them to hear and have not the courage to say it in their hearing. Backbiting is another term which reminds us of the action of some dogs who havn't the courage to face us, but will run up behind us and nip our heals and show their spite that way. Slander is another form of evil speaking very dangerous and destructive of another's character. Quarreling and contending over projects of your own hands, of your own mind, to many they appear greater than they are. Lying which is false testimony, knowing it to be false, and desiring to deceive others,-Doctrine and Covenants 42:7.

Now these five things are to be laid aside as very detrimental to a religious life, and no one can advance in divine life who harbors these things. They are like canker sores in the mouth, or gangrene in the flesh, they eat out the better nature and threaten to destroy us. They are to be laid aside. That is, have nothing to do with them, and when we have done so we may become as new born tubes who desire the "sincere milk of the word."

There are some characteristics of babyhood that belong to my text; viz., innocence, purity, ability to grow, the need of care, the need of

milk, frequent feeding, a vigorous appetite, a good digestion, good assimilation, pure food, no substitute for milk.

Now for an application of the above points concerning babes. We are babes in Christ when we are first baptized. We become new creatures equivalent to saying a new creation. Old things have passed away, behold all things have become Hence we are innocent and pure like a new born babe. We need much care, We must have our milk, gospel milk I should say. We must eat it often. Must have a good appetite. and see that our digestion is right. Not overdo but digest and assimilate the gospel food which we eat, and we must have the pure gospel. There can be no substitute in our reading and studying for the real gospel of Christ. These things we are to desire, the text says, a short command. That is we are to have an appetite for it. Cultivate a relish, a preference. The Psalmist says in the first Psalm: "In his law doth he meditate day and night. He should be like a tree planted by the rivers of water. \* \* \*His leaf also shall not wither and whatsoever he doeth shall pros-

Now the Lord told Joshua that he must "Be strong and of good courage for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them. Only be thou strong and very courageous that thou mayest observe to do according to all the law which Moses my servant commanded thee. Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shall meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shall thou make thy way prosperous, and then shalt thou have good success. Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."-Joshua

It is to be the "sincere milk of the word." Sincere comes from the Latin "sine" without; cero, wax, a reference to honey, the pure honey separated from the wax; which means he must have the pure word of God unadulterated. Man's commands will never fill the bill. We must study the word for ourselves, and in most cases have it interpreted by the good Spirit of the Lord.

Now the object is growth; not to stand still. To explain what I mean will refer again to children. As parents we delight to watch the different stages of physical growth in our children; to watch to see their bodies expand and lengthen and round out. To see them creep and walk, and swing and skate and toil and wrestle, measuring themselves, seeing the different sizes of shoes they have to have each time a little larger than before.

My oldest son when in his teens delighted to come in from school and challenge his father to with him. I used to gratify him until the last time I wrestled with him, I threw him five times but with great difficulty, and I saw it was time for me to halt, for he was getting the best of me because of his constant growth into larger physical manhood. All this pleased me, to see him take on the larger proportions, and so with all parents. Nothing pleases them more than to see their children grow. The same is true of the mind. Bright children will smile on their parents within two weeks. Not the kind of colicly smile that we see when they are sleeping, but a real intelligent look into the mother's face, giving her the first intimation that the child has a bright mind. This is a harbinger of good to all concerned. Then later their efforts to talk and dispute. They go into school life and come home with delight to think they can spell cat, or dog, and later larger words. They take their grades one after the other and bring in their reports, and master their arithmetic and algebra, and we delight to see our children rank well in childhood and manhood among their fel-

But if there is no growth in the body and they become dwarfs, how great is the disappointment to the family; and the same is true of the mind. If there is no growth of mind then great distress is seen in parents' countenances, as the result of failure of the child to grow in mind.

The church is a great family. Babes are coming into it all the time. Some eight years old; some ten; some twenty; some sixty and in rare

cases eighty years old. Some live, thrive, grow and are useful members of society that they join. Others seem never to grov, or to develop into spiritual manhood or womanhood. They are always dwarfs as you might say, needing to be carried and taught. Needing to be ministered to, always carrying their nursing bottle, so to say.

Now we will suppose three things. First, a family where children never grow. The mother says when her first born comes and he reaches the age of three or four months, "isn't he a darling? Look at his dimples; see his bright eyes; see how round and plump he is. I wish I could always keep him so." Very good, but suppose number two comes and you could always keep him at that same age, and have him always to be the same dimpled darling. Then also No. 3, No. 4, up to No. 10. Delightful, isn't it? Consider this condition of things in the house. The mother's duties; the mother's burdens; how many cradles, how many squares; how many night dresses; how many nursing bottles, how much care. I wonder if she would continue to be of the same opinion if she had ten for a while to care for and minister to.

Suppose a church where all are eating milk; always remain in this childish condition of mind; no growth, they are all at a standstill; no better, no more spiritual; no more useful than when they were born into the kingdom. They never become nursing fathers and mothers in Israel. avever enjoy any of the gifts, always feeble; as one woman in Omaha said of her husband: "He is a good husband and attends to all our family wants, but he is not valiant in the work of the Lord or in the testimony thereof."

Now Satan has every advantage in a church of that kind. The cause of all this is they are not studious, not prayerful, not active, not devout, and are not enjoying the fellowship of the saints, and make no sacrifice to serve God. Always looking out for themselves. We are told in the word of God to seek first the kingdom of God and his righteousness, but these when once in the church consider that is all there is for them to do, so they are standstillers.

Now we will suppose another kind of church a church not laying again the foundation of repentance from dead works, with faith toward God, the doctrine of baptisms, laying on of hands, resurrection of the dead, but they go on unto perfection. They have tasted of the good word of God and the powers of the world to to come. They have been refreshed by the visitation of the Spirit and they become diligent persons. Diligent in the true sense of the word, meaning activity and love for the work engaged in. Hence they grow. You can watch them from month to month, and they are soon ready for positions of responsibility and for burden bearing. You can ask them to assist, they readily comply. They will be ready in the Sabbath school, in the general prayer meeting, and everywhere will be on the alert for service. Such a church will invariably grow and become a missionary force in the neighborhood.

Our office will be a busy place during general conference and the week preceding. Help us by sending in your subscription for the daily early.

# THE JOURNEY OF THE NEPHITE COLO-ONY FROM JERUSALEM. (With reference to the new map.)

The improbability of the Nephites having traveled elsewhere than the course decided on by the committee on archeology is apparent from the location and character of the deserts, the mountain ranges, the rivers, and the fertility in places, of those parts along the Red Sea coast, and in the provinces of Oman and Muscat, corresponding so well to the narrative in the Book of Mormon. All these features are faithfully shown on the new map.

# Desert of Arabia.

Opposite Jerusalem, toward the east, extending, as shown on some maps as far north as Damascus, and far to the south of the Gulf of Akabah, extending eastward very nearly to the Persian Gulf, lies the Great Desert of Arabia, where the hot red sands often become heated to 200 degrees, Far., to the depth of several inches; the air also above this becomes extremely hot, and continually rising, causing air currents, resulting in whirling masses of hot air, which, swept by terrible wind tempests, result

in the great Simoon sand storm of the deserts.

Stated on the map.

By these sand storms, large caravans are frequently destroyed, and even great armies have been overwhelmed by them, as was the case with Cambyses' army in the great Sahara Desert of Northern Africa, described in Rollins Ancient History.

While on the cases of the desert of Arabia are found the Gazelle and Ostrich, they are also frequented by the panther, hyena, lion, etc., [stated on map]—animals destructive of human life; and hence for the above reasons it is not probable that the Book of Mormon people would have been directed of the Lord to go through this part of the country.

It is true there seems to have been (Smith's Bible Dictionary, article Arabia,) a low partially fertile belt encircling the northern bluff or highlands of Nedjed, from the Gulf of Akabah to the Persian Gulf (shown on map) consisting of mountainous and desert tracts, reneved by considerable districts under cultivation, well peopled, and watered by wells and small streams, so far as explored; but as we can trace the Nephite colony at the first, as far south on the

Red Sea Coast

as the first river of Arabia running into this sea, about fifty miles below the mouth of the Gulf of Akabah, it is not possible that their journey could have been eastward here through this partially fertile strip, for the record clearly says in 1 Nephi 5:6, (Authorized Version 5:15-18), that after crossing the river, following the direction given by their miraculously provided ball or compass, they traveled in "nearly a south, southeast direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea."

Commentators agree that this strip between the mountains of Hedjaz and the sea shore was very fertile in places. Along the shores were many coral islands, some of the coral being red and white. Turtle also and fish abound along the seashore.

On most any map of Arabia the eastern coast of the Red Sea is shown to run in a south, southeast direction, that is half way between southeast and south. This fact alone is strong proof the truthfulness of the record.

Although the valley of Lemuel is the first camp mentioned, there were no doubt others, and likely several, before reaching this; the distance from Jerusalem being approximately 150 miles. The record says, (1 Nephi 1:13; A. V. 1:30), he came down by the borders near the shore of the Red Sea," and again that "he traveled in the wilderness in the borders which are nearer the Red Sea," and again that "he did travel in the wilderness, etc." Why mention this traveling in the wilderness so many times in the same sentence unless it signifies different periods of traveling with several cosecutive camps between them. Hence it was no doubt from the last previous stop that they traveled three days in the wilderness and pitched their tent in the valley of Lemuel which was near the mouth of the river Laman.—1 Nephi 1:14; (A. V. 1:33).

Some debaters with our people have exultingly claimed that there are no rivers in Arabia runing into the Red Sea. Let those therefore who are interested examine the map given in that popular work, Wm. Smith's Dictionary of the Bible, D. Appleton & Co. edition, published 1876, Article Arabia, page 55. There are three rivers given there within the scope of my map, and one still farther south all running into the Red Sea from Arabia; the first one at the north being located at Hippas as shown on my map, thus serving to locate with certainty the River Laman, with the valley of Lemuel just above it and near its mouth, according to the record.

This also enables us to locate the next camp Shazer, four days journey south, south-east, 1 Nephi 5:6; (A. V. 5:15,18), with quite a degree of certainty. Though for various reasons the distance traveled in different days may vary materially, the direction taken is certain.

This is also true with reference to their next camp where Nephi broke his bow (called Broke Bow on my map, as no name is given for this encampment). The distance traveled is also here given as "many days."

There is however an evidence here of the latitude of broke Bow that it would not be well to overlook. It is the fact that on the best maps of Arabia the eastern Red Sea coast line will be

seen to bear considerably toward the east past Yembo (shown on my map) close where we have located Broke Bow.

Now following closely the record (1 Nephi 5: 14; A. V. 5:42) from Broke Bow "we did again take our journey, traveling nearly in the same course as at the beginning."

The coast line above this point being south, south-east, and turning more to the southeast, caused their course to vary, or to be "nearly" the same.

This varying of the coast line, together with the record account, locates Broke Bow with considerable precision, and shows that we are so far about the right direction down the coast of the Red Sea.

Again, where we come to their next camp, Nahom, though the distance is merely given also as "many days," the fact that they "did travel nearly eastward from that time forth," (I Nephi 5:17; A. V. 5:55), enables us to determine the location again with quite a degree of accuracy, as it must be in a vicinity where the geography of the country will favor this material change in their course.

Mountains.

The high table land of Nedjed lying next south of the Great Desert of Arabia, before described, terminates westward in a mountainous bluff (See Map of Arabia in large type edition Teachers Bible, Am. Tract Society, N. Y.,) runnine parallel with the Red Sea shore, from the head of the Gulf of Akabah south, south-eastward until near Mecca where it takes a turn nearly eastward for a long distance, (shown on my map) thus forming a natural passage for our colony, who previous to this time have been traveling according to the record, keeping "in the lorders near the Red Sea," but are now to turn "nearly eastward from that time forth."

Nahom then may safely be placed at about the beginning of this turn of the mountains toward the east, as shown on my map.

This curve of the mountains eastward constitutes the southern edge of the table land of Nedjed. The table land which affords pasturage for the noble Arabian horses, etc., rises gradually from the north to about 2500 feet and finally at this mountainous bluff, along its southern edge, reaches an altitude of 7000 feet above the sea, as shown on this map; while to the south of our little colony rises the lofty mountains of Mecca, 8500 feet.

Through this natural passage in the mountains then, divinely led, now turning nearly eastward traveled the colony, not thinking perhaps that the silence of this wilderness route had before been broken 300 years before by the very great train of the Queen of Sheba, who came from her native country some 600 miles farther south, to visit King Solomon at Jerusalem; nor that on the great mountains of Mecca, would rise some 1200 years later, the great headquarters of Mahometanism.

Mohomet claimed to make the journey from Mecca to Jerusalem in his day, (Buck's Theological Dictionary, article, Mohometanism), this showing as well as the case of the Queen of Sheba, the possibility of such a route of travel by the seashore as we have been following.

Another reason for the Mecca locality being favorable to the place for the Nephites

Turning Eastward

is that in about the same latitude, farther east, lies the northern limits of another great sandy waste—the Great Desert of Rhobael Khali (shown on map) extending toward the south some five or six hundred miles, and reaching half the distance across the whole country east and west.

It is well therefore that their south, southeast course should here change, and the eastward direction be taken, as this would bring them, though traveling, as the record says they did, "for many years"—safely above this great southern desert, between it and the highlands of Nedjed, away to the more fertile provinces of

Oman and Muscat

by the seashore.

The International and Chambers Encyclopedias
—Articles Arabia, describe these countries as
mostly sterile, yet as studded with fertile oases,
and richly fertile tracts.

The record says that when they reached the seashore, they called the place "Bountiful because of its much fruit, and also wild honey."—1 Nephi 5:16; (A. V. 5:62).

The encyclopedias referred to, give as the natural modern products of these countries, cotton, silk, coffee, raisins, dates, wheat, also metals such as copper, lead, etc., all of which are stated on my map.

Nephi was here directed into a mountain, and it may be surprising that here, in the highest part of a range of mountains running along the entire coast lands of Muscat, averaging 4000 feet high, stands Gebel Achdar or Great Mountain, 10,000 feet above the sea.

Nephi was also here instructed where to go that he might find ore to make tools with which to build a ship with which to cross the sea. Copper and lead are mentioned above, as among the natural products of those countries. Oman is stated to manufacture cotton, silk and arms.

Thus we have been enabled to trace the Nephite journey in considerable detail from Jerusalem to the Arabian Sea shore where they built a ship and put forth into the ocean, calling the sea Irreantum which meant "many waters."

I have also prepared an explanation of Hazor, and Jazer, upon the very beginning of the Nephite departure from Jerusalem which I have omitted from this article for the sake of brevity.

This sketch is here offered with a hope that it may be of interest to some, and as an explanation of the new map,.

The new detailed map of Arabia, showing Departure of Book of Mormon Colonies from Jerusalem is now furnished by Bro. George F. weston, in harmony with the larger ones before made according to the report of the committee on Archæology, but with greater detail of the Arabian countries. It has been referred to Elder F. M. Sheehy of the committee, with respect to the greater detailed features of the Nephite journey, and meets his personal approval.

Please save this description to accompany the map.

Respectfully, Geo. F. Weston.

Quick service in conference news is what the editorial and business departments of the Ensign expect to give with its up-to-date equipment. Send your subscriptions now for the daily Ensign.

# THE DIVINE HELPER.

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." These are the words of our Master, we think it is a generous offer. He cannot abide in the fullest sense in our hearts, while impure thoughts are resident. If your hands are stained with deeds of unrighteousness he will turn away, for the Lord of heaven and earth does not dwell in unholy temples.

You have your agency and may close the door and lock it. You may even drive him from the step. You may do all this but if you knew what he would mean to you; you would not hesitate a moment to open the door and bid the Savior come in., If you open wide the door, bid him come in, and permit his life to permeate yours: inspiring your life with the Holy Spirit, filling your life with cheer and comfort, then you will be able to realize what the Savior meant when he said "The kingdom of heaven is like unto leaven." The presence of the Spirit will not be noticable any more than the leaven which is slowly transforming the meal. The silent agent at work within you will do wonders with you, and transform you.

He has said "I am the vine, ye are the branch-This shows our relation to Christ; our dependent condition. Are you able to realize the significance of this statement which is full of love and truth? Of course there are conditions conencted with this. To illustrate:—"Ye are the light of the world." This was spoken to his disciples. Now Judas was not a light, Peter was not a light at times, Thomas was peculiar at times. What did the Savior mean? I believe that the thought he conveyed at that time is correctly rendered in the Book of Mormon: These things are given unto you that you may be the light of the world." He is the vine and we are the branches when we are in the proper relation with him. If we live in this relation we will be the salt of the earth, and as a city on a hill and as a light shining in darkness.

In the town where I reside there is a large clock in the county building; a reliable clock. In the day time it may be seen and is of service,

but in the night time we hear it strike but we cannot see it. Why is it invisible? because there is no light there. So it is with many "sunny day Christians." When it is convenient they are active but in days of adversity they are invisible. They are failing in their mission, they are wrapping their talent in a napkin or perhaps burying it. Did you ever see a saint who was ashamed to tell the neighbor about the "glad message?" Did this thought come to your mind? We should follow the example of the woman at the well in Samaria-when we have found Jesus, tell others

In the parable of the talents one of nature's sternest laws are impressed upon our mind. The scientist calls this the "survival of the fittest." The fittest are those who receive and endeavor to use that which they have, and to them it shall be given, their usefulness shall be increased. The soil, the sunshine and the atmosphere are very liberal with their gifts which they bestow upon plant life. But there is no more given than can be worked up into growth of fibers, flower and fruit. As soon as the demand stops the supply On the other hand the more rapid the stops. growth the more abundant the supply. grown the more abundant the supply. Nature is liberal with us if we utilize what she bestows upon us. More liberal is God. He has bestowed the most priceless gift. It was bestowed upon us for a purpose. If we permit this to lie dormant it will be taken from us, even that which we have received.

I know a certain "colored man" who told me that he was a wicked sinner; that he swore and did many wicked things. He said he prayed that the Lord would come down and make him a better man. I told him that the Lord had another mission. He gave us our agency. He will help us to be better but he will not compel us to be better. As soon as we demonstrate a willingness he will labor with us. When a vessel is full no more can be poured in. When our lives are full of impurities thre is no room for good. True repentance will eliminate some of the undesirable qualities, and then the Holy Spirit will become resident within, as you need it, and by its cooperation we will be able to cleanse this earthly tabernacle. We are powerless to do it by our-selves; that is the mission of the Christ, to help us in this respect.

Your life is as the plastic clay in the hand of the potter, hence Jeremiah was led to say, "As clay is in the potter's hand so are ye in my hand." Christ is the master workman, if you permit your life to come in contact with the Divine touch; pliable as the clay is in the hand of the potter your life will reach its complete flores-You will become a beautiful vessel. On the other hand if you resist, when it is in your power to do otherwise, you will become a victim of another workman. He is not so skillful. His work is not a masterpiece. Neither will he embellish your life with glory, as it would be if in the hand of the Divine Potter.

Lyman W. Fike.

Some have inquired: "Will the matter published in the conference daily not be published in the weekly Ensign?" We expect to give as full a report as space will permit in the Ensign and some matters, such as reports, etc., will be published in both, but only a small part of the matter in the daily can be used in the weekly. If you want to get a generous report of the conference send your subscription for the daily.

AN OLD MAN'S REFLECTIONS. To Elder John C. Foss.

I to the ministry was called,
Thirty years ago today,
I then was young and full of hope,
And for success did pray.

As eighteen years of life had passed, With many more to come,
I knew the journey would be long,
Before I reached my home.

I tried my duty to perform, And walk in wisdom's ways,
That I may have his Spirit here,
Through all my earthly days.
Next Sabbath day I tried to preach
Two little sermons there,
And to get through without a break.
I made an earnest prayer.

The help I then received was great, I needed all I got, And hew I finished up at last, I never have forgot.

But 1 fair well and thankful too, And from that day did start To fill the mission of my life, With gladness in my heart.

Now many years have passed away. Since that spring day of youth, And yet my faith is firm and strong, In the triumph of the truth. But while the movements of the Lord Seem very slow indeed, It does not matter who shall reap, If we have sown the seed.

I've wandered far away from home As I have gone to teach, In distance lands nearby the seas, Where I was sent to preach. And as I wander all alone,
Among the good and bad,
I see the sad effects of sin,
And the goodness of our God.

A Letter Home.

"Oh so often when temptation
In so many forms has come,
I have thought of you dear Mellie,
And by that have overcome. And by that have overcome.

Many years have passed before us,
And we now are growing old,
When our work has been accomplished
We shall rest in his great fold.

"Many times when sick or weary, I have longed to be with you, But our work has kept me from you, As we strove God's will to do. Many men have labored with me In this ministry of love, And if we do our duty, dear, We shall reign with him above

"This world is dark and dreary, dear, Without the help of God, Men strive to have success in life, In all the paths they trod.

But none can reach true happiness
As they through life may go, Till they have learned the ways of God, As his dear Son did show.

"And you and I this plan did learn "And you and I this plan did learn
When we were young in years,
And then began to serve our God,
Although we had our fears.
Since then long years have passed away,
And many trials have come,
But God will keep you in his way
Till he shall call you home."

Time is ripe, God's work must move
As it has not before,
And to this labor all are called
As never were before.
So saints and friends, each one and all,
The time has come for work,
Let each gird on his armor bright,
And never duty which And never duty shirk,

"It must needs be ,offenses come" "It must needs be offenses come"
And come they will to all,
"But wee to him by whom they come"
For judgments sure will fall.
Then why will saints seek for revenge,
Or try to hurt a brother,
The only plan of safety is
For each to love the other.

My Prayer. Oh! when the day of death shall come, And we look back at life, May each one know that he's done well, In duty and in strife. or many pleasant times have come, As well as days of strife, And may we learn our lesson While we are here in life. ons well. –W. E. Peak.

13 DEPARTMENT OF Woman's Auxiliary for Social Service MRS. MADGE SIEGFRIED, EDITOR.

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All persons sendine money to the Woman's Auxiliary for any purpose including subscriptions to Home and Child Welfare leaf lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary. Mrs. J. A. Cardner, 707 S. Fuller Ave Independence, Mo.

"THE BLINDNESS OF VIRTUE." Concluded from last week.

He went on to say that for seventeen years their daughter had been their baby. They had "sheltered and protected her from every unhappiness that lay within their power to save her. piness that lay within their power to save her.
At this time, the father of a young Oxford student was granted a favor by Mr. Pemberton,
thusly. His twenty year old student son, came
from Oxford to read law with Mr.P. and receive
his tutorage. The added income was of course
uppermost in Mr. P's mind. The lad was welcomed freely into the home circle. Honorable, engaging, honest, he and their daughter became chums; finally inseparables, but with no apparent thought of "serious affections" existing.

Then the moment came when my little girl realized that she loved this hou.

chums; finally inseparables, but with no apparent thought of "serious affections" existing.

Then the moment came when my little girl realized that she loved this boy.

"It came about, we afterward learned, by his being invited to come up to London and spend the night with an old chum. Effie did not want him to go; not because she grudged him the good time promised, but because she would miss him. They had been so much together that even a day with him away would be lonely.

"He went, however, as he had promised—and the day was 'lonely.' I even felt it myself, being so used to studying with the lad, like old friends, before we went to bed. But with Effie the separation was all but intolerable. Would he come back on the eight-thirty? Did we mind if she waited up for him? Or would he wait for the last train, did we think? And so on until bedtime.

"He did not come, and we thought nothing more of Effie's anxiety than to be rather amused and pleased at its indication of their complete congeniality as play-fellows. I remember having some slight misgivings, as I thought of Mary Ann. But our baby was so different! Surely nothing could harm her. Besides, had her mother not warned her of the dangers that lurked in the path of every young girl? And furthermore, Archie was with a manly chap. I trusted him implicitly.

"Next morning I was up early. My hair brushes, I discovered, were in Archie's room. Half convinced that he was not yet home from London, having been awake at the time he should have arrived had he come down by the last train at midnight, I started for his room. On the threshold I stopped. Every drop of blood in my body seemed suddenly to rush to my face. For through the door I heard the purposely subdued voices of our daughter and that boy discussing the right of Effie to express her love for him by being there.

"My first impulse was the common impulse of an outraged parent. I should dash into that room, drag my daughter away and mete out such a vengeace on the man as my righteous anger, demanded. But, hopi

her love, and her demand to know why her lover treated her with such lack of affection at this treated her with such lack of affection at his time. The angry father enters. The daughter is sent to her room. In the scuffle between the two men, and words which ensued, the father learned these facts. That Effie had waited in Archie's room from the hour of the midnight train's arrival, until four in the morning. Later when he did come she went to him, because she couldn't wait longer to greet him.

Some of the young man's exclamations during the interview are as follows:—

the interview are as follows:—

"I wanted to protect her. I don't care what you believe. I am just telling you the truth to show you what
I might have done because no one has seen fit to tell
Effile that she is a woman.'

"She has been told,' I shouted. 'She has!'

"Oh, no!' he cried. "That's impossible. You may
think that she's been told, but she hasn't. Good, God!
do you know what you imply by saying that she has
been told—that she was not ignorant, but was tempting
me!'

me!'
"'How dare you!' I shouted. But even as we struggled "How dare you!" I shouted. But even as we struggled he found strength and breath to hurl my further shame at me. 'Blame yourself for this!' he cried, in passion. 'Blame your wife. Effic never knew what she was doing. She knew nothing.

Vowing his adoration for the girl and defend-

ing his honor and her innocence, the young man exclaimed, "You are to blame; you and your wife!

Good bye."

Mr. Pemberton paused to wipe the tears from his eyes, and I guess we did not know whether it were right to applaud the speaker, or to sympathize with the father. At any rate there was a complete, a deadly silence until he spoke again.

"That, ladies," he said, hesitantly; "that is the story of my shame. Or the story of what my shame might have been. I thank God that he taught me my lesson in time, for by it I have saved my child—and I hope I have helped you to an understanding of the pitiful ignorance in which we all live.
"But whether I have on not I behall one no telling the.

norance in which we all live

"But whether I have or not, I shall go on telling the story of what befell Mary Ann, and what might have befallen my own beloved daughter had the truth not been made clear to me. I have two children now, for my baby has married this lover of hers—a lover whose pardon I was proud to ask, and, oh, so grateful for the privilege. She came to us later that day with her simple story of going to Archie's room, and it was as he said. She didn't know it was awrong; she didn't know—and she was ignorant because her mother had broken her word to me, and had not told her.

"He didn't know I was awake,' Effle said; 'I'd been waiting so long. He tried to send me away. But it was my only chance of seeing him alone. I won't have him avoid me. I love him, and he loves me, and I'm a woman, not a child any longer. Mayn't I think about my life-now?'

"So it came to pass that I asked the mother of Mary Ann to let me invite to the funeral of that baby some of the mothers of our village, that I might talk to them

of the mothers of our village, that I might talk to them and tell thein the story I have told you. For the sake of Ged get all the mothers and the future mothers that you know, to tell their children the splendid truth. Implore them never to forget this little grave for which we are all responsible. Show them that if they don't wish their girls to go through with what Mary Ann suffered they must not lie or quibble to spare themselves. While your daughters are still young have them put their arms around you while you tell them what a wonderful thing it is to be a woman. Let innocence remain in your homes by thrusting out ignorance, and keep your children modest by permitting yourselves no false modesty. modesty."

We shook the Rev. Harry Pemberton by the hand as

we passed out of the Sunday school room. Some of us shamefacedly, I fear. And I, for one, with my mind full of thoughts. Thoughts and pictures I might say: Thought of the courage of this young crusader in a new faith, and a most amusing picture of the next meeting of the aid society, when the subject of this mothers' meeting is broached. Wouldn't you just love to be there?

(Something more along this line will be added in next week's issue, concerning experiences of our Independence girls).

# FROM LITERARY AND EDUCATIONAL DEPART-MENT. Dear Sisters:—In a late letter from a very progressive

Dear Sisters:—in a late letter from a very progressive field of woman's work we are glad to read of proposed preparations for reunion work, and I wonder if it might not help some body to read of the Woman's meeting at the reunion in Lamoni last summer.

It was the largest attendance we have ever had at a reunion meeting and every one seemed very much in earnest and sincerely interested. There was the usual

order of music and prayer.

The subject of the meeting and its sub-divisions were written on the black-board and numbered. Sr. Stebbins had charge of the meeting and Sr. Anna Salyards introduced the subject of the meeting and told of certain messages that had come to her that had led to the choice of the subjects, or some of them. Then followed the pro-gram as outlined, with the interspersions of some ques-tions and discussions of course, both during the meeting and for some time afterward. The program follows: and for some time afterward.

- 1 for some time atterward. Ine program follows:

   Home Making.

  Primary duties of women, Elder J. F. Mintun.
  Man and the Home, Elder Albert Carmichael.

  When begin training for respective duties, C. B.
- Girls preparation for efficient home keeping, Mrs. Nellie Prall.
- Fund of information needed by a mother, Mrs. C. B.
- Stebbins The business girl as a home keeper, Elder Elbert A.
- Smith.
- Lines of work best for girl who must earn, Elder W. A. McDowell.

  Girls who do not need to earn, Elder R. S. Salyards.
- A boy and his money, result to the home of spend-thrift habits in youth, Elder Joseph Roberts.

  D. The family purse, Elder F. A. Smith.
- Need of reading by young people, Elder J. A. Gun-
- Place for music and other accomplishments, Mrs. 12.
- Vida E. Smith.

Vida Smith

# MISCELLANEOUS

CONVENTION NOTICES.

Hamburg, Iowa, March 9, 1914.

Independence Stake.—Sunday school con-held at Holden, March 13th at 10:30 a.m. convention will be H G Barto

# TO THE SECOND SEVENTY.

The members of the Second Seventy will meet in their first session, at Independence, April 5th, at 10 o'clock a, m., to arrange for further meetings, and the transaction of their necessary work. We hope to see a quorum

Address .- J. C. Chrestensen, Tigris, Douglas Co., Mo.

# CHURCH SECRETARY

Railroad Rates to Conventions and Conference.
The various passenger associations decline to grant reduced rates to our annual meetings since reduced fares have become almost general in the various states.

Eastern Ministers.—The Delaware, Lackawanna and

Eastern Ministers.—The Delaware, Lackawanna and Western Railroad will grant a reduced rate to ministers, single or round trip, New York to Kansas City; that road to Buffalo, thence via the Wabash Railroad to Kansas City. Annual clergy permit will be furnished to pastors over churches, and special clergy trip permits to missionaries; all applications therefore must be made to George A. Cullen, Passenger Traffic Agent, No. 90 West Street, Room 2011, New York City. Tickets must be obtained at Hoboken, New Jersey, station.
A number of other roads will grant clerical rates from New York to Chicago for \$10.00, regular fare thence to Kansas City; particulars on application to such other roads.

roads.

Delegates.—The Delaware, Lackawanna and Western also quotes a rate of \$25.10 to parties of ten or more, New York to Kansas City, for those other than the ministry. See Tassadger Traffe Agent, named above. Those interested may also consult Elder E. B. Hull, 1339 Pros-

pect Place, Brooklyn, New York, for particulars or assistance.

All parties from eastern or middle west territory who All parties from eastern or mades west territory who wish to make arrangements and rates for special party or car service from Chicago, St. Louis, or other points to Kanasa Gity or Independence, should consult passenger authorities of roads over which they will trayel. The Burlington Route is represented by A. J. Puhl, Gen. Agt. Pass. Dept., 141 South Clark St., Chicago; Mr. J. G. Palantier, City Page Agt. 793 Give St. St. Louis or City Page Agt. 793 Give St. St. Louis St. St. Louis Chicago; Mr. J. G. Palantier, City Page Agt. 793 Give St. St. Louis St. St

Pass. Dept., 143 South Clark St., Chicago; Mr. J. G. Deleplaine, City Pass. Agt., 728 Olive St., St. Louis. Pacific Coast.—The Transcontinental will not grant special rates, but notifies us that those coming from California, Nevada, Oregon, Washington, and British Columbia west of and including Missouri Junction, the only western states from which fares and conditions are promulgated through Transcontinental headquarters, may could the machine the conditions are promulgated through Transcontinental headquarters, may of the nine months tourist fares which are in effect daily from Pacific Coast states enumerated above, to Chicago, Kansas City, and other eastern ter-minals. These tourist fares approximate two cents per mile in each direction, or about one and one-third fare for round trip.

Should it happen that delegates apply at a station on the Pacific Coast from which the nine months fare is not in effect, which may be the case at very small and not in effect, which may be the case at very small and unimportant stations, the agent will ascertain and advise concerning the nearest point to his station from which such fare does apply. He will also advise concerning all eastern terminals; Kansas City, however, is the point to which to buy. Please notice that these tourist rate tickets are sold only from the states named, and west of and including Missouri Junction, B. C., also from what are known as Kootenay common points; namely, Nelson, Rossland, Sandon, Kaslo, and Grand Forks, B. C.

R. S. Salyards,

Church Secretary. Lamoni, Iowa, March 4, 1914.

## FORTHCOMING MAGAZINE NUMBER OF THE HERALD.

The Herald editors have in preparation a magazine number of the Saints Herald to be known as the "Preachers' Number," which will probably appear March 25. Some very interesting articles have been secured. The following is a list of the articles that will appear, subject to such changes as it may be necessary to make in con-sideration of space and other matters when the number is made up.

How may a pastor hold the interest of his people and

build them up spiritually?

An interesting group of photographs.

Original Articles:

The art of Preaching, by Apostle J. W. Rushton.
To what extent may notes be used in preaching, by
Professor S. A. Burgess. Political reform versus religion, by Elder James E.

Symposium on the duties of the pastor, by Elder V. M.

Goodrich and Elder G. E. Harrington. Service, by President Frederick M. Smith.

At the divide: the quiet hour, synopsis of a sermon by

Judge A. B. Kirkendall. Of General Interest:

The last great Indian council. Told on the preacher.

EASTERN DELEGATES TO GENERAL CONFERENCE
We have made arrangements with Mr. E. G. Hayden,
District Passenger Agent of the Chicago, Milwaukee &
St. Paul Railway, Cleveland, Ohio, to use his line between Chicago and Kansas City, enroute to the general
conference, at Independence.
Special tourist sleeping car for our exclusive use will
be attached to the Chicago, Milwaukee & St. Paul, (Southwest Limited Train) leaving Chicago Union Station, April
1st, at 6:00 p. m., arvining at Kansas City Union Station
at 8:25 a. m., April 2d, where direct connections are made
with the Electric Line for Independence.
Recommend to all that you purchase through tickets
to Kansas City and be sure to have your ticket read via
the Chicago, Milwaukee & St Paul Railway from Chicago EASTERN DELEGATES TO GENERAL CONFERENCE

, Milwaukee & St Paul Railway from Chicago

The one-way railroad fare for example from Cleveland to Kansas City is \$17.15 and we are satisfied proportionate rates from other sections.

Lower berth in tourist sleeping car will cost \$1.25, which is good for two people, and upper berth \$1.00. Chicago to Kansas City.

We are anxious to have a good sized party and invite

We are anxious to nave a good sized party and invite all to join our party at Chicago, assuring you the best service and attention. On arrival in Chicago, please call on Mr. John Gilbert, Passenger Agent, Union Station, Corner Canal and Adams St., and he will be prepared to give all information. Representative of the Chicago, Milwaukee & St. Paul Railway will accompany our party

Milwaukee & St. Paul Railway Will accompany our party through to Independence. In order to arrange for special sleeper would be glad to have those contemplating going with our party to please notify Bro. J. A. Becker, Willoughby, Ohio, R. 2, at once that definite arrangements can be made for sleeping car accommodations.

Sincerely R. C. Russell.

CONFERENCE MINUTES.

# COMPERENCE MINUTES. North Dakota District.—Conference convened at Minot, N. D., January 10th with Brn. J. E. Wildermuth, the district president, Wm. Sparling and the vice president president J. W. Darling sceretary. The president and vice president made oral report of their labors in the district. The secretary's- and treasurer's reports were read and approved. Ministers reporting: Elders J. E. Wildermuth, J. C. Page, Wm. Sparling, Jas. S. Wagener, and E. E. Weddle. Priests Thomas Leltch, M. Rasmusson, Warren McElwain, A. E. Crowl, J. A. Stowell, and Wm. Murray. Branches reportine: Eargo, Lendsford, Minot

Murray. Branches reporting: Fargo, Landsford, Minot

and Union. Bishop's agent reported and report audited as correct. A request from the Fargo Branch asking the privilege of holding a reunion at Fargo the coming summer was referred to the reunion committee. The conference approved the ordination of Bro. J. W. Darling to the office of protect and havened the conference approved the ordination of Bro. J. W. Darling to the office of protect and havened the conference approved the conference and the conference are conference are conference are conference are conference and the conference are c to the office of priest, and he was ordained by J. C. Page and William Sparling. Delegates to general conference: Bro. and Sr. J. C. Page, J. E. Wildermuth and Wm. Spar-ling. Time and place of next conference left with pres-

J. W. Darling, Sec.

Central Oklahoma District.—Conference met with the Sperry Branch February 7th, at 10:00 £. m. with E. D. Bailey and Wm. Aylor presiding: Branches reporting: Holdenville, Oak Grove, Teriton, Piedmont and Ripley; Rock Creek Branch falled to report. Ministerial reports: Elders Wm. Aylor, E. D. Bailey, C. T. Sheppard; Priests R. L. Herring, others B. R. Hiscon, J. C. Stivens. According to former resolutions that those of the priest-hood failing to report be reported in the minutes, which are H. K. Rowland, L. C. Smith, Robert H. Wolf, Hubert Case, H. C. Taylor, W. T. Fisher, C. J. Croven, J. E. Montague, T. L. McGeorge, H. S. Boyless, O. E. Coiner, F. P. Lanham, F. M. Burgess, J. W. Parshall, A. J. Bly, Wm. Hogue, Malhue Cronver, J. S. Meyer, Ed. Goodwin, A. B. Goodwin, Ed. Dillon, J. H. Bullard, W. F. Wilkins, T. N. Berry, T. E. Fitzwater, O. L. Carter, Joseph James, S. J. Hinkle, H. Cliffton and J. E. Yates.

The subject on the boundary line between Eastern and Central Oklahoma Districts was discussed and Bro. Bailey was chosen to represent this district at general conference and Bro. Wm. Auther to the literation.

was chosen to represent this district at general conference, and Bro. Wm. Aylor to take it up with the Eastern District at their conference. The following were chosen delegates to general conference: E. Bailey, J. E. Yates, W. N. Robinson, Sr. W. N. Robinson, Peter Adamson and Wm. Aylor.

C. T. Sheppard, Sec.

Ohio District.—Conference was held at Columbus, Ohio, Feb. 21, 22, with district officers and minister in chr. 3 presiding. Routine work was attended to, officers for next year elected and delegates chosen to general conference. After the routine work was done, educational work was taken up. Questions regarding the district work were answered by the president. Those regarding the financial affairs were answered by the bishop. Also an example of the working of the Bishop's Court was given. The conference was the best ever held in the district and the number of branches represented was far greater than ever before. The total resonted was far greater than ever before. need in the district and the number of branches represented was far greater than ever before. The total receipts of the bishop were\$2197.71, a gain of nearly 40 per cent over the previous year. Also about 125 new names were added to the bishop's books, showing that many more saints as tithing payers. A conference will be held in the fall at Creola, Ohio, where all the work

ne heid in the tail at Creola, Ohio, where all the work will be educational, no business at all being done. The time will be set by those in charge of the district work. The new district officers are A. B. Kirkendall, president, Creola, Ohio; W. H. Countryman vice-president, Middletown, Ohio; and R. D. Winn secretary-treasurer, Middletown, Ohi Columbus, Ohio.

R. D. Winn, Sec.

82 East Northwood Ave., Columbus, Ohio

Nauvoo District .- Conference convened at Burlington Nauvoo District.—Conforence convened at Buvlington at 10:00 a. m. February 7th with district president, C. E. Harpe in charge, W. H. Thomas secretary. All. branches in the district reported as follows: Burlington 158, Montrose 105, Rock Creek 108, Ottumwa 71, Farmington 65, Keokuk 57, Ft. Madison 45, total membership of district 609. District treasurer, G. P. Lambert, reported \$63.96 on hand January 1st. Bishop G. P. Lambert reported 4563.96 on hand January 1st. Bishop G. P. Lambert reported that \$64.50 had been received for the purpose of liquidating the general church debt. Ministerial reports from the following were read: C. E. Harpe, D. T. Williams, Jr., C. C. Joehnk, W. T. Lambert, G. P. Lambert, O. R. Miller, James McKlernan and S. Tripp. The old district tent was sold and a new one ordered purchased. district tent was sold and a new one ordered purchased. district tent was sold and a new one ordered purchased. C. E. Harpe, C. C. Joehnk, James McKiernan, O. R. Miller, W. T. Lambert and E. B. Morgan were elected delegates to general conference. The new form of ministerial report was adopted as standard. Adjourned to meet at Ottumwa Jowa, June 6th and 7th, 1914.

W. H. Thomas, Sec. 1100 South 7th St., Burlington, Iowa

Des Moines District.—Conference convened at Des Moines, Iowa, January 17th and 18th. Branch reports were read as follows: Des Moines 426, gain 13; Des-Moines Valley 118, gain 1; Boone 103, loss 7; Rhodes 70, gaint; Oskalosa 58, loss 1; Perry 46, gain 5; Fraser 40, no change; Clear Creek 36, no change. Branches not reporting, Packard, Concord and Nevada. The following delegates to general conference were elected: J. M. Baker, O. Salisbury, Jennie Baker, Hattle Clark, H. H. Hand, J. L. Parker, D. J. Williams, Bessie Laughlin, J. F. Mintun and Mattie Hughes, and were empowered to cast majority and minority vote. Bro. John Thornton of Nevada, Iowa, was ordained to the office of teacher. All the sessions were peaceful and spiritual.

E. O. Clark, Sec. E. O. Clark, Sec.

2500 Logan Ave., Des Moines, Iowa.

GLEANINGS FROM OUR CORRESPONDENTS
John Eulitt, St. Paul, Ind—I am still a Latter Day
Saint and will always be one for there is no other way
which I can see to obtain eternal life. My wife is in
very poor health and I ask the saints to pray for her.
The neighbors have never forgotten us in our needs for
which we are very thankful. I do love to bear my testimony to the world. The work is true, and the only
way to gain salvation is to obey the commandments of
God.

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passengers only)	
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4 St. Louis Express & Mail	9 35 p m

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THE CONFERENCE DAILY

# THE CONFERENCE DAILY THE CONFERENCE DAILY THE CONFERENCE DAILY

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# DAILY ENSIGN

Beginning Monday, April 6, 1914, Zion's Ensign will be published daily until the close of General Conference. Each day's doings, besides much other matter of interest, will appear in the issue printed and mailed the following Morning. The price of the daily Ensign will be 25 cents for the time it runs (approximately two weeks). Send subscriptions at once so we can make subscriptions at once so we can make up the lists. Those wishing to adver-tise in the daily Ensign should write without delay for space and terms. Address Ensign Publishing House, Independence, Mo.

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# Twelve Reasons Why I Believe THE BOOK OF MORMON

Revised

This spiendid tract written by Eider Chas. Fry has been revised, endorsed by the First Presidency and was published in Saints' Horald. We had previously sold thousands of them in the old form. We now have it again in tract form and have them for sale at two for 5 cents, one dozen 20 cents, one hundred M 125. hundred \$1.25. Address, ENSIGN PUBLISHING HOUSE,

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Entered at the Post Office at Independence, Mo., as Second Class Matter

# OUR CREED: "ALL TRUTH."

VOL. 25

# INDEPENDENCE, MISSOURI, THURSDAY, MARCH 19, 1914

NO 12

## ZION'S ENSIGN

Published by the Reorganized Church of Jeaus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER
In writing concerning subscriptions, siways give the nam of the logs of hours in looking tor it may be avoided.

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If I could know the heartaches bravely hid Beneath the smile of courage day by day,
I'd not withhold the kindly deed and thought To cheer my friends upon their lonely way.

If I could know the struggle to do right Of that poor, fallen one so sore beset, Not "shame," but "bravo" would I cry to him; Thou meetest foes whom I have never met.

If I could know the longing, pressing close Beneath derision's sneer at holy things, A friendly hand I'd reach across the gulf And know the thrill that world-wide kinship brings.

# THE RESURRECTION OF JESUS.

Last week we noted the tendency of modern skepticism to destroy faith in the two fundamental facts of Christianity, viz., the divine conception of Jesus, and his physical resurrection. Having spoken of the first we wish now to consider the second.

The resurrection of Jesus is closely related to his miraculous birth, and usually men who believe one believe both, while those who deny one deny both. Had Jesus no power over death his claims to being divine would have been unavailing, and his service to humanity could have been no greater than the moral uplift resulting from the influence of his ethical teachings. Only in view of the physical resurrection could man retain faith in the divine Sonship of Jesus, and his power to redeem man from sin and its effects.

The present day tendency, even among supposed Christians, to deny the miraculous part of Christianity, necessitates a denial of the physical resurrection of Jesus, and either a discrediting or making a forced interpretation of the simple statments of the New Testament relative to it. Christian Science holds belief in an "incorporeal" Christ, without body or form but existing only in truth, spirit, and principle. A leading divine holds belief in a dis-embodied Christ, and while admitting belief in his physical resurrection, holds that it was merely for the purpose of showing his disciples that he still lived, and that when this had been accomplished the physical body was discarded. Still another view is stated by Prof. Lucius Hopkins Miller, of the Department Prof. Lucius Hopkins Miner, of the Popular of Biblical Instruction, Princeton University, in the "Biblical World." According to the "Presbyterian," "He declares that we are limited to one or [of] two views of the resurrection of Jesus. It was most likely a vision from state of consciousness in the minds of the disciples, especially of Peter, which was induced by the strong spiritual life imparted to his disciples by Jesus. It was a mere subjective experience, and was passed on in declaration from one individual to another. Or it may have been that there was an objective phenomenon, but if so it was not physical, but spiritual-something of the order of manifestations of modern spiritualists.'

Several years ago Robert Hamilton Cotton, D. D., for forty years a minister of the Episcopal Church, raid or published in the daily press: "For years I have reasoned with myself and I know now, and teach, that the doctrine of the virgin birth and of the resurrection are not true.

\* \* \* The story of the resurrection is beautiful, a beautiful story which has been the inspiration of thousands, and it need never be less an inspiration if it is rightly placed, but it is untrue. It is merely a fairy tale."

These statements represent the attitude of no small part of modern Christians, and show the declining faith in the very foundation of the Christian religion. What is the reason for this unbelief? Are the Bible evidences of the resurrection of Jesus so indefinite, incomplete, or contradictory, that belief has no safe basis? Have the witnesses been proven unreliable, or incompetent? We cannot enter into any lengthy discussion of these questions, but note that the simplicity of statement of the several writers who tell of Christ's resurrection, the agreement of the several accounts, and the agreement with prophecy which had admittedly been given long before, all point to the correctness and reliability of the testimony.

A dis-embodied Christ, that is a discarding of his body after his resurrection, is scarcely to be thought of. Not one word of scripture hints at such a thing. The claims that it might have been only a vision-a mental picture-which the disciples saw when Jesus appeared to them, or that they were victims of some spirit presence representing the body of Jesus, "something after the order of modern spiritualists," are more inconsistent of belief than to accept the resurrection as a fact.

The resurrection of Jesus, (which makes possible the physical resurrection of all men) is one of the essential doctrines of the Christian religion. Destroy this doctrine and the whole scheme of redemption through Christ becomes disjointed and useless. Paul affirmed this when he said: "And if Christ be not risen, then is our preaching vain, and your faith is also vain. \* And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (1 Cor. 15). With the doctrine of the physical resurrection stands or falls the whole system of Christianity, and men who cast out from their belief the divine Sonship, and the resurrection of Jesus, whether consciously or unconsciously are destroying the very foundation of all their faith in Christ and his salvation.

The resurrection of Jesus is either a fact or the New Testament is a monstrous fraud. The system of religion advocated by Christ and his inspired servants is wholly true or it is wholly false, and no dividing line can be drawn between that which is supposed to be true and that which is supposed to be false. It is a notable fact that the various ones who seek to deny the resurrection do not agree upon any other explanation of the recorded statements relative to it. one learned divine admitting the resurrection of Jesus but holding that it was temporary, another that it was a vision which the disciples saw, another that it was a spirit which appeared to them, and others that the belief had its origin in a fairy tale, and so on. There is no agreement in these opposing minds, but the admission that part of the record is correct is a virtual admission of the whole, for the "fairy tale" hangs together too closely to admit of accepting part as true and rejecting part as untrue.

After speaking of the witnesses who saw the resurrected Christ, Paul says "And last of all he was seen of me also," so that Paul became a witness of the fact of Christ's resurrection. Many years later he was again seen of John as described in the first chapter of Revelation. These two instances are sufficient to show the possibility of other witnesses than those at Jerusalem in the days following the crucifixion. Christ still reigns and it was within his power to show himself to whomsosever he would both before and subsequently to his ascension, but he works with men only according to their faith, and when men deny his miraculous power it is certain that they will not receive new evidence of these things by revelation. Great things are possible through faith, not excepting the admission of new evidence from the hand of the Lord regarding his divinity and resurrection.

The Book of Mormon Testimony of the Resurrection.

The Lord has wisely and fully provided against the present day developments of infidel criticism, and the popular wave of unbelief which is sweeping the Christian (?) world, by giving a new testimony of his truth in the Book of Mormon. Despised as this book may be by many, it is certain that it cannot be because its teachings are not in accordance with the Bible, or that they are not good. Its testimony of the divinity of Jesus and his resurrection is to the point and convinc-The ancient preface states the book was "written by way of commandment, and also by the Spirit of prophecy and revelation; \* \* \* and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations." In harmony with this declared object it presents Jesus Christ 11 the actual Son of God, and declares historically that during the forty days intervening between the resurrection and the ascention of Jesus, he visited the branch of the Israelite nation then upon the American continent, in fulfillment of the statement in John 10:16, "Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd," and showed them his resurrected body, teaching them the gospel as he had taught it to the house of Israel at Jerusalem.

The writings of the various prophets as given in this record, also hold out the doctrine of the resurrection of all men which was made possible through the resurrection of Christ, and the whole testimony upon this point is a thorough confirmation of the testimony of the Bible. This account does not admit of any flimsy interpretation which does violence to the plain meaning of simple words. When the people at his invitation touched the resurrected body of the Lord, and felt of the wounds in his hands and side, when he laid his hands upon them to heal or to bless in other ways, when they saw him kneel and heard him pray, and saw the glory of God rest upon him, and angels round about him, there is no reason for doubting the correctness of their testimony that Jesus still lived in the flesh after his crucifixion at Jerusalem.

To him who seeks God in full faith through obedience to the divine law there will come further evidences of the truthfulness of this doctrine, and the forces now sweeping away the foundation from a half believing world will leave him safe and secure upon the Rock, Jesus Christ.

# THE SLANDERER.

"Against slander there is no defense. It starts with a word-with a nod-with a shrug-with a look-with a smile. It is pestilence walking in darkness, spreading contagion far and wide which the most wary traveler cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable; it is the moral sting of the deadly adder, murder its employment, innocence its prey and ruin its sport. The man who breaks into my dwelling or meets me on the public road and robs me of my property does me an injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury which can be repaired. Industry and economy may again bring me into ease and affluence. The man who, coming at the midnight hour, fires my dwelling does me an injury. He burns my roof, my pillow, my raiment, my very shelter from the storm and tempest. But he does me an injury that can be repaired. The storm may indeed beat upon me, and chilling blasts assail me, but charity will receive me into her dwelling; will give me food to eat and raiment to put on; will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my fireside and taste the fruits of friendship and of home. But

the man who circulates reports concerning my character: who exposes every act of my life which may be represented to my disadvantage; who goes first to this and then to that individual, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsay and rumors, and what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination—the man who thus "filches from me my good name" does me an injury which neither industry nor charity nor time itself can repair."-Exchange.

The business department frequently receives orders for various items advertised in the Ensign which are handled solely by the parties advertising. Such things as church literature only are kept on sale by the Ensign Publishing House, and other literature or articles advertised by in-dividuals should be ordered of the Individuals and not from the publishing house. Readers will please take note.

# INDEPENDENCE ITEMS.

The Stake conference at Holden had a good represen-tation of the Independence saints, as well as a goodly number from other places, and the conference was pro-number from other places, and the conference was pro-nounced the best had in a long time. The stake has a total membership of 5, 573, 2597 of them being in the Independence Branch. Bishop Bullard reported receipts from tithes, offerings, etc., for 1913, \$19,554.56, disburse-ments \$19,267.26. Bro. P. A. Sherman upon recommenda-tion of the Second Independence Branch was approved and ordained an elder. A resolution to dispense with the delegate system and hold mass conferences was deferred for action until next conference. Organization of a branch at Englewood was provided for. The next con-ference will be held at Armstrong, Kas., September 12, 13.

By selection of the quorum and approval by the con-ference Bro. F. A. McWethy was ordained on Sunday afternoon to be president of the fourth quorum of priests, and Brn. Lyman Fike and John Moneymaker to be his

The Sunday school held an excellent convention on Friday preceding the conference. Bro. Earl Corthell is the stake superintendent.

Announcement has been made by the reunion committee of the reunion to be held at Holden next August. The details are yet to be worked out.

At the stone church Elder J. A. Gillen of the Twelve spoke in the morning and Elder Peter Anderson of the Twelve spoke in the evening. Both sermons were com-

mented upon favorably.

Missionaries residing here have nearly all returned from their fields for a short respite before taking up the

work of the conference. Some of them have been absent since going out from the conference of 1913.

Th Quorum of Twelve met Wednesday morning though without a full quorum. Bro. G. T. Griffiths president being in Australia, and U. W. Green in Palestine. Bro. C. E. Butterworth who has been in charge of the Australiasian mission for many years was due at San Francisco on the 13th and will probably reach Independence Wednesday. His visit here this year will undoubtedly be mutually appreciated by himself and his many friends. Sr. W. S. McCrae who underwent a severe operation nesday.

for gall-stones at the sanitarium on Monday is improving

nicely. Prayers have been offered for her.

The warm wather of late has revived the grass, and the buds upon the trees are enlarging ready to send forth

the buds upon the trees are enlarging ready to send locu-their leaves. Gardens are being planted, and the songs of the birds denote the approach of spring.

Bro. William Victory brought in a remarkable hen's egg, or rather: two eggs last Tuesday. One egg of normal size with perfect shell was encased in another of much larger proportions, the latter being 3% inches in length and 2% inches in width. It looked like biddy was trying to reduce the high cost of living.

## INDEPENDENCE, SECOND BRANCH. Sunday school had an attendance of 274, collection \$6.09.

At eleven o'clock Patriarch F. A. Smith spoke of the necessity of applying the gospel plan to our lives. He said we should consider well ourselves, the world sees us, the eye of the critic is upon us, we do the work good or evil, and by trying to excuse ourselves we dull our conscience in many ways; one way by excusing ourselves when we do a wrong, or trying to justify our actions by saying "Well, I see Bro. or Sr. So-and-so doing these things or worae." If the act is a violation of the law, then it is sin, and God cannot look upon sin with the least degree of allowance; hence, the name of the act does not change the sin. One fact mentioned by the speaker was, it has cost an average of 31 sermons for each baptism, and the good in each developed is no greater in proportion than the baptisms to sermons preached. He held that baptism is the beginning of eternal life, not at death as some conclude. or evil, and by trying to excuse ourselves we dull at death as some conclude.

The 2:30 prayer service was well attended and enjoyed by those present. Bro. H. O. Smith was the evening speaker, and spoke of the church, Christ built his church speaker, and spoke of the church, Christ built his church on this rock. In the course of his remarks, the question of the different names that are used to designate the church; for instance, The family of God, the household of faith, the body of Christ, the church of the living God, etc. We are told that branches were disorganized because God could not use them longer, but if the different branches do their duties as required, no reason to disorganize them. A beautiful solo was sung by Sr. Corinne Haines.

"I am glad of it." "That's right." "Good." These are expressions we hear in regard to the daily Eusign to be published during General Conference.

CHICAGO, ILLINOIS, FIRST BRANCH

spring day was ours to enjoy Sunday and advantage of the opportunity to doff their

overcoats, etc.
Our pastor, Bro. James F. Keir addressed a goodly

Our pastor, 1870, James T. Aeir addressed a goodly number in the morning giving good food for thought. The institution of an "On time blackboard" in Sunday school, whereon appears the names of those present for the opening song, has been greeted with greater effort and as a result the "trailers" are decreasing.

and as a result the "trailers" are decreasing.
The evening preaching hour was well occupied by Bro.
R. Burwell of West Pullman, who gave strong exhortation for increased activity in the proper manner that the
Holy Spirit might have a more perfect working out in

3408 Franklin.

# HOLDEN, MO.

The stake convention and conference which convened here Friday and Saturday were well attended and good interest was manifestd all the way through. The Sunday school convention was instructive. The visitors seemed senior convention was instructive. The visitors seemed to enjoy themselves as well as we enjoyed their company. New faces, new ideas and so forth are good things to have around. After our visitors left a feeling of loneliness seemed to pervade, but some day there will be no partings.

Among the visitors from Independence we noticed a number of ex-Holden members, Bro. Jenkins, Bro. and Sr. Self, and others we didn't like to lose; but they seem content with their present location and our only solace is that we have acquired a few good Independence saints in their places, Bro. and Sr. H. H. Robinson seem to like Holden for the present anyhow.

Holden for the present anyhow.

Bro. Moldrop who has been very sick for some time is not expected to live. Sr. Francis Moler is attending business college at Kansas City. Among the State Normal students who were home Saturday were Sisters Maud Moler and Hazel Scarcliff.

Moter and Hazel Scarcilit.

Sr. Smith (Walter W. Smith's mother) is here visiting her daughter, Sr. Lola Johnson, before going to Washington, D. C., where her son William has a position in the Congressional Library as classifier in foreign languages.

Our branch is now in good condition and everything

seems to be working all right.

SAINT JOSEPH, FIRST BRANCH.

The series of sermons delivered by Patriarch Wm.

Lewis, during the week preceding conference, created an interest which was manifested by a good attendance at all meetings. On Friday evening he spoke to the young people, giving counsel and admonition on matters, particularly pertaining to youth. He finished his patriarchal work among us and returned to his home in Cameron on the following Wednesday accompanied by S. Lawis.

chal work among us and returned to his home in Cameron on the following Wednesday accompanied by Sr. Lewis. Saturday the 7th-the conference held three business sessions, having a large delegation present. After the routine business was done the conference discussed the adoption of a new set of rules. No decision was reached and the matter was laid over till next conference which will conven in Cameron in June.

On Sunday the Sunday school had an attendance of 194, 151 regulars, 43 visitors. The collection was over \$9. At the close of the lesson the primary department furnished three short numbers. The morning sermon was by Elder John Davis of Stewartsville.

The basement of the church was taxed to its utmost

was by Edder John Davis of Stewartsville.

The basement of the church was taxed to its utmost to accommodate those who attended the afternoon prayer and testimony meeting. How we rejoiced to see so great a throng of those representing the "one faith." One dear little babe was blessed, the child of Bro. and Sr. Leonard Woodside.

Woodside.

The evening sermon was by Apostle John W. Rushton, and those who have heard him know what we enjoyed. The preaching service in the evening at the Second Branch was by Bro. I. N. Roberts, at the Third by Bishop Bullard, and at Wyatt Park Mission by Bro. E. L. Henson. Sunday the 15th was a beautiful day, quite summerlike. The regarding and evening servence were both by

like. The morning and evening sermons were both by our pastor. While we were not privileged to hear the first, we heard it remarked by those who were, that it was a pity that the church was not filled to overflowing to hear so fine a discourse. The evening sermon on "The faith once delivered to the saints" was of unusual in-

At the evening prayer service Bro. J. O. Worden, our branch teacher, was ordained to the office of an elder, under the hands of Elders B. J. Scott, H. D. Ennis and G. W. Best, Bro. Scott being the mouthpiece. Thus one more of our noble band of young men has assumed added responsibility and new duties.

During the conference we heard one young man say that he had never missed a meeting or been a half minute late at service in the last four years, except when away from home. This was Bro. Elias Hinderks of the German Stewartsville Branch. What a record. Young men it is worthy of imitation.

The Sunday morning sermon at the Mission was by Bro. Coventry Archibald and in the evening by Bro. Roy

One more has been added to our number by baptism, One more has been added to our number by baptism, Sr. Iona, adopted daughter of Bro. and Sr. John Bauman. Last Friday afternoon Bro. W. P. Pickering baptized two in our font—Sr. Pike and daughter, and confirmed them, also blessed two children assisted by Bro. Scott. These are of the Third Branch. We are rejoiced to be able to report that our beloved Sr. Tilden so long a shutin because of serious affliction is able to be out once more.

Reporter.

# SAN FRANCISCO AND OAKLAND.

SAN FRANCISCO AND OAKLAND.

Bro. Emery Parks begitted a young man efter the morning service in the city Sunday. He was confirmed at the evening service by Elders Parkin and Saxe. He was formerly a Catholic.

The Oakland Branch held their deferred sacramental service Sunday last with a large attendance. In the evening Bro. H. D. Simpson was the speaker to a good sized audience of attentive listeners.

Bro. G. S. Lincoln preached the morning sermon in the city and Bishop Parkin was the evening speaker. Bro. J. A. Saxe held his usual service in Irvington and reports

J. A. Saxe held his usual service in Irvington and reports a pleasant meeting.

By kindness of Dr. Bush with his auto we had the pleasure of looking over the mammoth preparations for the great Pacific Panama Exposition—an indication of peace among nations which will be represented there—but we passed a little further into the Presidio where we saw soldiers marshalling for war and the mammoth disappearing guns for coast defense in the forts along the shore—and from this scene along the shore of the "Restless Pacific" into Golden Gate Park where the beauty and grandeur of nature is displayed. How prophetic—the busy whirl of industry to discipline for war, and courage, to the peaceful scenes of nature in the beautiful park—the earlt restored. tiful park-the earth restored.

Bro. C. A. Butterworth is expected from Australia and molulu on the 13th and will hasten on east to meet with his quorum.

J. M. Terry.

1202 14th St., Oakland, Calif., March 12.

## FROM CALIFORNIA.

"The conference daily is, I believe, a fine move in the right direction. We who are so far away, and yet so vitally interested, have long felt that something of this kind should be published, as it is sometimes seven or eight days after conference before we get the general news, and then only a smattering here and there, so we wish two serves research. wish you great success."

# Burnamanaram Maranamanaraman M. CORRESPONDENCE

Brownswammen

February 2.

Dear Ensign:—My heart feels light as I write these lines. The sun is so bright on the late fallen snow. How strikingly God's Spirit brings out the beauty in this world of nature! I did not appreciate deeply enough the great blessings that were mine as well as others to enjoy at Independence. But one cannot fathom the importance of what he has and should take advantage of until he is placed away from saints and into localities where the word saint is looked upon as something to

shun and is dreadful.

I have discussed many of the church tracts with out-The more I see of the other churches and of the world my heart and soul take on a renewed vim to work harder for right. My prayers are always for my Lord's work and his saints. May your prayers ever hold me fast to the truth with the rest to the end; when we may know we have done all we could for our Lord and

A young saint.

Springfield, Mo., Feb. 18.

Springfield, Mo., Feb. 18. Editor Ensign:—Feeling a desire to write I will give some reasons why I am a Latter Day Saint. The first is because the Church of Jesus Christ of Latter Day Saints has the restored gospel in all of its primitive beauty and glory and is shining on as a great beacon light to fallen man, inviting him to come in and share its effulgence and glory. It is no wonder that grand old Apostle Faul was able to say that he was not ashamed of the gospel of Christ for he had put it to the test and found it to be the power of God unto salvation. When we have our intellect purified by faith by obetience to the gospel we can then readily understand how the righteousness of God is revealed in it.

Another reason is that when we have once been en-

Another reason is that when we have once been en-lightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit and have tasted been made partakers of the Holy Spirit and have tasted the good word of God and the powers of the world to come, we have no desire to turn back for it is an anchor to the soul, both sure and steadfast, and reaches within the vail. Great and good men looked forward to our day while living under the law of Moses and would have re-joiced to see it as we are seeing it, but they had to be content to look to this day with an eye of faith. The prophets inquired and searched diligently and prophesied of the grace that would come unto us.

Another reason is that the restored gospel carries its own weight. The greater the pressure that is brought to bear against it, the stronger and brighter it grows. What a glorious statement made by the Master of men— "If any man will do his will, he shall know of the do-

What a glorious statement made by the Master of men"If any man will do his will, he shall know of the doctrine," it is patent to every true saint that every promise
given by revelation when put to the test carries conviction to the soul. Then why do we linger and halt along
the way and wait for something to turn up? Let us
move out and do what our hands find to do

Let me say to every saint in the name of Israel's God
let us not keep back that which is his, that his store
house may be full. I am made to wonder sometimes, do
we love this latter day gospel as we say we do in our
testimony when we are not doing a thing to help it along?
Some hold the priesthood and won't try to preach a sermon. Some say: "When I get able financially so I can
go without help from the church I will spend my time
in the work." No you won't, for God don't want that
kind of men to represent him; if you are not willing to
go as empty as a missionary's pocket-book, and the first
little two by four sectarian debater you run up against
will take all the starch out of you. One says: "I can't
pay lithing now, I am in debt for my home and I must
pay." Listen! you had better never have a home than
to cheat the Lord to get it.

Another says: "I use my surplus to help the poor in the church and will buy homes and cell to the poor saints on easy terms." Thus he overthrows God's purposes. Still another will say, "I will keep my property and when I get through with it the Lord can have it." The result is he will pass on and leave it in the hands of children that has not been taught to keep the law and it is lost to the Lord. Under the conditions named Zion and the same and the same that the conditions named Zion will be reduced the same and the sa

when the the Lord. Once the Controls hamed blow could never be redeemed.

Why should not I rejoice and be glad that I was permitted to live in this the most wonderful age of the world and live in the restored church, and near the time when the Lord is going to gather all things in one, both in heaven and on earth? Now in conclusion I believe Joseph the martyred prophet to be one of the world's greatest prophets having in hand the keys of every dis-pensation and summing them up in one, and his successor to be the greatest man of his time and the only one standing at the head of the church with his counselors by the

uthority of God. Realizing these things, why should I not be a Latter Day Saint? Saints, let us be diligent, honest and zealous in our stewardships and hold up the hands of those in charge and all will go well.

323 West Pacific Street.

6

R. No. 4, Norwood, N. D., Feb. 10. Dear Ensign:—I must write and tell you that I have been looking for God since I was fourteen years old. When I was about seventeen Jesus appeared to me in vision and I was filled with joy, but I have not been satisfied that all has been right. I have read Mark 16:17,18, many times with gladness and I have asked God for the gifts of healing but I had never heard of any who had gitts of nealing but I had never heard of any who has received this gift now-a-lays. Last summer I heard one of the Latter Day Saints preach and he said that these gifts followed those who obeyed the gospel, which I now know is the only gospel of God, and I am glad I have found it. I must be baptized. I have been reading the Book of Mormon and Doctrine and Covenants all winter. Five weeks ago I sprained my ankle and I cannot walk on my foot yet.

Your friend,

Gilbert Rime.

(DeSelm Branch.)

Manteno, Ill., Feb. 8.
Editor Ensign:—The work here was started several
years ago, and progressed slowly under very trying circumstances, but am thankful to write that we now have cumstances, but am thankful to write that we now have a flourishing branch under the leadership of Elder Earl D, Rogers. One year ago last fall Elders Bronson and Dutton held some fine meetings in the Deselm school house which r we well attended. A new feeling sprang up and a lot of prejudice was removed. It was at these meetings that I awoke to the fact that I was not letting my light ships, but thous Coal for the my light shine, but thank God for the sermons preached

which caused me to see my negligence.

We then rented the Woodman hall in January, 1913, held meetings all through the year, that is preaching services, Sunday school and also a fine Religio were organized. In July Elder J. A. Bronson brought the gospel tent, and held a series of meetings assisted by Elder F. G. Pitt and others, four being baptized at the time and one since. I think much good was accomplished by these meetings and must say that Elder Bronson will be greatly missed by this branch, but what is our loss will be others We are thankful for the blessed privileges gain. We are thankful for the Diesseu privileges conwe enjoy. Can safely say that the work is onward in this
place and that the spirit of love and Christian fellowship are in the lead. May the Lord give us strength as
we have need that we may not falter by the way but
that we may all become pure in heart and win many
souls unto Christ is my prayer.

Daisy Rell Faulkner.

Daisy Bell Faulkner.

Pasco, Wash., Feb. 19. Dear Ensign:-I enjoy reading the letters in the Ensign so much. We are the only saints living here. Being alone does not decrease our faith, although we long to associate with the saints. As we look about us we ap-

alone does not decrease our latin, among we long to associate with the saints. As we look about us we appreciate the gospel more then ever before.

There are two Adventists preaching here. One evening one said: "I defr any one in Pasco to bring one contradiction in the Bible to us, there is not one, no not one." Then he quoted Second Timothy, second chapter, fifteenth verse, regarding to "dividing the word of truth." I, seeing he was from "Missouri" (a term used so much in the West) decided to show him. I gave him Exodus 10:27, and Exodus 8:32, where "God hardened Pharaoh's heart," also where "Pharaoh hardened his own heart." You can imagine how amused I was when he said, "I said there was not one contradiction that I knew of. Here is one as it reads; still we all know the Lord never hardened anyone's heart."

Once while talking to them I said: "You don't believe we are conscious after death?" I read 1 Peter 3:18-21 they said: "That is a parable, Chris: never went to prison to preach." I read it again. "It is a parable sister." I said, "All right, not with me.

In regard to tithes and offerings I notice tithes comes first. I believe it is earn fort duty to pay tithes then

first. I believe it is our first duty to pay tithes then offerings. It seems backwards to give offerings first when we owe the Lord tithing. We are one of 200 Bro. W. W. F. speaks of, it takes time for both parties in a W. W. F. speaks of, it takes time for both parties in a family to see alike, has been my experience, but at last I have won out. If we go to the Lord and tell him our desire the way will be opened, we may need wait years but it will "ome. I think every one owes the debt let him be ever to poor, he surely has household goods that have some wine let it be ever so small, he owes one-tenth of the veine. We decided to divide the amount we can be Lord, in which correct and now, it works when have some veine let it be ever so sman, ...
have some veine let it be ever so sman, ...
tenth of the veine. We decided to divide the amount we
owe the Loru in twelve parts and pay it monthly, when
this is paid will pay annually one-tenth of increase.

Your sister in the one faith,

Mrs. S. George.

Laura, Sask., Feb. 14.

Dear Ensign:—I was born into the kingdom of God,
July 23, 1904, under the hands of Elder Alvin Knisley.

I have never regretted my obedience to the gospel, only
one thing I regret, that my daily life has not been more
perfect, but even though I stumble, I rise again, that
my steps might be more firm, among the rugged paths of life.

Our lot (that is wife and I) has been isolated from our for that is wife and 1) has been isolated from church privileges, but the papers have cheered and com-forted us, and in our weak way we have tried to get before the minds of the people, those of our neighbors who were willing to hear, the great latter day message (the gospel) and I have been made to know that this can be accomplished better through humble prayer. We had Elder E. E. Long with us a while last fall, he bap-tized three precious souls, for the souls of men are pre-cious in the sight of God. And there are others inves-

Ah, this work is so grand that our stammering tongue cannot explain the light and glory that lies therein. I hope and trust that the work may proceed and many of the honest in heart may be made to rejoice in the Holy One of Israel, is my prayer.

Louise Gendron

St. Charles, Mo., Feb. 9. Dear Ensign:—It has been quite a long time since any-Dear Enlagar—to mae been quite a constant and thing has been in the Ensign from here. We are still trying to do the best we can. We have enjoyed hearing Brn. Dowker, Baraclough, Cook, Griffiths and Davis lately give some good talks, and our sacrament service will long be remembered as the best we have had for a long Bro. Henry Sparling is here at present holding is. The attendance is small owing to sickness and services. bad weather. We are looking forward to next month We expect a very large when conference convenes here. attendance and hope for a real spiritual feast. Many seem interested here but are slow about coming out. We hope for much good to be accomplished in this place ore long. The ministers of the various churches are planning a big revival to be held here some time this spring. I must close for I realize there are many others wishing a small space also. With much love to all saints, Sr. Cora E. Meadows,

Estacada, Ore., Feb. 18

Editor Ensign:—We live in Clackamas County, thirty-five miles southeast of Portland, the largest and most thriving city in Oregon. A trolley car line makes the the metropolis only one hour and forty-five minutes from the metropolis only one hour and forty-five minutes from a real live settlement of people in the heart of a tme farming country. This is one of the most beautiful countries of our Father's creation. It ranges from high rolling hills to low level lands all well wooded with the far famed Douglas fir. Clackamas Co. is one of the largest counties in Oregon, and one of the oldest settled ones also. The beautiful and classic Clackamas River flows through this county. It is noted for its lovely rugged scenery. There are already two electric power plants located on this river, one at Cazadero and a much larger one at River Mill, and there is talk now of another plant being built about eight or ten miles up the river from Cazadero in the near future.

We have a very mild climate and have had a lovely winter here this year with only a few frosty mornings and only about one inch of snow, here at Estacada and Currinsville the same. Currinsville was settled in 1847 and many of the old land marks are still in evidence, but are slowly disappearing before the march of progress. are slowly disappearing before the march of progress. One can raise anything here from garden vegetables to the finest of the grains and irmits, especially big red apples of superior quality and unlimited quantity. Fruit canning lasts from the first of June until the middle of November. There is still some land here for sale at reasonable prices ranging from \$55 up to \$200. Straw-herries and all other reall fruits grow submiddly here berries and all other small fruits grow splendidly here

berries and all other small fruits grow splendidly here as well as the big red apples.

There are a great many large prune orchards, and prunes are dried and shipped away by the car load. We have some good roads here and hope to have better ones as time rolls on. The country is lined with a fine system of telephone lines, mostly owned by the farmers; we can talk nearly all over the country which extends from the west side of the Williamette River to the summit of the Cascade Mountains, with Oregon City, the country seat, situated on the above named river. True we have lots situated on the above named river. True we have lots of rain, but there is plenty of sunshine to mature the fruits and all kinds of grains. There have been wild flowers in bloom and also roses and pansies in the yard Constantly all this winter.

Last but by no means least we have a fine school lo-

cated here in our little city, with eight teachers employed, and over two hundred pupils enrolled, with about sixty-seven high school students, coming from all the surrounding country, all the grades are taught up to the twelfth. There are four churches represented here including a small but real live band of Latter Day Saints, with a hall rented in which to meet. Bro. John F. Wiles is our able elder and Sunday school superintendent. He lives at Estacada.

We can see the majestic Mount Hood lifting its pure snow clad peak skyward glistening in the summer sun, or on a bright winter day as well, from a great many points around us. It must be seen to be appreciated. Anyone wishing to locate in Oregon would be wise to investigate this locality before buying elsewhere, as this is a great country with a great future.

Your sister,
Alma L. Coop.

GLEANINGS FROM OUR CORRESPONDENTS. Sr. Carice B. Hayes, Yale, Iowa.—I take this way of letting those interested know of our safe arrival in Iowa, tetting those interested know or our sate arrival in lovel, just one week after localing our car at Fittsburg, Konsas. Tids is a fine country, and if there are any caints living around here will be glad if they will communicate with me. We are about 18 miles from Perry. I ask prayers that I may let my light shine and accomplish some-thing for the gospel in this community.

Sr. M. M. Talley, Lexington, Mo.—We appreciate the joy and consolation that are given to God's creatures. God's hand is not shortened and they who are faithful are promised the Cumforter, the Holy Spirit. Many times our hearts go out in prayer for the isolated ones, realizing the contract of the solated ones, realizing the state of the solated ones. our nearts go out in prayer for the isometic ones, tuning ing the natural desire for association with brothers and sisters in the gospel. Trusting I may have an interest in the prayers of all.

A. N. Skinner, Braxton County, W. Va.-It is with joy and gladness we receive the Ensign with the soul inspir-ing testimonies of the brothers and sisters, and we rejoice in the good that is being done throughout the world by In the good that is being done throughout the world by the preaching of the angel's message. I feel glad that I can bear my testimony that I know that this restored gospel is true and a gift from God. We pray that our family and relatives and neighbors may come to a knowledge of the restored gospel that they too may rejoice in the hope of a coming Savior. Pray for us that we may be faithful. be faithful.

Ella S. Thayer, Marshall, Mo .-- It was my glad privilege to attend services at the stone church at inde-pendence recently and it was indeed a treat to my soul to go in the early morning to the house of prayer we found the saints gathered in prayer, and the Spirit was there to bless. Many strong testimonies and earnest prayers were offered, and it seemed indeed a heavenly place. We long for the land of Zion, as mid all our wanderings we are still 74 miles from the center though with-in the stake. We feel renewed in spirit, and have a stronger determination to consecrate our life to the cause of Christ. Then came the great Sunday school gathering and the other services. While the work is progressing at the center, let us buckle on the armor and labor wher-ever our lot is cast.

Mrs. H. E. Rife, Anamoose, N. Dak.-We are only a few saints here, husband and I have been members just a short time as we were baptized last June by Bro. Page. Our only regret is that we did not obey the gospel sconer. We had preaching here for two weeks during January. We ask for the prayers of the saints that we may remain firm in the faith

Thomas W. Price, Vanscoy, Sask.—I am only a new beginner and I find there is much to learn. I am located at a nice sized branch, having come here to learn from association with the saints and by study. As I look back to my childhood days and consider the works I have done both in word and in deed, I find I have served Satan a good deal, but Christ did not leave me. Oh, dear saints, good deal, but Christ did not leave me. Oh, dear saints, how merciful is our Lord and Savior Jesus Christ! How kind and long-suffering! I am 21 years old and have been without father or mother since four or five years old. Was sent to Canada where I roughed it since the age of 14, and fell among the roughs and wicked men of the world from whom I picked up many evil ways. In 1912 I spent \$30 to \$40 for tobacco. I find that in 1912 and 1913 I spent between \$265 and \$288 foolishly in following the ways of the world. Had I put this into God's work how many elders would it have helped? How many How many poor children would it have fed? It is my desire to strive for all that is right, to surrender only when knowing I for all that is right, to surrender only when knowing I am wrong, to reason with my brother or sister to find out if I am right or wrong. I ask an interest in your

Mrs. Grace Austin, Montrose, Col.—Yesterday was a day of rejoicing with the saints of California Mesa Branch. In the morning the saints gathered to partake of bread and wine, after which we had Sunday school, followed by church. All the metings were spiritual and instructive. My dear mother is still helpless but is still strong in the faith. Five were baptized into the church a week ago, one being my brother, Ray Koatcap. We are all rejoicing. are all rejoicing.

John Curry, Flora, Oregon.—We had only one elder here in three years. We live forty miles from railroad. If any elder can come let me know and I will meet him at the railroad. We don't even know where our nearest branch is. We know John 16:13, and Mark 16:17,18, and

Mrs. Nancy Thorp, Dodge City, Kas.—I ask if there are any saints besides E. D. and Nancy Thorp, living in Dodge City. If so we would be glad to hear from them as we wish to have a district tent brought here to open up this latter day work here if possible.

J. E. Page, Elreno, Okla.-I am having great success preaching on the streets of Elreno. All are believing but the pride in their hearts keeps them from obeying the truth. However many will come into the church there in the near future if someone could be here to continue the work. I am living with Chief Three Pingers who is 57 years old. A Cheyenne chief, Tall Bird is also who is 57 years old. A Cheyenne chief, rain bird is aired here, Chief Big Horse, Wm. Tall Bird. Some other names are Tall Red Bird, Wooly Dog, Standing with the Wind, and Bear going up the Hill. I desire to be what our Father in heaven desires.

R. K. Ross, Mound City, Mo.—If you can send me a good hand to work on farm, will give a good, trusty hand \$30 a month from April 1st till December 1st, or as long as we have steady work.

Elizabeth A. Ellis. God is good and inerciful and will help those who put their trust in him. He has helped me in many ways where I couldn't help myself. I want to work for Jesus in any way he sees fit and let my light shine brighter.

# SERMONS AND ARTICLES

# SOME FACTS ABOUT COLLEGES.

Questions That Come Up In Field Work.

It has been said that the chief enemy to the Bible is ignorance of it. Doubts and suspicions are communicated from outside to those who are not acquainted with its teachings. The same may be said of the Book of Mormon. It also applies to some of our church institutions, especially in the educational department.

One of the most common queries put to us and asked in an argumentative accent is, Why can't they make Graceland College pay? It is inferred that it isn't managed right, or that there is not a demand among the saints to guarantee sufficient patronage to make it pay. Some of our readers may have made up their minds upon this phase of college work. Will you please give us your close attention while we try to show the facts concerning college work? We know that you are honest and love the truth, else you would never have accepted this latter day work; and that same love for truth and right is still with you. You will not allow a good institution to suffer because of a misunderstanding on your part, after you know.

Turning to the History of the Church, Vol. 4, page 616, the opening of the year 1889, and we read

About this time a movement was made to build a college at Lamoni, Iowa. The first thought was to organize a joint-stock company for this purpose, with a capital stock of about \$50,000 or more. Later E. L. Kelley, at the instance of President Smith, Bishop George A. Blakeslee, and others, prepared articles of association which were published in the Herald for January 12. The Board of Trade of Lamoni, Iowa, had recently taken some action in regard to the matter, and appointed a committee consisting of Joseph Smith, David Dancer, George A. Blakeslee, W. W. Blair, and D. F. Nicholson, to procure the publication of said articles of incorporation, and take steps to procure subscriptions for the erection of a college in Lamoni. The matter was widely advertised and subscription lists were circulated and letters sent by the committee to different parts of the country. But this did not meet with sufficient encouragement and the plan to build the college by a joint-stock of parts at the country as an andoned. (Emphasis ours.)

A Wiser Plan.

A safer and better plan was then undertaken. Action was taken by General Conference, April 11, 1890. A committee proceeded to secure land and materials for the erection of a building. The corner stone of the present building was opened for school work in January, 1897. All this was ordered and accomplished under direction of the church, through General Conference action. The College was from the very first the common property of the whole church; the responsibility of maintaining it rests with the whole church this in this light we wish to write, with a prayer that more of the membership will sense their individual responsibility in this connection.

No doubt there was some disappointment in 1889 at the failure of the first effort to found a college upon a plan of a joint-stock company, but we do not hesitate to say, now, in the light of the knowledge we have concerning the financial success of colleges, that it was a good thing for the would be stock-holders that the project was abandoned. It would have been unwise for individuals to undertake such a good work, and we will endeavor to make this plain to the reader.

Deficit in College Maintenance.

There were in the United States in 1912 five hundred eighty-one institutions known as colleges, universities and technical schools. Every one of them are required to make annual report to the Bureau of Education, Washington, D. C., setting out on blanks furnished for the purpose, in detail, the number and name of departments, number of instructors, number of students, total emrollment, veceipts for the year, board of trustees with their terms of office, amount of property, scholurships, tuition, changes in charter, etc. Graceland is thus reported, and she is on the roll at Washington. From the statistics collated from these reports we gather the following interesting facts, concerning the financial aspect of college work:

Number of instructors, 1912, 28,900. Number of students, 1912, 303,000. Average cost per student, 1912, 3265.00. Average tuition received per student, 4912, 860.00.

The last two items furnish a deficit that calls for some explanation. Why do not these five hun-

dred eighty-one educational institutions pay? Who would care to invest money, from a business standpoint, in a joint-stock company to run a college when the government statistics show that it costs the schools (1912) \$265 (average) to put each student through, when the student paid on an average only \$60?

There is only one way to classify that kind of work. It does not belong to the realm of profit making business. Colleges should not be founded and financed from that standpoint. How, then, do all these institutions keep running with such a deficit accruing every year? Why are they not closed? Because there are too many people who believe in enlightenment, and who are willing to contribute of their means to make up the deficit. It is the noble philanthropist who has put many of these institutions beyond the point of anxious financial worry by permanent endowments.

Eleven per cent of the colleges are smaller than Graceland. We have some in the church who have purchased scholarships for poor though deserving young men and women to help in securing a higher education at Graceland, and there are others who are keeping up a yearly temporary endowntent. Such are, to the limit of their capacity, as truly philanthropists as the millionaires who have endowed the great universities.

# Financing Educational Institutions.

Harvard College was organized in 1836, and has seen its struggles like our own Graceland. It now has a permanent endowment of \$26,250,000. Its yearly income is \$2,550,000. All state universities receive state aid, and the United States Government gave as much as \$5,875,000 to universities in 1912.

Why not raise the price of tuition and avoid all this? Certainly, the price of tuition could be raised to meet the deficit in educating those 303,000 students, but that would mean that only the wealthy could afford a higher education. Are we in favor of that plan?

Let us come to something still more familiar, and right at our doors. Do our public schools "pay?" Financially, no. But they do pay in more enlightened and better citizens. The glory of Americans is their free public school system, and we would even compel parents to school their children in order to banish illiteracy from our land. We would go farther and make our universities free if we could. We do the next best thing, and that is to put the tuition as low as possible.

We spend over four hundred millions annually in order that rich and poor may share alike in obtaining a primary education. Do we growl and say we can't afford it? How is it that we bear the great expense with so little inconvenience? In considering this, we will discover the main point in the financial aspect of our college question.

In the matter of maintenance, our public schools have the civil power behind them. We support them through taxation which is distributed pro rata to every property holder. The burden does not fall upon a few, and the payment is compulsory. There are no lapses; hence the system is a success because there are so many bearing it, and no one feels it.

Graceland Finances.

If our Graceland were maintained by our members upon this principle it would not be a burden to any one. Perhaps you do not believe this. Let us prove it to you.

Since its erection in 1895-97 Graceland College has cost the church the sum of \$150,000. You may think this is a crushing sum, and such it is to the individual; but apply the public plan of schools and relate that expense to our sixty-eight thousand members and it amounts to only \$2.20 per member. The present debt distributed in that way amounts to about fifty cents per member, which if paid, would bring the cost of our college up to \$2.70 per head, to date. What would it cost to keep it going—to meet the yearl, About ten cents per member. Can we deficit? afford it? Again, fifty cents per member per year would meet the deficit; enlarge the dormitories, which are far too small; build a much needed library and gymnasium; give us a good labratory; make our college second to none in efficiency; and then, perhaps, give some of our ministers' boys and girls a chance to secure a higher education, which is at present denied to

But do we want to maintain our college wholly upon the public school plan? The power to levy a tax presupposes the power to collect it. This function belongs only to the state. The church (ours at least) does not want any such power. One volunteer is worth a dozen men forced into service in God's work. The work is supported by free-will contributions. The live member feels himself morally bound to support his church. Perhaps more would have felt that way toward the educational work of the church if the facts underlying the financial side of all college work had been understood. Reader, if that has been your reason for withholding support, we see no reason why we may not hear from you at once. We need you now, as never before.

The Church Plan.

Let us now turn to the church plan, and see whether it would be adequate for the work in hand. We presume that every one who has properly considered the law of tithing will admit that it is more just in its operation upon the church member than the taxation plan under the public school system. There can be no question that if all members would feel themselves morally and spiritually obligated to comply with that plan, as God prospers them, there would be enough in the general treasury to maintain all church institutions. It is estimated that not more than ten per cent of the membership paid tithing in 1912, when the average amount received was \$2.88 per capita. (Seventh Day Adtists with about the same membership reached \$21.27 per member.)

From this it is clear that a sufficient number have not yet sensed their responsibility; and as a result special calls must be made. Some who love the work are responding over and over again. It is necessary for all such noble ones to exercise patience until such time as a greater proportion of the membership are willing to share the responsibility.

It is passing strange that certain people who would not think of allowing some one else to pay their worldly taxes are calmly allowing other brethren in the church to bear their share of temporal responsibility in furnishing funds to build up the kingdom of God. There is this consolation: Those who do come to the rescue and assist, even beyond their pro rata share, will have it laid up to their credit when the judgment reveals the works of all men. Our admiration is excited by the knowledge that many of these noble supporters do not feel that they have done too much. When they think of what Christ has done for them, they blush to mention what they have done. That is the kind of material God can use to consumate his great purposes in the earth.

A Special Call.

The Presiding Bishop has been unable to furnish from the general fund any help for Graceland this year. Therefore a special call is out now, proposing to cancel the college debt and stop heavy interest. Will you help?

About ten years ago a similar call was made, and the debt was paid off except about \$6,000. Since then interest, repairs, necessary permanent improvements, and the addition of the unavoidable deficit (shown above) have increased the indebtedness to over \$30,000, which is about fifty cents per capita. Which will you do? Let some one else bear your part of this debt? Or will you contribute your part and then some, to make up for some other member who does nothing—except make a noise with his little hammer? None of the colleges "pay," as shown, except a few business colleges.

And don't forget that in spite of financial trials Graceland is still solvent. The present worth of the College is nearly \$80,000. The indebtedness is less than half of that. The net worth today is greater than the gross worth (debt and all) ten years ago when an effort was made to cancel the debt.

A Grand Program.

From a wide personal acquaintance with the brethren of the church, we are sure we are safe in saying that there is wealth enough in the hands of sixty-eight thousand members to accomplish the work of God. We are not too poor to meet our obligations and, it would not be right (with this knowledge) for the Bishop or trustees of our various institutions to shut up any one of them. To recede from any good work we have undertaken is unthinkable. Brethren, there is a grand and noble program in hand; let us speedily carry it on to success in every department.

We can do anything that God wants to do. And as a rule we do what we want to do. When we decide to link up our will with his, there's going to be something doing. Nothing can frustrate his work when we get in a notion to co-operate with him. And who would be so foolish as to work against him? "He that is not for me is against me."

Demand For Graceland.

Is there a demand for a church college? There certainly is. Applications have been coming in for several months for rooms in the dormitories for the school year of 1914-15, and every room will be engaged by June, judging from past years. By next September, others will be begging for places. Good room and board in town, with good, respectable families of the church will be available, but there are some who prefer the dormitories where they can share the constant society and the excellent spirit of the student body. No, we do not have to go out and drum up students for Graceland College.

Again, the buildings are in a good state of repair, and the institution is in fair way to do better work than ever, if this incubus of debt could only be lifted. The books in the office are in perfect shape so that any "leakage" or weakness in management can be detected at any time. Graceland has twenty boosters now to one ten years ago, and its work is gaining loyal friends every year. Why not give it a lift now when needed most?

God grant the day when the church will remove this handicap of financial care from Graceland, so that its trustees and professors can devote their entire energies to making our college not only a greater blessing to the young people of the church, but also a beacon light to the world—a standing rebuke to those who delight to say that our people are an "ignorant set" who prefer an unlettered ministry, who in turn believe they have but to open their mouths and the Lord will fill them.

WILL YOU HELP?

Gomer R. Wells.

Have you sent in your subscription for the conference daily yet? If not, do so now and insure getting the first

# GOD OR MAMMON, WHICH?

God our heavenly Father holds in store for his people many pleasant and valuable surprises, if we pay due regard to what has been given us through the spirit of revelation--not only that which comes through our accepted Prophet to to the church in general; but what has come to us at our stake and district conferences and reunions, as well as at our local prayer meetings; and through the preaching of the word under the power of the Spirit.

Paul says the manifestations of the Spirit is to profit those who are exercised thereby, and for the blessing and edifying of the children of God, as well as for their instruction. And though coming under the head of diversities of opera-tions, it is the same Spirit working, to all. in all. In this I refer to bona fide, God-given manifestations, such as bring with them the evidences of

their truth.

All the manifestations coming from our heavenly Father through his Spirit will be in harmony with his law; it matters not if coming through the weakest vessel, who with trembling limbs and stammering tongue delivers the message given to him, if bringing to those who have the right of discernment, granted through the gift so choice and of priceless worth to God's servants -the witness and evidence of its divinity, it will stand the test of time unborn.

Sentiment has its place among us, and at times we think too large a place and too wide a scope. It certainly has when it over-rules law and spiritual counsel, and clashes with wisdom in carry-

ing out the purposes and law of God.

The buildings erected and dedicated by solemn prayer to God, and the service of his people, should ever remain as sacred as upon the occasion when thus dedicated; and the purpose for which they have been built should never be forgotten.

The house of God is not the place for boisterous ughter or noisy applause. The house of God laughter or noisy applause. is not the place where entertainments of a character calling for the letting loose of the spirit of merriment should be permitted. It is not seemly; it is opposed to every reference the Father has ever made to his house of worship, and the con-dect of his people. "My house shall be called the house of prayer," said the Savior to those who

were using it for other purposes. Christ was offended at the conduct and purpose of those who departing from the original counsel of God, relative to the use of the Temple; and he cleansed the house of its offenders.

We have been admonished upon several occasions that the Master was not pleased with the methods employed, and obtaining among us in the use of the houses erected for his worship: for the raising of funds for local expenses and indebtedness. Suppers, socials, ice cream parties. etc., and we might include some of the entertainments which have sailed under other headings. Will the end justify the means in resorting to these questionable methods to raise money?

Are the God-given laws relating to our church finances insufficient and inadequate to meet legitimate demands? Must the Lord relegate his commands to some dark corner while his people use other methods to carry on the work which bears his name?

"O, foolish saints who hath bewitched you. Are ye so foolish having began in the Spirit, are ye now made perfect by the flesh?" Paul had just such foolishness to correct as we find pre-vailing among us now. The same writer addressing the saints at Corinth, (see 1 Cor. 11th chap.) refers to deplorable conditions existing in the church. Feast-making, instead of preserving the sacredness and sanctity of the house of the Lord, turning a solemn service to one of shame, and thus driving the Spirit of God away from them, Paul's instruction to the saints upon this occasion was timely, and should not be lightly considered in the light of what we have at times witnessed, not so much upon the occasion mentioned in his letter, but scenes enacted in the house of God which border on the same conduct.

The wise man said "He that refuseth instruction, despiseth his own soul; but he that heareth reproof getteth understanding." Again, "Apply thine heart unto instruction, and thine ear to the words of knowledge." It is far better to heed what has been given, than to see how far we can trespass upon the mercy and longsuffering of the Father by the exercise of unwarranted license.

"The gladsomeness of youth," is not to be forgotten, but the gladsomeness mentioned by the Master in his revelation to us does not mean such scenes as we upon several occasions have witnessed in, or adjacent to the house of God. Boisterous, loud, and prolonged laughter is condemned by the Lord without even reference to the place; and if not sanctioned by him in any place, at any time, it surely will be condemned by him when carried on in his house by his people.

"Let everything be done decently and in order," wrote the Apostle Paul, and apostles of our day have given advice after the same order. Socials among our young people should be encouraged and provided for, including some not so young, if for no other purpose, to keep matters pertaining to such occasions within the limits of moderation. Wisdom and the fear of the Lord should govern our actions and direct where such seasons of merriment should take place. I do not think wisdom will direct such matters to the house of the Lord.

Sentiment may step in and over-rule our better judgment saying, "O the young people must have a good time sometime, and why not have the church for it?" "It is just a young people's party." Why not? Because the house of God was never dedicated for frivolous merriment.

Money needed for church buildings, repairs, additions, etc., should not be raised that way. There is one system provided by God in his law for meeting the financial demands of the work; this is the law of tithing, free-will offering, and consecration; and there should be no departure from God's law for sentiment's sake, or for any other sake.

"Bring all the tithes into the storehouse," saith the Lord, and the burden placed upon the sisters of baking pies, cakes; and the labor necessary to furnish the amount of ice cream crammed down the throat of saints at such un-godly hours as many of our "socials" are held, will be considered unnecessary for the raising of funds for church purposes, and will be objectionable to the Lord, and the building up of Zion and its redemption.

Let the call "to come up higher," be a strong appeal to our spiritual ideals, and the elevating of the soul to a nearness to God where more of the divine food will be sought, and the source of supply found; and thus co-operate with God

in all of our endeavors to further his cause, and leave to the effectual application of his law, the meeting of all legitimate necessities. Find or places than the house of God for socials and other amusements, and when arranged let them be free, and no monetary consideration be attached

Richard Bullard.

Are you coming to attend the general conference? If so, you will want to send the daily to the folks at home. or to your friends.

SLANG AMONG GIRLS AND BOYS.

Slang does not become either girls or boys. is bad enough in boys but far more revolting among girls. And yet we have the testimony of the principal of a high school that girls and boys of otherwise refined demeanor inadvertantly fall into the use of such language. He even claimed what we could scarcely accept, that slang phrases are well nigh as common among school girls as are wen fight as common among school girls as school boys. He designated some of the phrases as follows: "You bet," "No you don't," "That's a pretty how d' ye do," "Did you ever?" "You don't come it," "Bosh," "Well, I never," "All in your eye," and so on. There is a long list of such words and phrases that should be remanded to the saloon, instead of tolerating them in the school or home. They appear far more objectionable when employed by females than they do when employed by males, for a refined delicacy is expected of the former class, which is not expected of the latter, though it should be. Really coarse expressions appear coarser when they fall from the lips of a girl.

Then, extravagant language usually company with slang. A young lady said of a certain young man, "What a splendid looking young fellow." There is no doubt that some young men are more attractive to certain parties than the aurora borealis; but there is a better way of describing them. "Splendid is a good word to apply to the Northern lights. "What a horrible voice that man has," said a young woman of a preacher to whom she had listened; and 'horrid" hats and dresses, not to mention other things, are common with this class. That some preachers have unpleasant voices is true, and no one will deny that queer things appear under the name of hat and dress, but it is far more appropriate to apply the term "horrible," to the assassination of a president.

Young people are likely to venture beyond slang and border on profanity. Instead of letting their "yea be yea, and nay, nay," and heeding the divine lesson, "Let your speech be always with grace, seasoned with salt," they employ strong expletives, omit the "grace," and season their conversation with pepper instead of salt. In this category must be put such words and phrases as: "Gracious," By "gracious," "I vow," "My goodness," "My soul," "By jingo," and many more that approximate to profanity.

Dr. Peabody said in an address at a female seminary, "There is a great deal of swearing among young people who would shudder at the very thought of being profane. The Jews, who were afraid to use the most sacred names in common speech, were accustomed to swear by the temple, by the altar, and by their own heads; and these oaths were rebuked and forbidden by divine authority.

"I know not why the rebuke and prohibition apply not with full force to the numerous oaths by goodness, faith, patience, and mercy, which we hear from the lips that mean to be neither coarse nor irreverent in the schoolroom, street, and parlor; and a moment's reflection will convince any well-disposed person that in the exclamation, ,'Lor,' the cutting off of a single letter from the consecrated word can hardly save one from the censure and penalty written in the Third Commandment.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt bejustified, and by thy words thou shalt be condemned."—Matthew 12:36,37.

Earl F. Hoisington.

Harlan, Iowa.

"The spirit of the conference is what the stay-at-homes want. Send us your paper," writes one sister. It will be our effort to supply this want to the best of our ability.

Bro. Henry C. Smith of Summerville, Mass., sends a dozen subscriptions for the conference daily. How many are you going to send?

Dear Ensign:— Will write to tell of the progress of the Bourbon Branch. Bro. Barraclough came up from St. Louis and ordained Bro. Wright to the office of elder and Bro. Fred Whiteside as priest and Bro. Chas. Mitchel as teacher. We now have a corps of live, energetic workers and we have preaching services every Sunday at cleven a. m. and seven p. m., also Sunday school at ten a. m., and prayer meeting on Wednesday night. We have certainly been blessed with a great degree of the Spirit and I sometimes wonder how our Father can do so much for us and be so good to us when we have done so little for him. If we would only stop and count how many sacrifices we have inade for him and then count the blessings we have already received the latter would out Bourbon, Mo. many sacrinces we have made and the latter would out number the former so much we would certainly be surprised. So many of us think when we have been baptized prised. So many of us think when we have need not hands into the fold we are done, we can sit with folded hands and let Jesus do the rest. But hasn't he done enough for us? He more than died for us. He bore the separation of the for us? He more than died for us. He bore the separa-tion of the Holy Spirit; In his agony he cried out, "My God, my God, why hast thou forsaken me?" Think of how he suffered so that he sweat as it were drops of blood, and why? Can we think for one moment it was because he feared the pangs of death? I say no, a thousand times no. It was that the Holy Spirit was to ithdrawn from him and he should bear the sins of

the whole world.

Let us "go on unto perfection," and not wait for some one else to work out our salvation, for Paul says the righteous shall hardly escape. Bro. F. M. Smith made one statement that has indeed been a great help to me. It was this: "Jesus never asks us to do one thing but what he has done it before us." So we see if it is ever so hard, he knows just how hard it is as he tried the way before us and so he will cive us enough of the Spirit to before us and so he will give us enough of the Spirit to strengthen us for the task. Things that once were hard strengthen us for the task. Things that once were hard to bear and would overcome me for the time are now easy to be borne and I count my trials and temptations all joy and wish I was strong enough to bear more than I really can. I am growing stronger in the faith and knowledge of the gospel and know Jesus Christ and am known of him. Ever praying for the welfare of Zion,

A sister in the faith,

Mrs. R. E. Wright.

# GLEANINGS FROM OUR CORRESPONDENTS.

M. L. Shoemaker, Lucerne, Kas.—Although I felt it my duty to do so for years I did not see my way clear to unite with any church until last fall. After becoming thoroughly convinced of this gospel through the preaching of Brn. J.D. Shower and Alvin Knisley, I with three of my associates were baptized December 14 by Bro. Knisley, and about one week later my wife and five others were and about one week later my write and nive others were baptized and shortly after two more making twelve in all. We now have prayer meeting every Thursday night and God does wonderfully bless us. We have a union Sunday school and work together with others, and hope to bring many to the light of the gospel. Others are interested in this work.

Goran M. Shearer, Sr., Walker, Mo .- The Ensign is a great help to me and when I read the many letters from brothers and sisters all over the land I feel that I ought brothers and sisters all over the land I feel that I ought to say something from this part of the Lord's vineyard. When I am all alone reading and trying to study the gospel I am made to feel so happy, and again when I think of having so little preaching it makes me quite sad. I study the Bible every night until eight o'clock and then have prayer and retire. I love this gospel, it is worth more to me than the whole world. I want to help all I am able to, but am poor and old—72 years, but I am trying to keep above all manner of sin, and to please God. I hope to soon be able to pay the remainder of my tithing.

Mrs. J. M. Bozeman, Salco, Ala.—I have had many blessings conferred upon me through prayer and faith. I once had rheumatism so that I had to walk with a stick, but Elder Slover came and administered to me and now I am well. Can he not visit us again? we are anxious to see the elders.

Elizabeth A. Ellis, Livingston, Wis.-It does my soul good to read the many letters and sermons in the Ensign and Herald. I live four and a half miles from church and walked there and back last summer. I am 70 years old past. I get to Lancaster occasionally and hear a

Mr. R. G. Campbell, Portsmouth, Ohio.-I do like to meet with the saints and mingle my voice with theirs in praise to God. I hope to be among them that rebuild Zion and who will find it a blessed place. While I am weak I am strong in a sense for the Lord is with me and weak I am strong in a sense for the Lord is with me aim gives me power over evil, and it is by his power that I can read and search the gospel for myself. I will press on by the help of the Lord, and would be glad for any elders who pass this way to stop. It has been two years since I have seen an elder. I desire the prayers of the

Sr. E. W. Simpson, Saver, Pa .- I have not been able to work during the two years since I came east, having had to spend most of my time in the hospital, but am somewhat better now. Have had another operation on somewhat better now. Have had another operation on my eyes and my doctor says I shall see well. I still have peace with God and faith in the gospel of our Lord Jesus Christ. I believe if the saints will pray for me I shall come out all right.

Wm. Bumgardner, Allendonia, Ohio.—I will try to help the sister answer the matter about prophets. Read Matthew 5:17, and Acts 17:18; 3:22; Ephesians 4:10,11. I haven't been in the Lord's church two years yet but I am ready to give a helping hand. Let us take the Lord's word and not man's. We have no church here, and only three members.

Mrs. M. J. Phipps Spaun, San Antonio, Texas.—On March 4th I will be 82 years old. God has promised me that my days should be lengthened out and that strength should be given according to my needs. I have seen and still see that those words were not in vain. Whether months or years may yet be added pray with me that it

Isabelle Rounds, Lancaster, Wis.—Brn. Wildermuth and Gratz preached the last sermon of a series at our and Gratz preached the isst sermon of a series at our house January 24th and it was grand. They used a large chart and it was certainly interesting. May the Lord bless them. There are Brn. Burton and Speese and Father Blackburn who will lead us until they return again, and there is Sr. Dunean who is leading the little ones in the Sabbath school. God bless her!

A subscriber in Chicago writes: "I certainly desire the conference daily and was pleased to see the notice of the same."



MRS. MADGE SIEGFRIED, EDITOR,

# ADVISORY BOARD.

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SUPERINTENDENTS OF DEPARTMENTS,
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NOTICE.

NOTICE. NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf lets, or Children's Home donations, please forward Isame to the treasurer of the Auxiliary, Mrs. J. A. Cardner, 767 S. Fuller Ave Independence, Mo.

# "WHEN WE KNOW NOT THE PRICE TO BE PAID, WE DARE."

When I read this closing sentence in an editorial of the "Woman's World," I thought of several recent occurrences in our own town, where the chief characters concerned were our own girls, I mean church members.

A slip of a seventeen year old, an orphan, came here from a small town "way off." She worked as a servant girl; she was very earnest and prayerful, even as concerned her boy friends. Finally she became engaged to one, who tried to ruin her. They parted.

Through some freak of chance perhaps, others of similar type became her friends. Her name became tainted. She changed her residence meanwhile. She was alone, poor, had shifting employment; the church helped her, but one day she obtained money under a false pretense, that of leaving the state.

Acting on this suspicion, she was followed all one day in Kansas City, by a church representa-tive—of those whose duty it is to protect and see to the welfare of such an one. She was found waiting and watching on one of our corners, as the city bound cars passed her one by one. But she finally took a car, evidently having decided that the "expected one" had gone on; for she was plainly waiting on some one.

When she alighted in Kansas City at the Post Office, a man from our town met her. He took her suit case, and leaving it at a checking stand, they separated for a time. She shopped here and there through a large department store, frequently returning to a certain spot to watch and wait. The store detective assisted in keeping sight of her here. Finally the same man met her at said spot; they lunched together at a restaurant; and toward evening, they arrived near to a rooming house.

Here the man pressed something into her hand, it was money undoubtedly; she went a few doors, and with her suit case entered the house, he going on in another direction.

Our tired and excited "detective" hastened on a few blocks to the Board of Public Welfare Headquarters. Here he told his story; obtained the services of a lively and earnest young woman detective, and back to the rooming house they came. They entered, and an elderly woman met them.

The detective entered the parlor alone, where the tired girl was sitting head back and eyes The detective accosted her familiarly and by her given name, and soon amazed the girl by her knowledge of all facts concerning her case. The girl wept and acknowledged much concerning her present plight, and past experiences.

But when it came to returning to the Welfare Building with her friends, she could hardly be persuaded, but gentle threats won out. Poor child! With the detective, she went up stairs to her room and got her suit case, and the three returned to the Board of Public Welfare, where she endured more questioning.

The questions and replies were given before a "Notary Public;" she acknowledged no wrong on her part but did acknowledge severe temptations, implicating several men friends. Evidence was later obtained which proved that two of these, from personal acknowledgement to church authorities, had deliberately plotted and attempted to ruin the girl.

Well, the result of the day's work was this: the child was sent to her sister in the 'way off little town, on the evening train; the church supplying her fare. She was hatless, we might add, but glad, so glad of the opportunity to get away. Her things were sent her later. Letters of thankfulness were received in a few days from her and she is now happy and contented and welcome in her sister's home.

These men and the one with whom she went to this "resort" (for such it proved to be) were very active with inquiries as to her whereabouts, for some time.

The Young Woman's Department of our Auxiliary with its "on the quiet" and earnest efforts will help to avoid a repetition of such circumstances as this. No doubt this day would have on the beginning of the lonely girl's downfall. And the newly organized Auxiliary Employment Bureau is calculated to help the young avoid the pitfalls of the large and wicked city so near at hand.

A second incident: One of our church business men heard several rough young fellows of the town, as they stood about his store, planning and arranging whereby they would succeed in obtaining the company of one of our real good girls. He immediately sent her mother word by his own mother. Needless to say, they are fright-ened and shocked and will guard and conduct themselves accordingly.

Times are not like they used to be. Girls in their sweetness and innocence are not safe any longer. They can be sweet and innocent still. Yet they must be early and sufficiently taught concerning themselves and then of the "greatest evil" which threatens the young of both sexes continually now.

A third incident: Another of our young girls was waiting in the station here, for a train, bringing a visitor to her home. A man accosted her and in her timidity and inexperience, she had soon answered his questions concerning her home, her father, his business, her school; if she had ever had a beau, or ever gone alone to "the city." When told "no" to this, and that her father always accompanied her to Kansas City, he asked her if she'd not like to go alone to the city occasionally and have a good friend there who would meet her and show her a good time whenever she came!

Frightened, she now left him abruptly, and hurried to the side of an elderly lady sitting across the room, who quickly cautioned her to not let that man talk to her, as she would get into trouble. He had followed her from window to window and here and there as she tried to evade him. Had she been alone in the room, and so near train time (within five minutes at the last) no one knows what might have happened to her. The means of the devil's agents are so subtle, so brutal. Warn your girls!

Let them share from their babyhood—up, the

realities of the "family wash, and cooking, and mending, and brooms and dust-cloths, etc. Don't let just one mother do it, or two, but let all meet together, and plan together, and work together, that the temptations which come so strong to the child with the born love of pleasure (as weterm the world's joys) to fight with, and no desire to wash dishes, etc., (and maybe no knack for housekeeping at all), will be offset to a large extent, when she realizes that her girl friends all have these things to do!

Then when their time for leisure does come, the mothers will have time too. Time to entertain the "bunch" at home occasionally (and enjoy it); or to go with their daughters on the many outings which they would otherwise take alone. Mothers now 'days miss much of a girl's com-

panionship because of their false ideas of what is necessary for their pleasure and exercise and cultivation of mind and body. The girls do not realize now, so much as they will do in few years, how much they would enjoy or would have appreciated the mother being one in their pleasure trips, a car ride to the city, or one as a guide on their "club's" weekly vacation "hikes," etc. They do not expect it now, because they have no reason to, perhaps; but their need is the same. They will never resent a mother's presence; but will enjoy it. But begin early!

Mothers ignorantly cheat themselves of "time" to personally supervise and enjoy a blessed "chumship," which is intended to prove a safeguard against much evil.

Temptations will come to all; but remember, "When we know not the price to be paid, we dare."



# **MISCELLANEOUS**

## NOTICES.

PRESIDENTS OF THE SEVENTY.

It is desired that the business for the conference shall be prepared as soon as possible, and it is thought that we should meet at as early date as we did last year for our first session, March 27th, at 7:30 p. m. Arrangements have been made that we shall meet at the house of Sr. Peterson where we met two years ago.

Respectfully,

J. F. Mintun Sec. of C

## CHURCH SECRETARY

# Railroads Rates to Conventions and Conference. Intrastate (within the state) passenger rates in Mis-

souri are based on a rate of two cents per mile. state rates—from another state to Missouri points based on a rate of two and one-half cents per mile in Missouri. Those coming from other states should make inquiry and may find it to their advantage to buy to a inquiry and may find to their advantage w wy we a Missouri point, rebuying thence to Missouri destination at two cents per mile. The interstate rate will be reduced to two cents on May 1, 1914.

P. S. Salvards.

R. S. Salvards.

Lamoni, Iowa, March 14, 1914.

# THE APRIL EXPONENT.

In glancing over the many good things in the Exponent for April, 1914, we notice a fine article from the pen of Elder J. A. Tanner, pastor of Central Church, Kansas City, Mo. It takes up in an able manner the normal work of the auxiliaries, and gives special consideration to the Bible normal in use by the teacher training department, which has been severely criticized by some of the elders. About two years ago, the conventions appointed a com-mittee to get out our own Bible normal. Bro. Tanner not only shows liberality and breadth of thought, but offers helpful suggestions to the writers of the new nor mal book. And he gives them from the stand-point of mal book. And he gives them from the stand-point of a pastor, who is interested in the training and education of the young. We advise you to read this article. You will enjoy it. It is in the Sunday School-Religio De-partment of the Exponent.

RECIPE FOR A MILD DRINK.

For the benefit of those who wish better health and a stricter compliance with the "Word of Wisdom" revealed to us in Doctrine and Covenants 86:3 the undersigned recommends the following:

A good mild drink as substitute for coffee and tea (coffee

A good mild drink as substitute for coffee and tea (coffee especially) can be made by parching barley, rye or wheat, barley or rye preferable, if available hulless barley is best. Grind coarse before parching or parch whole then grind; (sifting out and casting away the very finest inproves it); parch until quite brown or dark but don't char it. Boil it longer than coffee. Use a clean, well glazcd vessel. By adding a little you may reboil it several times before emptying the grounds. A very small piece of butter assists to prevent boiling over. Serve as you would coffee but don't drink it too hot.. "There's a reason." A fruit jar makes a good airtight container for the parched grain. Don't let it loss its aroma. To break off the coffee habit mix in a little coffee until you have acquired a taste for this drink. For parching use a family quired a taste for this drink. For parching use a family size coffee roaster if available, if not use some other pan. It will in time (if you substitute it for coffee or tea) bene-

It will in time (if you substitute it for coince or teat) been filt your system very much. Do it! and do it now! For those who cannot obtain it otherwise, or prefer this means of providing it the undersigned will on receipt of forty cents deliver (600 miles) two pounds ready for use. (Those further away must pay extra postage).

D. H. Schmidt.

The conference daily will be half the size of the regular Ensign, and will contain the most complete report of conference proceedings ever given.

# CONFERENCE MINUTES.

CONFERENCE MINUTES.

Kentucky and Tennessee.—Conference convened February 28th at Foundry Hill, near Whitlock, Tenn., Elders H. E. Moler and J. R. McClain presiding. Branches reporting: High Hill 116, Farmington 150, Liberty Hill 66, Foundry Hill 204. Officers reported as follows: Elders H. E. Moler, F. C. Pitt, J. R. McClain, W. S. Shupe, S. E. Dickson, M. T. Little and Willis Oliver. Report of Bishop's agent: Receipts \$226.48, paid out \$152.21, balance hand \$73.27. Audited and found correct. A resolution read before last conference was called for and read

as follows: "Resolved that we discourage the ordination of any one to any office that uses tobacco or strong drink in any form." The resolution was adopted. Preaching by F. G. Pitt and H. E. Moler. Conference adjourned to eet with the Farmington Branch on Saturday before the

Pittsburg District.—Conference convened at Pittsburg, Pa., February 28 with R. C. Russell in charge assisted by Leon Burdick, O. J. Tary and Bishop J. A. Becker. Statistical reports from Wheeling, Steubenville and Fayette City branches were read. Ministerial reports from Leon Burdick, James Bishop, O. J. Tary, A. V. Closson, L. D. Ullon and E. H. Thomas. Sunday school and Religio Associations reported. Bishop Becker reported: Tithes and offerings receipts \$1303.23, expenditures \$1306.50; deficit January 1, 1913 \$392.00; deficit January 1, 1914 \$389.87. Special debt fund: receipts \$178.75. J. A. Becker presented a report for the reunion committee as follows: presented a report for the reunion committee as follows: Receipts \$475.46, expenses \$465.33, balance in treasury

Delegates to general conference: R. Č. Russell, J. E. Bishop, Leon Burdick, A. V. Closson, J. A. Becker, Edith Glassford, Dela Lydick. Election of officers: James Bishop president, O. J. Tary vice president, John Raisbeck seeretary-treasurer, Samuel A. Martin library commissioner. The Bishop and his counselors, auditing committee, and the Bishop's Agent, L. D. Ullom, were sustained. At the request of Elder E. H. Thomas for the elders prayer union, Sunday, March 15th was set apart as a district day of fasting and prayer, in behalf of the unemployed and all those who need a special blessing. At the request of the Pittsburg Branch John Raisbeck was ordained to the office of deacon. Missionary R. C. Russell was instructed to send a duly authorized representative to the city of Pittsburg, to be present at Delegates to general conference: R. C. Russell, J. E.

representative to the city of Pittsburg, to be present at the meeting of the anti Mormon crusade. Preaching by R. C. Russell and J. A. Becker. Voted to hold a fall conference the same to be devoted to round table and special educational work. Adjourned to meet at Wheeling at the call of the missionary in charge and the district presidency, they to give six weeks notice before convening of conference.

John Raisbeck, Sec.

CONVENTION MINUTES.

Spring River District.—Sunday school convention convened at Scammon, Kas., February 13, 1914. Besides the regular business transacted the following officers were elected for the ensuing year: Mollie Davis superintendent, 115 W. Jefferson, Pittsburg, Kansas, J. C. Virgin assistant superintendent, Webb City, Mo.; Laura Karlstrom secretary, 409 W. Second, Joplin, Mo.; Mae Carrow treasurer, 2502 Maiden Lane, Joplin, Mo.; Ray Carrow library commissioner, 2012 Anna Baxter, Joplin, Mo.; Sr. J. N. Madden home department superintendent, 2226 Picher St., Joplin, Mo. Picher St., Joplin, Mo.

Mrs. Mollie Davis, Supt Mrs. Laura Karlstrom, Sec.

Clinton District .-- Religio met in convention at Nevada, Mo., March 6th, at 2:30 p. m. President Roy S. Budd, assisted by Amos T. Higdon, presided. Delegates to general convention were elected as follows: Amos T. general convention were elected as rollows: Amos I. Higdon, Vinnie Higdon, Roy S. Budd, Lida Budd, O. D. Shirk, Carrie Nafus, Irene Nafus, Adrain Lowe, Mary Roush, Jessie E. Higdon, Goldie Crews, Flossy Crews, W. E. Reynolds, R. T. Walters, Bertha Walters, Sr. Lloyd Goldsmith, Lee Quick, Lola Quick, Everette Hughes, Gertie Bailey, Bert Bailey. Delegates were instructed to Gertie Bailey, Bort Bailey. Delegates were instructed to cast their vote in favor of all amendments to constitution and by-laws, published in the January and February Autumn Leaves, except the one prohibiting those to teach, etc., in Religio who are addicted to the use of tobacco.

Lida Budd, Sec

ElDorado Springs Mo.

Northeast Kansas.—Religio convened at Topeka, February 6th. Election of officers: Fred Cool president. ruary 6th. Election of officers: Fred Cool president, Frederick Kieffer vice president, Ethel Bayes secretary-treasurer, Mrs. Lucas home department superintendent. Mrs. Hedrick library commissioner. Delegates to general convention: Fred Cool, Frederick Kieffer, Flo McNichols, convention: Fred Cool, Frederick Rietter, Flo Michigan, Joseph Arber, Albert Carney, Ben Shriner, Frank Hedrick E. T. Lucas, Mrs. Lucas, Joseph Norman, Elder Frank Pierce, Mrs. J. Eldor, Ethel Bayes, Samuel Twombly. The evening was devoted to a joint work, instructive as well as interesting.

Ethel Bayes, Sec.

Northeast Kansas.—Sunday school association met in convention at Topeka, Kansas, February 6, at 10:30 a.m., with an auxiliary prayer service which was very spiritprofitable to those who braved the storm to at-Business meeting at 3:15 p. Officers elected tend. Business meeting at 3:15 p. m. Officers elected for the ensuing year were superintendent, Mrs. E. S. McNichols, Atchison, Kas.; assistant superintendent, Mr. Frederick Keifer, Topeka, Kas.; home department super-intendent, Mrs. Bettle Twombly, Fanning, Kas.; secretary,

intendent, Mrs. Bettie Twombly, Fanning, Kas.; secretary, and treasurer, Mrs. Martha Cool, Atchison, Kas.; library commissioner, Mrs. A. E. Sprague, Atchison, Kansas. Delegates to general convention: Mrs. E. S. McNichols, F. A. Gool, Joseph Arber, Sr. A. E. Sprague, Frank J. Pierce, Ethel Bayes, F. G. Hedrick, Sr. Elmira Miller, Frederick Keifer, Samuel Twombly, E. T. Lucas, Florence Reedy, Sr. E. T. Lucas, Joseph Norman, M. D. Robison, Maude Norman, Sr. M. D. Robison, Madde Keifer, Samuel, M. D. Robison, Madde Keifer, Sr. Anderson, Iola, Keifer, Jay Bowser, Albert Carney, James Bailey.

Mrs. Martha Cool, Sec.

Southern Nebraska.—Sunday school convention met at Southern Newfassa—Sumy 9, at 2:00 p. m., Superintendent Jessie Wyckoff in the chair; Sr. Cara Baldwin was appointed secretary pro tem. The following officers were elected for the coming year.

Sr. Jessie Wyckoff, Wilber, superintendent; Charles E. Edwards, Lincoln, assistant

superintendent; Charles E. Edwards, Lincoln, assistant superintendent; Blanche I. Androws, Bethany, secretary; Eddith Trask, Fairfield, treasurer; Henrietta Keller, Eustis, home department superintendent; W. M. Self, Nebraska City, librarian.

Delegates to the general convention: Bro. and Sr. W. M. Self, Martha Dunlavey, E. F. Robertson, J. R. Jones, Bro. and Sr. Lee Faunce, Bro. and Sr. H. A. Higgins, Jessie Wyckoff, Blanche I Andrews, J. G. Munsell, Alice Cox, Samuel Brolliar, C. H. Porter, Bro. and Sr. George Johnson and A. J. Layland. The subject of consolidation was freely discussed. At the evening session papers by C. H. Porter and Blanche I. Andrews were read, an address was made by Bro. C. Butterworth on "Notes from the Field," and an interesting round table held. Adjourned to meet at the call of the executive offleers, prior to next district conference and at same place.

Blanche I. Andrews, Sec.

Bethany, Nebr.

## DIED.

Kramer.—Jacob Kramer was born in Jagersburg, Bavaria, Germany, July 3, 1834, married to Miss Elizabeth Bavaria, Germany, July 3, 1834, married to Miss Elizabeth Hunt at Coalvalley, Illinois, May 12, 1864. Of them were born fourteen children, four have died, and the mother and three sons and seven daughters survive. Baptized by H. A. Stebbins at Lucas, Lowa, 1855. His home always welcomed the ministers. Death took him March 8, 1914. The funeral was conducted at Beacon, Iowa, March 10th by Elders James McKiernan and Bird Brown. Next mornby Elders James McKiernan and Bird Brown. Next morning the body was taken to Coalvalley, Illinois for interment by Bro. and Sr. Treve.

Pohlhammer.—Edward Theodore Pohlhammer was born April 10, 1881, died March 13, 1914, at Armstrong, Ka-He was baptized on January 14, 1914. He leaves wife and three children to mourn his departure so early in life. Funeral services at Armstrong, sermon being by Elder Joseph Harrington who baptized him.

cKee .- Sr. Jane McKee, wife of Thomas McKee, met with a distressing accident at her home near Clarksdale, with a distressing accident at her home near Clarksdale, Mo., March 9th which resulted in her death the next morning. While going to funigate a hen house with sulpher the wind blew her apron against the coals from which it took fire, soon enveloping the whole body, burning her severely with the result stated. She was born near Philadelphia, Pa., August 22, 1824, married to Thos. McKee March 2, 1843. Ten children are liviny, four having died, 35 grandchildren, 14 great grandchildren. She was a faithful member of Dekalls Branch. Funeral in charge of A. W. Head, sermon by T. T. Hinderks. of A. W. Head, sermon by T. T. Hinderks.

Hopkins.—Sr. Grace Jones, wife of Bro. Wm. Hopkins, was born November 3, 1826, in Grammorganshire, South Wales; died at Netawaka, Kas, January 17, 1914. Serv-ices held in the Methodist Church in charge of William ices held in the Methodist Church in charge of William Lewis, assisted by the pastor, Mr. Jenkins. Sr. Hopkins united with the Latter Day Saints Church in the early days in Wales; cast her lot with the Reorganization in Brookfield, Ohio, 1866. She leaves to mourn, husband, seven children, thirty-three grand and thirty-five great-grandchildren. Her home has been in and near Netawaka forty-four years. A mother in Israel has gone to her reward.

Bushweit.—Lillian Bushweit was born at Plano, Ill., February 1, 1864, was baptized by President Joseph Smith. She gave birth to seven children three of whom Smith. She gave birth to seven children three of whom passed on before her to the spirit land. In September, 1913, she went to Duluth, Minn., to visit her sister, Cora White, where she passed from this life February 27, 1914. She leaves her children to mourn for her. Funeral services at the stone church at Independence, Mo., by Elders J. C. Foss and Abner Lloyd. She was peacefully laid to rest in Mound Grove Cemetery by Bro. C. D. Carson.

-Lettie A. Dunn, wife of Rev. George H. Dunn Dunn.—Lettie A. Dunn, wife of Rev. George H. Dunn of Holden, Mo., was born at Peru, Ill., February 12, 1847. In 1852 she went with her parents over-land to California. In 1876 she was married to George H. Dunn who alone survives her, there being no children. In 1877 she united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by H. A. Stebbins at Sandwich, Ill. She labored faithfully in the service of the Master. She died at Holden, funeral service being held at the L. D. S. church, sermon by Rev. J. C. Kirk.

Jolly.—Ivy May Myers was born near New Marion, Indiana, April 11, 1868. United in marriage with Floris E. Jolly May 22, 1889, and to them were born four daughters and one son, two of the daughters having preceded her to the life beyond. She was baptized into the Reor-ganized Church June 9, 1896, since which time she strove to live a faithful Christian life, and died in hope of a glorious resurrection. She died Feb. 14, 1914, aged 45 years, 10 months; leaving husband, two daughters and a Funeral services conducted at Holton, by Charles

Hocknell.—William Henry Hocknell was born Sept. 2, 1839, at Syracuse, N. Y., died Feb. 16, 1914, at Vassar, Michigan. He became a member of the church over thirty years ago and held the office of a priest. He served his country in the Civil War. He leaves to mount the loss of a kind and loving husband and father a companies. panion, one son, six daughters, and five grandchildren. He was a faithful child of God, always ready to do his duty. Service was held at the home, sermon by Elder James Mead.

Chrestensen.—Ethel Louise, second daughter of Chas. C. and Lula Chrestensen, was born December 29, 1908, at Joplin, Mo., died November 8, 1913, at Joplin, Mo. after a lingering illness of some seven months. Services from L. D. S. church in charge of T. W. Chatburn, sermon by J. W. Rushton. Interment at Fairview Cemetery.

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# THE CONFERENCE DAILY

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## ZION'S ENSIGN

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At \$1.00 per year.

(CHARLES FRY, EDITOR

W. H. DEAM, BUS, MANAGER

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By Ida H. Stewart,

Sleep hath soothed the anguish of my pain, And with the dawn I will arise and pray-And with the dawn I will arise and pray—
"Strengthen me Lord and attune my lay
Unto thine angel choir's sweet refrain.
O may I henr it in the night again—
The silent night, snow wrapped, happy, gray,
With assurance of a blessed day Because thine angels have ministered to my pain.

"I feel it yet,—the holy joy, the solemn hush,
The calm deep strength that comes from thee.
My head bows low before thy throne, by faith—
And thoughts too great to speak, through my soul rush;
My heart sings, glad, though pain may crush,
My soul rests calm, all unafraid in thee.
That peace which passeth understanding is for me—
Thy boly areals have seathed my nain with selem hush?

Thy holy angels have soothed my pain with solemn hush."

unto all to whom this message-Spirit sent-May come like balm of life to heal the pain,
And stop the tears that often fall like rain,
This message, child of God, for, thee is meant— This message, child of God, for, thee 18 meant—
The day dawns glad, the night is spent,
Hear thou with me the angels' glad refrain,
And peace from God be in thy heart again,
Hear, child of God, the message, Spirit sent.

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# OBSERVATIONS ON THE TREND OF THE TIMES.

In the beginning was the gospel preached through the Son. And the gospel was the Word, and the Word was with the Son, and the Son was with the Son, and the Son was of God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made which was made. In Him was the gospel, and the gospel was the life, and the life was the light of men.

—John 1:1-4, Inspired Version.

In the light of the foregoing it must be assumed that the gospel which was gould with

sumed that the gospel which was ordained "in the beginning" when "the Son was with God," was sufficiently perfect and complete in its adaptation to all the necessities of all men. The universal application of the gospel is repeatedly declared in the Scriptures, as also its unchangeability, and there has been no people in any age of the world but who have had the same need of its light and life in all the common affairs Whenever men have not found in the gospel the remedy for every ill, and the guide to perfect ideals of life, it is because they have either failed to make the application of its principles to their lives, or that the gospel which they have applied is an imperfect substitute of the gospel of Jesus Christ.

The Church of Jesus Christ is the organic body through which the gospel operates upon earth, and its function is to make the application of the gospel not only to the individual lives of men but also to the collective life of the world. To do this the church must have a perfect organization, Christ being at the head and having actual and direct power of direction and supervision, giving power and authority to its officers, and confirming their work upon those to whom they minister. It must again be assumed that the plan of organization provided by Christ was fully adequate for all the purposes of the gospel, the perfect gospel operating through a perfect organization for the establishment of perfect conditions.

The importance and preciseness of the work, and the great magnitude of the purpose designed, necessitates an organization clothed with divinity. Any organization will not do. Man's

organizations can not fulfill the divine purpose. Even could it have a perfect gospel, an imperfect organization would make it non-effective. organization of the Church of Jesus Christ is delicately adapted to the exacting work designed of God, and man dare not interpose his own wisdom in such a way as to change it in any degree without impairing its efficiency and consequently frustrating the divine plan.

But what of the multitude of churches call-

ing themselves after the name of Christ to-day? Are they working out in the world the transformation designed of God? Is God working through them in the accomplishment of his purposes? If so, why is it that the churches have been losing their hold upon the masses of the people? It is admitted on every hand that the Christian organizations are out of touch with the people, and strenuous efforts have been made of late years to renew confidence by making an appeal upon the basis of sociology and other things which were previously considered no part of the church work. It seems that after several hundred years of trial the churches have been weighed in the balance by the world and are found wanting. Time will yet reveal their standing before God.

As showing one of the causes leading to a lack of confidence and respect for the churches by the common people, the following from a sermon by the Rev. Franklin Spencer Spalding, Bishop of Utah, before the convention of the Protestant Episcopal Church in New York last fall, is in point. He was speaking to an audience of wealthy men who were "living not upon wages, but upon profits or rent or interest," and called attention to the fact that the church was mainly supported by the donations of the rich by money derived from profits, etc., and which the wage earners felt had been drawn from the toil of their hands, causing them to feel that the church was not in sympathy with them. To quote:

I fear that more generous offerings to the Church, as long as the Church is the agent of the rich, will do little toward solving the industrial problem. Sometimes I am almost afraid that larger sums spent on charities and organized religion may still further alienate the workers from the Church. Those greater gifts must come from the profits, the rent, the interest of the rich, and the class-conscious workers hat; the system which produces first and forement interest profits and rent and duces first and foremost interest, profits and rent, and pays wages with what is left.

When the wage scale is worked out, it is worked out on the basis of the bare necessities of life. Now, in cases so rare that they may be neglected, religion is not reckoned as one of life's necessities. Therefore wages do not supas one of life's necessities. Therefore wages do not sup-port religion. If religion is supported it is supported out of profits, not out of wages. It is, therefore, in the judgment of the class-conscious worker, a gift of the rich made possible through plundering the workers. If the Church is endowed it is supported by past plunderings. Therefore, self-respect requires the class-conscious worker to repudiate organized Christianity as a charity which that same self-respect forces him to despise. It has no conection with the justice for which he longs, but which he knows he must strugel for himself. he knows he must struggle for himself.

The attitude of "the church," according to this noted minister, is not a pleasing one, though we are aware that it is not a universal one, but it gives one reason for the alienation of the masses of the people from "organized Christianity," and shows the ineffectiveness of the churches in meeting the needs of the world. The only reason for such a condition is that the gospel of Christ has been perverted both as to the correctness of things taught and as to the application of such of those teachings as were true. In many instances the truth of God has been made the instrument in the accomplishment of human and selfish purposes. Human institutions have substituted the one perfect church of Jesus Christ, and they have built themselves up by the teaching of the truth perverted though it may have been. The development of the times is forcing these things upon the consciousness of these institutions, awakening them to the fact of their inadequacy in meeting the world's need.

Many are looking for a crisis in "Christianity" in the near future, the nature of which is not defined. We too believe that the world is approaching a crisis, and the time of teeting is already begun. Creeds centuries old have been laid upon

the shelf as useless because the enlightenment of the times has shown their error and weakness. Churches are also under judgment and are being largely abandoned both by the learned and the unlearned. The contending forces of light and darkness, truth and error, right and wrong, struggling in the world are proving the true character of all things, and truth is made to shine more brightly, making apparent the darkness of error.

The parable of the wheat and tares points to a separation of the good and the bad in the time of harvest-the approaching end of the world-and the signs of the times indicate that that time has come. The parable also shows that the kingdom of God will be extant at that time for "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matthew 13:41). Through all the turmoil and confusion of the world the hand of God is working to consummate his purposes in the breaking down of evil and error and exalting righteousness and truth, and while the purifying fires may fiercer grow, the truth will not suffer but will endure all,

God has decreed that righteousness shall increase and cover the earth, and His work of cleansing will be a mighty work. The "Word" of the gospel will be applied to the affairs of men without defect or error, through the divinely organized church, and will be the means of bringing about the ideal and perfect conditions described so beautifully in the Scriptures. Wickedness will be destroyed, "Every plant which my heaven-ly Father hath not planted shall be rooted up," and Christ will reign over the whole earth. Then will the "Word" find its full exemplification in the lives of men, and men will be glorified in truth.

# NOTES ON PALESTINE.

The Ottoman Government has granted a concession to a French Company to build waterworks to supply the city of Jerusalem with water from the springs of Ain-Pharah. The company will install twenty free drinking fountains in the thoroughfares of old and new Jerusalem, for the benefit of man and beast.

This company-Perrier and Co., will also construct five tramways or street car lines within two and a half years, extending as far as Bethlehem. Also to provide electric lights for the city and furnish light to homes and business houses. The concessions cover a period of forty years, at the end of which time the plants and improvements become the property of the municipality.

Bids have been solicited for the construction of a railway between Haifa and Jerusalem, via. Nablous, and it is rumored that France is prepared to undertake the work of constructing a harbor at Haifa, being willing to go to any cost in order to minimize as far as possible the influence of Germany in that part of Syria.

A Russian Jew recently visited Palestine to study the conditions under which the sugar-beet industry could be developed. The land is well adapted to the raising of sugar-beets,-Gathered from "The Truth," Jerusalem.

# THE CONFERENCE DAILY.

The general conference of the church opens at Independence, Mo., April 6th, being preceded by the convention of Zion's Religio-Literary Society April 2, 3, and the convention of the General Sunday school Association April 4, 5. The first issue of the daily will appear April 6th and will contain reports of the conventions. Subsequent issues will give the news of the conference. and observation have taught us that it is unsafe to predict what the conference will be, or what changes it will bring forth in the personel and policy of the church. The most far-reaching changes frequently come the most unexpectedly. The daily will however bring the news fresh to your door and keep you in touch with the movement of the great church in its annual assembly.

The way subscriptions are coming in for the conference daily indicate a deep interest by the saints in the coming

INDEPENDENCE ITEMS.

A deep interest was taken in all the services Sunday, the Sunday school being enlarged somewhat by the returning missionaries. Elder F. M. Sheehy of the Twelve preached in the morning on the subject of "Law," reading from the Doctrine and Covenants 85 statements of revenue to the position of the subject of water than the subject of w clation on the subject, and mentioning the statements of scientists. which were corroborative. The line of argument was unusual though highly proper and acceptable to the saints, and the sermon such as would help them to adjust their lives to the great law of God.

Edder Daniel Macgregor of the Seventy occupied the country how and his corrow, was also different from the

Eider Daniel Macgregor of the Seventy occupied the evening hour and his sermon was also different from the usual sermon. He spoke along the line of prophecy and its fulfillment, using charts illustrating the beasts of Daniel and Revelations. The sermon indicated deep and thorough study of the subject, and many points were made plain that are seldom touched by speakers upon these

plain that are seldom touched by speakers upon these subjects. By the many different gifts and qualifications of those who minister the word, the great variety of needs of the saints are supplied.

Three patriarchs, viz., Frederick A. Smith, Frederick G. Pitt, and Hyrum O. Smith, had charge of the afternoon prayer selvice. The time was fully occupied and many excellent testimonies were given. Two little boys who had been hantized were confirmed.

many excellent testimonies were given. Two little boys who had been baptized were confirmed.

Through a misunderstanding it was mentioned last week that the reunion committee had selected Holden as the place of the reunion. We learn that the place has not been decided upon as yet but that several places are under consideration

President Frederick M. Smith returned with his family from the West last Saturday to be in readiness for the arduous duties of the conference. His father, President Joseph Smith, is able to be about and if he holds his present degree of health will be in attendance at the confer-

The famous "Temple Lot" in Independence, a most sacred spot to a devout Mormon, is to be beautified. sacred spot to a devout Mormon, is to be beautified. It consists of a tract of about three acres, on the east side of which stands the little frame church of the "Hedrickites." The rest of the land is set in grass and shaded with maple trees. Yesterday the officers of the Hedrickite Church, complying with a request of the Women's Civic Club of Independence, agreed to plow up much of the land and plant flower beds. Some more trees will be planted in places where they will add to the beauty of the tract. The "Temple Lot" is on the south side of Electric Street. This is only one move in a scheme of the Women's Civic Club for a general beautification of that street, the one on which most strangers enter the town.— Kansas City Times.

INDEPENDENCE, SECOND BRANCH. Sunday school had an attendance of 275, collection \$6.89.

Since the 15th we have been treated to a feast of gospel sermons. The speakers have been alternately Brn. H. O. Smith and F. A. Smith. They have set forth the true gospel, and instructed the saints in their duties to God. The most of the time up to Sunday evening was taken up in this effort to make plain our duties to God, since which, the efforts have been along the lines of obedience to first principles. Must say the speakers have made a grand uccess in their efforts.

Bro. H. O. Smith told us we should seek happiness

that true happiness could be found only in doing right.

On Monday evening Bro. F. A. Smith met one of the largest congregations that has ever been in the south side church. The choir of the First Branch led by Sr. Anderson attended this service, and acceptably rendered two authoms: "The Lord is Exalted," and "The Voice of Jesus." Other singers from the First Branch have asof Jesus." Other singers from the First Branch have as-sisted with solos, duets, etc., at different times. There is also an eight piece orchestra under the leadership of Bro. Losey and Sr. Clara Curtis. The meetings will continue over next Sunday.

ST. JOSEPH, SECOND BRANCH.
Our Sunday school is one of the "finest, best, and largest in the Far west District." In two years we have est in the Far west District." In two years we nave grown from about 50 to 140 with an average of 96 in attendance. Each class is organized with a president, vice president, treasurer, and secretary, which seems to

be a great help in keeping up interest.

Our Religio is beginning to get a start again, more interest is being made manifest. We hope the members will take a hold.

Patriarch William Lewis of Cameron, Mo. is with us Patriarch William Lewis of Cameron, Mo. is with us and spoke to a good congregation at eleven o'clock, and again in the evening. He will hold a series of meetings this week. We still hold meetings for the colored people in Elwood, Kansas, just across the river. Bro. B. J. Scott of the First Church and Bro. P. I. Rogers was in charge Suuday March 22d at 3:30 pm, Bro. Scott being the speaker. The Sunday before Bro. A. A. Richardson was the speaker assisted by Bro. Rogers. Indications are that good will be done,
Bro. and Sr. Lenn Cundriff have moved here from Fan-

Bro. and Sr. Lenn Cundriff have moved here from Fan-

Bro. and Sr. Lenn Cundriff have moved here from Fan-ning, Kansas, with their family.

Bro. Jack Smith of Idaho has located here. Some seven years ago Bro, Smith went to Idaho for Sr. Smith's health. She improved in health but his health got so bad they returned to good old Missouri to remain. F. R. Gist.

# CHICAGO, FİRST BRANCH.

GHICAGO, FIRST BRANCH.

Snow came today as a retainder that spring is still coming—not here as some supposed.

Bro. Dowker occupied the morning preaching hour portraying the gougel's purity. Evening preaching by Bro.

P. G. Fairhanks, who called attention to the similarity in the teaching of the Bible and Book of Mormon on the first principles.

We are new putting forth an effort toward complying with the Lord's will regarding the church debt and wonder if we will be behind or ahead of other branches in

sending in our portion.

Bro. Robert Batchelor who has spent the winter here, returned to Independence, Friday night accompanied by his sister, Sr. Mary L. Worrell, they desiring to be on time for conference.

G. A. W.

## OMAHA, NEBRASKA.

8408 Franklin Blyrd.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."
Contrast the invitations received by some of the prominent church people when they visit branches, and some poor, obscure saint. The unfortunate need help, and we should not contribute in lessening the influence of the poor, obscure saint. The unortunate need nelp, and we should not contribute in lessening the influence of the great ones, as all mortals are susceptible to flattery, May we remember the decision of the Master between the prayers. "I thank thee that I am not as other men," and "I'll all a "wifeld to a "wifeld to a "wifeld to "wif 'God be merciful to me a sinner.

Prayer meeting Sunday, the 16th, not so well attended or spiritual as usual. As our King has promised to meet with two or three, the fault must have been with the subjects.

Brn. M. A. Peterson, H. A. Scott, Paul N. Craig and Wm. N. Hill went by auto to Decatur and Blair Sunday, and report the branches in fairly good condition

Bro. Wm. E. Shakespeare gave good instruction Sunday

May the Lord's choicest blessings rest upon the coming conventions and conference, and trust some of our good Sunday school workers will champion the cause of shorter lessons for the Intermediate and Juniors, and colored charts for the little folks. Some also who have studied the Old Testament for about ten years out of fifteen would appreciate very much some lessons regarding the teachings of the blessed Redeemer.

"Not what we give, but what we share, For the gift without the giver is bare; Who gives himself with his alms feeds thee, Himself, his hungering neighbor and me. Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

## SAN FRANCISCO AND OAKLAND.

The young people's prayer meeting was well attended in the city—followed by an interesting session of Sunday school, with every officer and teacher present—after which Elder H. D. Simpson preached the morning sermon, Priest E. S. Parks preached the evening sermon, showing growth in the "science of preaching."

We led a precious afflicted soul into the waters of bap We see a precious anticce soul into the waters of our-tism this morning in the great San Francisco Bay,—Sr. Mabel V. Adler. As you read this breathe a silent prayer for her complete restoration. She was confirmed in the evening by Brn. C. A. Parkin, E. J. Clark, R. Ferris and

A very spiritual meeting was held in Oakland on Wednesday night in charge of Brn. J. W. Presley and Archey Severy, priest and teacher of the branch. The "wise virgins" are rejoicing in the work and growing in spirituality.

Bro. C. W. Deuel is occupying his district tent at Sanger with some interest. with some interest. Bro, J. D. Stead has gone south intending to stop at San Louis Obispo to do gospel work, Bro D. Stead has gonthen on to conference.

The Sunday services in Oakland were all good. The Sunday school is growing. The Religio was full of interest; the sermons were favorably spoken of. Oakland

arranging for a series of meetings—a revival service. We are pleased to learn of the proposed Daily Ensign during conference; it will afford us far off anxious ones considerable comfort. Put them on a California limitedwe want them quick.

J. M. Terry.

1202 14th St., Oakland, Cali., March 20.

# SAINT LOUIS, MO.

An excellent attendance was reported at the district onference which convened at St. Charles, Mo., March 14, 5. The afternoon prayer service was mentioned as having been one of the most active ever attended, a goodly degree of the Spirit being present. We were pl hear of several being ordained to the priesthood. We were pleased to

on March 22d Bro. Chas. Tanner, our assistant super-intendent, had charge of the Sunday school. A solo, 107 from Zion's Praises, was sung by Sr. Mildred Croek. The interest in the Sunday school work is exceptionally good, our attendance March 22d was 110, 85 having been the corresponding Sunday of 1913.

Bro. Griffiths delivered the discourse the morning of nro. Grinths delivered the discourse the morning of March 22d, his subject being The Humility of the Savior. Bro. Elliott was the evening speaker, his reading being taken from Ephesians 4:13, and Jude 3d verse. His theme was "Contend earnestly for the faith once delivered to the saints."

A very pretty and impressive scene transpired the evening of March 20th, when two promising young ladies were buried with Christ in baptism by Bro. T. J. Elliott. Srs. Schaefer and Parker. The confirmation followed immediately afterward, at the prayer service. Brn. Elliott and Trowbridge officiating. A very profitable prayer service was engaged in, Brn. Beaird and Trowbridge being in charge.

Bro, Rhodes had charge of the Sunday evening prayer service and though the attendance was small the time was fully conviced. fully occupied.

Elizabeth Patterson.

2739 Greer Ave.

THE CONFERENCE DAILY.

From Illinois:—"This is surely cheap to get all the conference news brought to your door for such a small amount as twenty-five cents."

# [ ] Louis mornisme Marine mornisme 20 CORRESPONDENCE

Mapleton, Kas., Feb. 23.

Dear Ensign:-I left home last July for Washington Dear Emsign:—I left home last July for Washington C. H., Ohio, near where I was born and where most all of my relatives live. I visited with them some four weeks expounding the gospel both in public and private. I then went to Wellston, Ohio, preached five times and then west of there to Wainright, preached eight or nine times with some interest. From there I went to Hazael, Ohio, where I met Bro. C. E. Bozarth and we labored in that where I met Dro. C. F., Bozarta and we labored in that region of country about two months, preaching, teaching, organizing, and otherwise doing what we saw was in need of being done. I never met a more hospitable people, willing to do all they could. We secured the town hall at Staunton, about five miles from Washington C. H., and held seven nights with good interest and good crowds. and ned seven nights with good interest and good crowds. The M. E. minister came to us one day and said he understood my father was a Mormon. I said to him, "No Sir, Brigham Young once belonged to the Methodist Church. Did that make them Mormons?" and he said, "No." I then said: "So did Brigham Young once belong to the Church of Jesus Christ of Latter Day Saints and left us and started that above the interest in the Normal Latter. and left us and started that abomination in Utah. Now why should we be called Mormons any more than the Methodists?" He treated us very kindly and we preached in his church twice. After preaching seven nights at Jeffersonville we returned to Wellston to attend conference. We had an enjoyable time, a very instructive conference; the pure and Holy Spirit of God being made manifest. We know this work is of God. Those who don't know what this knowledge is please read St. John 7:17 and find out what the Father's will is and then you can obtain the same knowledge. The Father's will is and left us and started that abomination in Utah. can obtain the same knowledge. The Father's will is to have faith in God and in his Son Jesus Christ, repent baptized by immersion, have hands laid on you for e gift of the Holy Ghost, believing in the resurrection of the dead and eternal judgment.-Hebrews 6:1.

of the dead and eternal juagment.—neprews oth.

Let the conference I held forth at Crabtree and near
Mc Dermott for six weeks with good success. I was
very much blessed in all my labors in that country. In very much blessed in all my labors in that country. In all my labors I sought to please God and not man and felt his livine approval in so doing. Preached seventy-six sermons, assisted in and attended seventy-six other meetings while in Ohio. Since coming home I have preached locally with Bro. John Lovell of Holden, Mo., and Bro. Lee Quick. I have defended this gospel work for forty-two years and over and I feel like at least de-fending it twenty wears longer. fending it twenty years longer.

ars longer.
Your brother in the gospel,
W. C. Hidy.

Harwood, Mo., Feb. 12.

Dear Ensign:—I am still in the faith and am still trying to overcome self. When I look back over my life and think how many blessings we as a family have received it makes my heart rejoice. So many times have I sought God in prayer and he has answered. We have four little boys, the oldest one is just seven years and he says he boys, the oldest one is just seven years and he says he can hardly wait till he is eight. He seems to understand the gospel now. I think if we can raise them to love and obey, and keep the commandments of God we have gained a great thing. I am president of the Religio and am trying to keep it alive. It has been thirteen years since I obeyed the truth. I love to read the letters in the Ensign. I can feel the spirit of those letters.

Bre F. C. Keek were with we about time so and code.

Bro. F. C. Keck was with us a short time ago and spoke under the power of God for over an hour and the time seemed to pass so fast. I am always glad to take care of the servants of God; I would love to have the pleasure of taking care of Bro. James Moler again as we miss him so much. Would be glad to hear from any of the saints who would wish to write to me. May the Lord bless all people that love him is my prayer.

Thomas L. McCormick.

Correspondence.

Frederick, Kas., March 9.
Editor Ensign:—It is quite a while since my signature has appeared on your pages. While I do not appear in the press as frequently as in former years, my unslackenergies are applied perhaps more tellingly along

other lines.

During the past winter I have revised and grently extended my "Doctrinal References," adding a number of new subjects as well as increasing the number of references and texts to some of the subjects already contained. So that I think it is now just simply a packed bomb and a weapon which prepares the defender of the faith for all comers, and with which, when its acquaintance is fully formed, terrible execution can be done. I gathered texts and subjects from some of the brethren whom I adjudged as both inclined to and increnious in the collection and comas both inclined to and ingenious in the collection and comas both inclined to and ingenious in the collection and com-pilation of texts, extracting the essence and pith and as-sembling them in a maner of arrangement as to enable facile and ready grasp. This is not a day of the talking of tenets—should not be—of the elaboration of non-vital side-issues, to see how long we can talk on nothing—but rather of the application of ourselves to immediate and existing needs right before us. We can dispense with theological rope-walkers. Knisley donates manuscript to the Church this time and "Ensign" will have it out by General Conference if possible. I collected data from papers and books and some from such brethren as J. F. Curtis and in fact, from anyone, Saint or sinner, where I thought

they had something worthy,

I am preaching nightly in the Christian Church here,
where I ordained a brother to the eldership yesterday,
Bro. T. C. Turpen, the Section foreman of the Prisco,
into whose earnest and energetic hands I shall be happy

whose earness and energetic mans I shall be supply to resign the work upon leaving here. We are greatly handicapped in Western Kansas in re-gard to getting north and south on account of nearly all the railroads running east and west. If returned to this

field I expect to use an automobile henceforth which will come to my rescue against this impediment.

Saints disposed to "gather to Zion" must remember that Kansas is about as much Zion as Missouri. Why? Because Independence "is the center place" (D. & C. 57:1). Can you think of a center without a circumference? Can you think of a center with a circumference all on one side? Had such been the case the Lord would have said Inde-Had such been the case the Lord would have said Independence is on the edge or side. Zion must therefore extend as far west of Independence as it does or will east. And, pertinent to this consideration, permit me to observe that Kansas at the present time holds out some decided advantages over Missouri. Real estate, gas and electricity are much cheaper. In Kansas City, Kas., I believe gas is about 25 cents or 35 cents per 1,000 feet, electricity about 3 cents per kw. And I was told by Bro. John Tucker, an active worker in the Quindaro Branch, who is in a position to be well posted in the real estate question, that you have to go but very little out of Kansas City, westerly, to find land way, way below he common demand on the Missouri side. His address is No. 646 Minnesota avenue, room 3, and I know he would jump at the chance avenue, room 3, and I know he would jump at the chance to inform any inquirers.

Yours for economy and a good General Conference. Alvin Knisley.

Kingfisher, Okla., March 9, 1914.

Kinginsher, Okia, niarch 9, 1914.
Editor Ensign:—This has been a delightful winter in Oklahoma and all the men in the field have been doing good work. The conference year has been a great one for this State. Our work has been bitterly opposed in some good work. The consequences this State. Our work has been bitterly opposed in some places, and this has done us no hurt so far as we have been stated to be a supposed to the projudice. The good places, and this has done us no nurt so far as we have been able to make an effort to remove the prejudice. The good Lord, who sent us to labor has surely been with us. The writer has baptized fifty-two the past year. And the first day of the new conference year, March 1st, I baptized four noble people into the kingdom. We have a good interest at several new places, and if we only had the men

terest at several new places, and if we only had the men we surely could reap a good harvest the coming year. Our conference at Eagle City was a good one, the Good Spirit being manifest, directing in the work at that place. Our little new church is a neat meeting place for the little band of noble people we have there, and many are inter-

setted whom we hope to soon see come into the church.

We aim to have the reunion at that place in the first half of August, it being a central place for our neeting,

and we hope to see a goodly number present.

We are surely sorry to announce the death of Lulu Bearshield, the Indian girl who attended the General Condeath of Lulu bearsment, the indian girl with attended the General Cor-ference a year ago, also the Missouri Valley Reunion. She died at Darlington, Okla., last Thursday; her funeral ser-mon was preached by Philip Cook. And the next day the writer preached the funeral sermon of an Indian baby, John and Inc. Bull's little boy. These are good people and they aim to be baptized in April.

I am sorry to say we have been compelled to neglect the Indian work the past year. I wish we had a good man and wife to locate among them and do mission work teaching them to care for themselves and their children.

Earnestly praying for the success of the work of the ord. Your co-worker,

Hubert Case.

Springfield, Mo., March 6. Dear Ensign:-The South Missouri District Conference Dear Ensign:—The South Missouri District Conference is a thing of the past, but the pleasant time enjoyed by all, and the excellent good spirit which prevailed during the sessions, and the inspirational sermons preached by Brother J. W. Rushton, our missionary in charge, was of a very high order, and he surely won a place in the confidence of all who heard him. Considering "eec was no advertising done, his congregation was real good for the four nights he remained, and I am sure if he ever returns to this, the Queen City of the Ozarks, he will receive a royal welcame and no doubt draw a large crowd. J. W. royal welcome and no doubt draw a large crowd. was a little surprised to find a much larger town than he had any idea of finding, and I'm sure he found an earnest band of Saints who tried to make a missionary feel wel-

The business of the conference passed off without a ja and the priesthood meeting held was a source of informa-tion to all. Our jovial Henry Smart, of Joplin, Mo., Presi-dent of the Quorum of Elders, was present and added a number to the list. We were sorry to lose Brother and Sister Lue Gray from our numbers. They moved to Jop-lin. We shall miss them very much. We are sorry also to have to report the sudden death of Brother and Sister Lowic Hurber', four restricted by the Merca Sec. Louis Hughes' four-months old baby. It was a fine healthy looking child and its death was a sad blow to the

young parents.

This city is taking on the appearance of activity preparatory to spring work. The old court house and the National Bank Building will give way to sky-scrapers this summer, also the part of the square that was burnt out is now being built and the prospects for work appear good. In bonds,

Henry Sparling.

Columbia, Mo

Editor Ensign:—Your issue for this week is fine, especially your editorial on "The Resurrection of Jesus," Bishop Bullard's article, "God or Mammon, Which?" and the well written article entitly, "Some Facts About Colleges," by Gomer R. Wells. I think I have never seen or heard a better plea for Graceland College, but at least one or two points are not clear, at least to me, and I believe not clear to many others.

to many others.

By far the larger per cent of the members of the church are too poor to scad their children to Graceland, even if it were self-sustaining. This is not all. A goodly per cent of them cannot, and do not give their children a high school crucation on account of poverty, and the hard strain they are continually under to gain a living.

A small per same are able to send their children to Graceland by some other college, and pay an average of \$20.00 ner student on pure flowers by Rev. Wells and

\$30.00 per student, as per figures by Bro. Wells, and leave a balance of \$205.00 to be paid by those who can't give their own children a high school course at home,

because of financial disability. Many feel that it is a necessity for all in the family to contribute what they can in the way of help, and so the children go to work, and so nine out of ten, in all probability, will never see and so nine out of ten, in all probability, will nover see Graceland College, and a still smaller number will enter

it as students.

Our brother thinks it "passing strange that certain people who would not think of allowing some one else to pay their worldly taxes are calmly allowing other brethren in the church to bear their share of temporal responsi-bility in furnishing funds to build up the kingdom of

Well, that is somewhat strange, but there are other strange things. For instance: a branch has ten men, heads of families, and only one of them is able to send heads of families, and only one of them is able to send his son to college, and he does so. He pays \$60 of his son's expenses, and "calmly" allows the nine poor brethren to "bear" the burden of paying \$205.00 more, which is necessary to give his son a "higher education," while theirs have hardly a hope of getting a high school course; and in fact many do not get it. Is not this also strange? Is it not unfair? Does any true saint want other people to pay for educating his children in college any more then be wants them to nay his "worldly taxes?" If so. to pay for endang his clinter in conge any more than he wants them to pay his "worldly taxes?" If so, what excuse can he give for it?
"We spend" says Bro. Wells, "over four hundred millions annually in order that rich and poor may share alike

lions annually in order that rich and poor may share alike in obtaining a primary education."

Yes, and in addition, according to the figures furnished by the brother, we spent, in 1912, over eighty millions in order that the rich and well to do might share a great deal better than the poor in obtaining a "higher education". Is there no way to remedy this favoritism? Why tion."

Of course, in the universities with large endowments, the extra expense is, or has been, borne by rich people who have endowed them, but with many others including our Graceland, it is not true; But the poor are taxed for the benefit of their neighbors who are better off than themselves. "Are we in favor of that plan?" Nay, verily.

Talk as much as you please about giving the children of the poor classes, equal opportunity with the well-to-do, but as long as hundreds and thousands of saints who cannot possibly send their sons and daughters to college, are continually importuned to help educate those who are in better financial condition than themselves, there will be some who think it is "passing strange."

some who think it is "passing strange."
If this matter could be so changed that as many of the poorer children, proportionately, as others could get the benefits of the college, then the day for which Bro. Wells so devoutly prays would be already dawning, and "the handicap of financial care" would presently be lifted from our college.

We are told that \$2.70 per member would pay all expenses of the college, including its present indebtedness, amounting in all to about \$180,000. Now suppose we all pay up that have not, (I think I would owe but little) then I know a widow who with her two daughters, who belong to the church, and the girls are about ten and twelve years of age, and there are two smaller children, and this family with a very small income would have to pay \$8.10, and the chances are neither one of these children will ever be a student in any college.

I also know a brother who is the president of a bank, (not in Independence or Lamoni), and he also has large areas of farm lands, besides other property, and he would pay \$2.70. He has one foster son who may enter Graceland or some other college.

"This amount is not arbitrary." O no; but when a former call was made some years ago, and fifty cents per member was suggestively asked for, I remember one branch in Minnesota that readily responded and most of them gave fifty cents, no more no less. Some families had to make a sacrifice to pay it, but others "calmly" let them do it, and gave no more themselves, though able to do so. Is that equal? We all know it is not. Why resort again to unequal ways? That we should do so is "passing strange" to me.

But there is one point made very clear in Bro. Wells' paper, viz: Graceland College, (and all others without endowment) cannot be run except at continual loss to the chaowment, cannot be run except at continual toss to the church. On this point the church at large was uninformed, when, in the early nineties, they by vote of general conference, decided to build a college. If all could have forescen that it was a perpetual burden they were voting on the whole, for the benefit of a very few, educationally, who knows what the vote might have been? If all had the whole, for the benefit of a very tew, educationally, who knows what the vote might have been? If all had been apprised of the fact that a very small per cent of the church's young people would be educated, by paying \$60 per year themselves, and the rest of the church would be asked to make up the deflicit of \$205 per year for each student, then these gentle hints that they were wavering in duty to the work of God, might have more effect. But her rank and file did not know, I feel sure. Whether any others did I can't say. But now we know. Until such time as Graceland College receives an endowment we must go down in our pockets and bring up whatever deficit is lacking, or increase our tithes and offerings so the bishop will be able to support the college as he does the Saints' Homes, and other institutions. The only remaining alternative is,—close the college.

Sentiment is against closing. We hate to say "we started to build, but was not able to finish it."

Justice is against running the college at the expense of those who cannot hope to ever have any educational benefit from it in order to benefit less than one per cent

benefit from it in order to benefit less than one per cent of our church people, who need help the least. Justice is also against sending out pleas for so much

per member, when ability and disposition are so different

per member, when ability and disposition are so different among the membership.

Equity forbids the taking of the hard earned offerings of the poor and paying a deficit, large or small caused by the attendance at college of others in more favored circumstances. Its too much like a notice posted in one of the buildings of a very large university of which a young student recently told me; the notice read: "Everybody bring 5 cents to Mr. So-and-so and he will explain."

Let us explain before hand and if the people think the explanation is worth five cents they will pay it without

In gospel bonds, T. C. Kelley.

601 N. 4th Street.

GLEANINGS FROM OUR CORRESPONDENTS. Mary Griffith, Des Arc, Mo.—I know this is the tru work of the Lord, and I trust in him and he doesn't leav me alone. He has blessed me in everything I do. I am poorly and desire Go.'s blessing and ask the Saints to

Mrs. Lizzie Baker, Flint, Ind .-- We have been so persecuted by a Methodist minister who has just closed a re-vival of three weeks duration and he repeatedly spoke of vival on three weeks duration and he repeatedly spoke of the Mormons and Latter Day Devils. So we feel that we must get in touch with the church and therefore are send-ing our subscriptions for three. Pray for us that we may have on the full armor of God and be able to conquer sin and the evil one.

E. L. Baskett, Bucklin, Kas.—We are among the isolated ones, but we are instructed and edified through your columns. We are trying to get the angel's message before the people. We secured a building on Main Street and fitted it up for preaching, and Brethen J. Arthur Davis and A. C. Martin came and preached for two weeks with very good interest, removing a great deal of prejudice. Those who attended have a better understanding of the work and the saints were edified and built up in the faith. These brethren are careful and conservative and have made friends. We want to get the tent here next summer, and would like to see them returned to this mission. We would like to he where there is a breach going but we E. L. Baskett, Bucklin, Kas .-- We are among the isowould like to be where there is a branch again, but we believe good can be done here by taking care of the elders. There is one other Saint here, Brother Charlie Redfield.

Emma Steckel, Lamoni, Iowa. We have had some splendid practical sermons at the Evergreen Branch by Brother J. F. Mintun, who spoke for two weeks mostly for the edification of the Saints. He certainly did tell us how we should live. I hope to live so that I may be called a child

Edward Miller, Escatawpa, Miss.-We are of the Saints of God 'way down South, and we are trying to build up Zion and doing all we can to do the Lord's will. We have a good Sunday School and preaching by some one every Sunday. Brother T. U. Sherman is our president—a good Sunday. Brother I. U. Sherman is our president—a good and faithful man. We have just put away my aged father, who lived to see all of his family but two in the church. He died December 16th. I was called to his bedside Tuesday, a neighbor asked him if he would like an egg nog but he said "No." He said to me, "Son, long years ago I threw my tobacco and whiskey away to keep you children from prothing of the No." from partaking of it, and I will never set a bad example before you children." He was a good father to his family and his home was open to all the missionaries.

Mrs. W. E. Summerfield, Stewartsville, Mo .- I want to write a few lines to your interesting pages to let my friends know that I am still in the faith. It is sixty-two years since I obeyed this blessed gospel and I have never regretted it, but the older I get the better I like it. My path has not always been strewn with flowers, and I have had some very bitter trials to pass through. five sons and one daughter, and also my dear compan-ion, but through it all my dear Savior has been near to comfort and strengthen me. This winter I have been comfort and strengthen me. This winter I have been sorely afflicted with a broken arm, but through administration the Lord has taken away every pain and bringing sweet peace and comfort. I can truly say it is good to ing sweet peace and comfort. I can truly say it is good to be a Saint in latter days. I am very near 8½ years old, so you see I am living on borrowed time. I have my second eyesight and can read the finest print at night, and do feel so grateful for that, and every blessing I enjoy.

Mrs. J. G. Cole, Peoria, Ill. We love to read the news Mrs. J. G. Cole, Peoria, III. We rove to read the news from all parts, it is like getting our weekly letters. It, cheers us. Though we have a small branch here it can't take the place of the Ensign. So wishing the Ensign suc-cess for I know it has been of great benefit and help to many, especially to the scattered Saints.

drew Ruoff, St. Joseph, Mo .- I send you one dollar again that you do not stop coming to our house becauser we like to read the good sermons, letters, and articles. I never regret the step I, with my wife, took fourteen years ago in joining this true church, and I see now in what great darkness we were before. We have received many blessings since we worship the Lord in spirit and in truth. My wife was healed of bleed poisoning sowent. many blessings since we worship the Lord in spirit and in truth. My wife was healed of blood poisoning several years ago through faith and the laying on of hands. At the same time our little boy was sick and the doctor said it was appendicitis and he must go to the hospital, but T thought not. He had not been baptized and I went to Brother Pickering and Brother Roberts to baptize him. When he was confined to his bed I asked him, 3'Carl, have you any more pain?" He said, "No. papa, I am well." The Lord is merciful to his people, and to him be thehonor and glory forever. honor and glory forever.

R. K. Ross, Mound City, Mo.—The work here is making-some progress this conference year under the labors of Brother J. W. A. Bailey mostly, as he has been the main missionary in our district. He is a plain and forceful expounder of the gospel, and he tells it in such a plain way with the use of his chart that the people can see the truthfulness of it. He has baptized eighteen since he has been with us. Brother W. E. Peak is with him now at Maitland, Mo. We hope these brethren will be returned to this mission and that many more will be gathered into the kingdom as there are a number of others believing the message.



SOME REASONS WHY. By Elder Jasper O. Dutton.

Having placed the three standard books of the church, known as the Bible, Book of Mormon, and Doctrine and Covenants, in the hands of new members who liave obeyed the first principles, frequently they have many questions regarding cortain provisions they find in the law and especially along temporal lines. For example:

cially along temporal lines. For example:
Verily thus saith the Lord, in addition to the laws of the church, concerning women and children, those who belong to the church, who have lost their husbands or fathers: Women have claim on their husbands for their maintenance until their husbands are taken: and if they are not found transgressors they shall have fellowship in the church; and if they are not faithful, they shall not have fellowship in the church; are not faithful, they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land. All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for as also the poor, Amen—Doctrine and Covenants 82: 1,2.

Behold, this is what the Lord requires of every man in the storehouse.

Behold, this is what the Lord requires of every man his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from the law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things. Yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not gradgingly, otherwise the abundance of the manifestations of the Spirit shall be with-hold—D. C. 70:3

The general church is quite exercised at present over the matter of finances and quite an effort is being made throughout the church to liquidate the general church debt. This certainly is in keeping with the instruction of the Lord, and will cause thought which will in turn be a source of education to the church in general. However, if we drop back to our former ways or rut of finances, how long will we be out of debt, unless a greater effort and sacrificing spirit are shown by one and all? The writer hopes there will be a marked improvement.

But the objector may say, "What greater effort or sacrifice could there be made?" Let us reason a little. We read further:

The Spirit saith further unto the church assembled and at large: In order that the temporal afters of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment, or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body, and the Spirit counseleth the church in this regard. –D. C. 130:7.

The Lord here advises that the general church

The Lord here advises that the general church not engage in building unless absolutely necessary, also as members we are instructed to be careful in the expenditure of money. This has caused the writer to think and led me to certain observations and conclusions. We believe that the Lord not only desires that the indebtedness of the church be paid but also that the provisions of Doctrine and Covenants 82:1,2 be carried out, viz: That a "storehouse shall be kept" "that widows and orphan's shall be provided for as also the poor."

From section 70:3 we learn that God will hold us all accountable regarding our "stewardships over temporal things," and the degree of spiritual power is also contingent upon the degree of equality among the members: "Nevertheless in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

Again from section 180:7, we learn that the church can do and accomplish more than it has been doing and that by so doing the debt of the general church can be met and "in due time discharged," but in order to do this "the church is instructed both as members, and as a body at

large, to avoid the unnecessary building of houses of worship or places of entertainment," "that which may not be essential unto the continued onward progress of the general work, [missionary work to my mind] and both in private and in public expenditure carry into active exercise the principle of sacrifice."

April 16, 1907, the church in general conference assembled adopted resolution number 593, viz:

That we discourage members of the Reorganized Church of Jesus Christ of Latter Day Saints from holding membership in any society or order which requires the taking of oaths or the entering into covenants or obligations to guard the secrets, purposes, or doings of its organization. But still we find that not all have heeded this

But still we find that not all have heeded this advice, and still hold membership in such orders. Now if every man or woman thus holding membership would repent and turn all the moneys of the church membership thus being expended into the coffers of the church, known in the law as "the storehouse," what a difference it would make in our finances; to say nothing of the oaths, entering into covenants or obligations to guard the secret purposes, etc., which according to the Inspired Translation, Book of Mormon, and Doctrine and Covenants are condemned.

Jesus said: "But I say unto you swear not at all; neither by heaven for it is God's throne; nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." (Matt. 5:34-36). Now it is a fact well known that all secret orders swear by the body as a whole, or by this part or that part of the body, for different obligations and thus are found in direct opposition to Christ Jesus and his gospel.

Again, a certain part of the membership are today paying out thousands of dollars yearly in life insurance and accident policies, while the church, if properly supported, as the law of God requires is the best insurance company on earth, because it is God's way of providing for his saints. But some say: "Well, whenever the church is ready to give my wife \$2000 should I be taken by death, I am willing to put my trust there." But, dear brother or sister, the law of God says that the "needs" of his saints shall be supplied, and many times more than this demanded, only represents selfishness. Others say: "Well, when ever the church is ready to make a move along that line I am willing to take the step, but not till then." But, dear brother or sister, you are a part of the church and when you move that much of the church has moved, and the church can only go as far as the members let it.

But the objector still holds: "We must wait a while till we can be in better financial condition." But when, O when, can the Bishop do the real work of the chiurch unless we fall into line and cease putting our trust in the arm of flesh? Answer, never!

Now no one can deny but that one of the first duties of the church as organized in the days of Christ was the care of the poor, widows, and orphans; yet today in many cases the widow's cry for assistance goes unheeded, because the Lord's storehouse is empty. Not a thought but that the Bishopric would gladly do, had they the means at hand. Why not now one and all free ourselves from the yoke not pleasing to God? Paul says:

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness and what concord hath Christ with Belia!? or what part hath he that believeth with an infide! and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them: and I will be their God and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord and touch not the unclean thing: and I will receive you, and will be a Pather unto you and ye shall be my sons and daughters saith the Lord almighty.—2 Cor. 6:14-18.

My dear brother or sister, have you stopped to think that when you become a member of any oath bound society you stand pledged many times, in a social as well as a financial way to support men and women who in the sight of God are wicked? Whose ideas of right and wrong are not governed by the teachings of Christ? Who love those that love them and disregard the higher teachings of Christ to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"? And even if they were the very best of people in all cases and in every way, it is not God's way of providing for his people. What is true of oath bound

societies is very largely true of all life insurance and accident insurance societies

and accident insurance societies.

Now the Lord has said, "Nevertheless, in your temporal things you shall be equal, and this not grudgingly; otherwise the abundance of the manifestations of the spirit shall be withheld."
(D. C. 70:3). If we apply this rule to present practices relating to insurance, we should see to it that not only every widow has the common necessities of life but she should have (?) the means furnished her so she can have her children's lives insured and they in turn have her life insured to protect them. The last part of section 86 reads:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval, and marrow to their bones, and shall find wisdom and great treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Do we believe this? At the Southern Wiscon-

Do we believe this? At the Southern Wisconsin Reunion held at Madison, August, 1908, the following was given through Apostle J. W. Wight then minister in charge:

Unto minister in charge:

Unto my people now assembled: what more can I say than to you I have said? Time and time again have I warned my people. I have told you of storms and pestilences of famines and trials that are to come upon the earth and have warned my people that they should come out of the world, that they be not partakers of her plagues. Many of you now present will remember that I said unto you in times past that my people came together from time to time and told of their love for me r. esparating forget the statements thus made. Having thus turned aside from the warnings thus given and not having done as commanded many of you have not been protected from the storms and dangers that have come upon the earth. Let my people now be warned and take heed thereto if they would be protected by me. Come unto me in humility of heart and be faithful unto the commandments I have given unto you and I will both bless and protect you etc.

Now the Lord has said, "Nevertheless, in your and accident insurance do you want than these promises? Much less of becoming members of any oath bound societies which the church has advised against.

In second Corinthians 13:5, we read: "Examine yourselves whether ye be in the faith: Prove yourselves. Know ye not your own selves how that Jesus Christ is in you except ye be repro-bates?" We may illustrate the position of the church and orders of men thus: A wide river represents the stream of resources pouring into the church storehouse. The river is made up of many small brooks and rivulets which are the various means of contributing to the church funds, viz: Tithing, offerings, help to the poor and needy, collections, etc. Along the banks of these streams live the people who send the material down these various waterways to supply a large grist mill on the main stream, and from it all necessary demands on the church storehouse are supplied. By and by a race is extended into the river which takes about half of the water to run a knitting factory just built a short distance above the mill. The light machinery of the knitting factory is easily run by half the water but what about the old mill? It can hardly turn its wheels to say nothing of grinding out a grist. The knitting factory represents the secret orders, life insurance, accident insurance, etc., which so depreciate the stream of resources flowing into the storehouse, that the storehouse can not be made to store up as it should and supply the rightful demands made upon it. The only remedy is: the removal of the race and knitting factory so that the stream of income into the church storehouse may be unobstructed and the old mill, ordained of God, be able to perform its work.

It would seem but right and proper that in order to have the confidence of the saints more fully established in the order of God, that a sufficient sum of money be, set aside, for such demands as might be made upon the storehouse in the care of the poor, orphans, and widows. Thus having a real storehouse as provided in the law of God. Malachi 3:10, reads: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Doctrine and Covenants 51:4, reads: "And again, let the bishop appoint a storehouse unto this church, and let all things both in money and in meat, which is more than is needful for the want of this people, be kept, [something real] in the hands of the bishop."

Now may the saints of God so live as to prove true the saying of Christ: "But wisdom is justified of her children." There are doubtless many more reasons why. Let each one examine and see which you are helping most to run, the church of God or the knitting factory. Evansville, Wis., Feb. 25, 1914.

THE SABBATH.

By Efder W. A. Sinclair, M. D.

Much discussion has been entered into regarding this question, the particular day set apart, and how to observe it. Many have been put to death by reason of a non-observance of it; while others have been flogged and maimed for slight offences there on.

It appears from sacred writ that in the beginning God blessed the seventh day, and sanctified it, and commanded that a due observance of it be recognized by the children of men.

There is very little said about the Sabbath from Adam down to the days of Moses, and we are led to believe that the observance of the Sabbath was different previous to the days of Moses.

In Exodus 31:17 God says: "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Therefore the Lord required that all his creatures should rest one day in seven.

We find very little to establish custom on, during the first two thousand years. There is no doubt that the Sabbaths were kept, for tradition points strongly to it, but we are not informed as to its usual observance.

When the law was given to Moses, the Lord required a very strict observance of the Sabbath, during the generations of the children of Israel.

It is recorded thus: Exodus 31:12-17, "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Notice here that this covenant was between God and the children of Israel, and not between God and the world. It is a special covenant to the children of Israel, and had nothing to do with the world then, or now.

There were other Sabbaths given to Israel, be-

side the seventh day, the Sabbath was to be kept most scrupuously, no work of any kind could be done thereon; it was so strict that it became a burden; and so the Lord provided another Sabbath for worship, which was to be kept forever, (Leviticus 23:34-39). "Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day: Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath and on the eighth day shall be a sab-

You will notice here that the Lord appointed the first day of the week, the Sunday of Christian worship, as the day of solemn assembly, but this

seems to have been forgotten before the days of the Christ, so that when he came to Jerusalem, the seventh, or Sabbath day was the all improtant day, and they guarded it so scrupulously that every offense against it they wished to visit with death.

Shortly after this time however, we have several days, or in fact every day set apart by some nation as a day of worship. For instance, we have Sunday appointed by the Christians, Monday by the Grecians, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

So that every day was taken and became a day of worship for some people. Even in our own church at one time there arose a controversy over the Sabbath question, and it could not be decided to the satisfaction of all, until the Lord spoke concerning it; which is recorded in Doctrine and Covenants 119:7.

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

Jesus was not so strict in the observance of the Jewish Sabbath as the Jews thought he should be, and for that reason they rejected many of His teachings. He wanted them to learn that the Sabbath was made for man, and not man for the Sabbath; but tradition had so warped their minds that it was impossible for them to see other than that which had been an oppressive burden to them all their lives.

With Israel it was necessary for the Lord to specify a day certain, that they might worship Him, and not only that, but He must place a penalty on the non-observer in order to have them keep the day set, but he never, never once in all the Bible story calls that day the Lord's day. It was not the Lord's day; it was a rest day entirely.

As cited from Leviticus, the first day of the week or month was the Lord's day, a day of worship, and as we shall see, and I cannot think that it just happened so, that it is the day on which all the chief events particular to the church in the days of Christ happened.

Mark 16, 9. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom he had cast seven devils."

Jesus rising the first day of the week, institutes the resurrection of the dead on the first day, or the Lord's day.

Luke 24, 33-36. "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them. Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake, Jesus Himself stood in the midst of them, and said unto them, Peace be unto you."

Here again, on the first day, or Lord's day, we have Jesus breaking bread with two of His disciples; we also find that the brethren are gathered together, as was their custom, and Jesus appears to them in their gathering.

John 20, 26. "And after eight days (Sunday) again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

This establishes the fact that the custom of the disciples was to meet the first day of the week, the Sunday, or Lord's day. And Jesus meets with them again. Why did He not meet with them during the intervening time? The fact seems obvious to me, Sunday was the day they were in the habit of meeting, and possibly the only time the entire number of them would be together.

Acts 2. The Day of Pentecost fell on Sunday. the first day of the week, the day after the Sab-

bath. So that we have the first great endowment of the Holy Spirit on the Lord's day.

The saints of Troas were in the habit of meeting on the first day of the week, as we have it recorded in Acts 20, 6-7. "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days."

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

In 1 Corinthians 16, 1-2. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Here again, we find that the general gathering of the saints was upon the first day of the week, and that they should make the gatherings of their money for the poor upon this same day. Why should they elect this day? Simply because they were all together on this day, and it would make the gathering easy.

Revelations 1, 10. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

Here we have one of the greatest revelations ever given to man; the picturing of the whole transaction of the dealings of God with man in the probationary and millenial periods, and certain dealings under the post-mortal existence.

This day seems to have been selected by Jesus Christ as the day of worship, previous to His crucifixion, and it is thus that we find the disciples gathered together on the first and eighth days. It was no haphazard affair, but their regular day of gathering.

Whether the order of days has been strictly followed and we have the same day now as our Sunday is beyond the absolute knowledge of man. The supposition is that we have; and yet when we read the statement as recorded in the Doctrine and Covenants, Section one hundred and nineteen, paragraph seven, we are at a loss to determine with exactness whether we are right or not. The intimation there given is that one day should be kept, and as we are keeping Sunday, keep on observing that day, unless revelation shall change the day.

The first day is the Lord's day, and the only difficulty that I can see is that we may not be right in our appointment of the days as they now stand, and the first day may be some other day than that which we now suppose it to be.

# A FEW COMPARISONS.

The infidel has found fault with the whole religious world because it has so many translations of the Bible. Men in their own wisdom have made many translations of the inspired word, and being without inspiration have made many mistakes. In other ways also mistakes have entered into the sacred record, mostly by errors in copying in the early centuries, and by the wilful acts of men. For the errors in copying and the changes made by wilful hands the translators are not responsible, as their duty as translators requires them to translate the record as it is.

The Bible as translated and corrected by Joseph Smith by the Spirit of revelation, corrects many of these errors, and a careful examination of the work shows a large degree of inspiration. There should be agreement in the various translations of the Bible the same as in individuals, as Paul says in 1 Corinthians 1:10, "Now I beseech you brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment." Only by the Spirit of God can perfect harmony exist, and only by the Spirit which originally inspired the writing of the word, can that word be corrected of all the mistakes which have come in through human weakness and wilfulness.

The office work of the Spirit is to guide into all truth, and under the light of that Spirit error is made apparent, and by its direction may be corrected. In taking upon themselves the work of representing God men have run without tidings and mistakes have been made, and only by a divine call and by divine authority can men represent him and then only by the help of that Spirit which leads to light and unity. Let us note a few passages from three translations.

# Exodus 23:3.

Dougy Translation: "Neither shalt thou favor a poor man in judgment."

King James: "Neither shalt thou countenance a poor man in his cause."

poor man in his cause. Inspired Translation: "Neither shalt thou countenance a wicked man in his cause."

## Evodus 32:35.

Douay: "The Lord therefore struck the people for their guilt, on occasion of the calf which Aaron made."

King James: "And the Lord plagued the people, because they made the calf, which Aaron made."

Inspired: "And the Lord plagued the people, because they worshipped the calf, which Aaron

## Deuteronmy 14:21.

Douay: "But whatsoever is dead of itself, eat not thereof. Give it to the stranger that is within thy gates, to eat, or sell it to him, because thou art the holy people of the Lord thy God."

King James: "Ye shall not eat of anything

that dieth of itself, thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien, for thou art an holy people unto the Lord thy God."
Inspired: "Ye shall not eat of anything that

dieth of itself, thou shalt not give it unto the stranger that is in thy gates, that he may eat it, or thou mayest not sell it unto an alien, for thou art an holy people unto the Lord thy God." Matthew 8:11,12.

Douay: "And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into darkness, there

shall be weeping and gnashing of teeth."

King James: "And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness,

there shall be weeping and gnashing of teeth."
Inspired: "And I say unto you, that many shall come from the east, and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the wicked one shall be cast out into outer darkness, there shall be weeping and gnashing of teeth."

# Luke 15:4.

Douay: "What man among you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that one which is lost until he find if: ?"

King James: "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and

go after that which is lost, until he find it?"
Inspired: "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go into the wilderness after that which is lost, until he find it?"

# Acts 13:48.

Douay: "And as many as were pre-ordained to eternal life, believed."

King James: "And as many as were ordained

to eternal life, believed."

Inspired: "And as many as believed, were ordained unto eternal life."

# Galatians 4:12.

Douay: "Be ye as I, for I also am as you."
King James: "Brethren, I beseech you, be as I am, for I am as ye are."

Inspired: "Brethren, I beseech, you to be perfect as I am perfect."

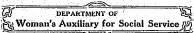
J. C. Foss.

GLEANINGS FROM OUR CORRESPONDENTS. Mary Bankester, Bayminette, Ala.—Bro. Swen Swensen was with us and preached two excellent sermons to a goodly number of outsiders, as well as Saints. We regret the loss of our dearly beloved brother, Elder W. L. Booker, who died at Robertsdale the 20th inst. He was to preach that night but as he sat down to dinner he fell from the table and died immediately. Dear old "Uncle Billy" as everybody called him, has gone to his rest. I desire the prayers of the Saints that I may hold out faithful.

Nannie Myers, Crowell, Texas, R. 1.—If there are any saints near here will they please call on me. I have never lived where I had the association of the saints, and I would be so glad to meet some.

Our lists of subscribers to the conference daily are growing rapidly. To avoid the last minute rush send in your order now.

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MRS. MADGE SIEGFRIED, Ed. 1417 W. Walnut St., Independence

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NOTICE.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary. Mrs. J. A. Cardner, 707 S. Fuller Ave Independence, Mo.

# WINTER-NATURE'S RESTING TIME.

This article is one of several concerning kindergarten methods, which have been written by Sr. C. A. Smith of Independence—a former kindergarten teacher. Mothers will find herein, the foundation for good little nature stories. One of the very best ways through which we can early direct the trend, or the nature and class of reading a child will prefer as it grows, is by the kind of stories you read or tell it. Children naturally love to learn! they love facts. "Is it true?" and similar exclamations we meet unfailingly; and most children are plain-ly disappointed when we cannot guarantee that the story has at least been based on facts and could have happened

As our heavenly Father has provided the night for the rest and renewal of the tired tissues of our bodies; so has he provided winter for nature's rest time.

I wonder how many mothers realize that wonderful

possibilities for an interesting, facinating and instructive study, lie in this subject of "Nature's Resting Time." It is interesting for the mother but far more so for the

We want our children to understand and comprehend We want our canaries to understant and comprehent the great principles upon which all nature works, for we want them to be happy, broad-minded and above all things reverent. We do not want them to feel that when it rains, it is simply hindering their play; but that the rain is sent for a purpose. So winter is sent for a purpose. In order to do this successfully we must talk and study the different conditions, when those conditions exist. For

the different conditions, when those conditions exist. For instance: children much more readily and forcefully grasp the idea of seed distribution, when they see around them everywhere, seeds that are ripening and being scattered in the various ways provided by nature, than they would if you tried to teach about it in mid-winter, when no seeds were to be found.

In the fall, tell them how the trees send their sap de into the roots to protect themselves from freezing. Also how the scars left by the falling leaves are sealed up as a means of protection; and in winter show them the tiny leaf buds wrapped in so many blankets to keep out the

Think of the host of things that lie under the ground -waiting and waiting for the warm spring rain and sun to wake them up. There are the roots of the trees, before spoken of, the seeds that have been scattered in the fall. spoken of, the seeds that have been scattered in the fall. The eggs and larvae of various kinds that are waiting to hatch into worms and insects. There are the eccoons of worms that are waiting to turn into moths and butterflies. Among these we find the queer little brown jugs made by the tomato worms that feasted in our tomato patches last summer. These will make the beautiful Polythamus Moth.

Then there are the earth worms sleeping in their little holes, some wrapped in leaves which they have pulled down through their hole. Somewhere down under the

down through their hole. Somewhere down under the ground also is the Mr. Mole waiting and resting until the frozen earth softens up again. In the bottom of the ponds are the larvae of the dragon flies and the various water bugs, and around the ponds we find the holes made by the frogs as they went into

the soft mud to find a resting place for the winter.

As we think upon this subject we can find any number of avenues opening up for study; any one of which affords material for several days talks with the little folks.

Possibly one of the most interesting studies along this line is that of the way in which the wild animals spend their time during the winter. Take the bear for instance; he crawls into an old hollow tree or buries himself in the side of a bank and sleeps all winter.

Then again, a most facinating study is that of the beaver. He lays in a supply of food for the winter, by

Inen again, a most racenating study is that of the beaver. He lays in a supply of food for the winter, by carrying young branches of trees and sticking them upright in the wind, in the bottom of the pond, which his colony has caused to be formed by reason of the dam they have made. Then he builds himself a house in the water near the shore. These houses are built upon piles and are two, three and sometimes four stories high, with an arched roof on top. The walls are two and three feet thick and are plastered with mud, which the beaver car-ries on his flat tail. Through each floor is a passage and the top floor is always above the level of the water. Each house has two doors, one on the land side and the other

These are common topics, yet how many children there are who have never had them called to their attention in a systematic way, as all being a part of God's great plan for "Nature's resting time."

Books on the subject:

Ten Common Trees, by Susan Stokes. 40. The Child's World, by Emile Poulson.

The love of rural life, the habit of finding enjoyment in familiar things, that susceptability to Nature which keeps the nerves gently thrilled in her homliest nocks and by her commonest sounds, is worth a thousand fortunes of money, or its equivalence.—Henry Ward Beccher.

# CHILDREN'S HOME FUND.

(Editorial note. The publishing of contributions to this fund has for some time past been discontinued. However, not knowing of this, one of the collectors promised her contributors that they would see receipt of their offerings published. As per request of those in charge of the materials of the contributions of the contr er, and to make good the sister's promises, we give the list space).

Names and amounts given for the Children's Home Fund to Martha Bierlein:

Names and amounts given for the Children's Home Fund to Martha Bierlein:

Miss Bina Nesbitt, Independence, Mo., 60 cents. Mrs. M. Stuart, Independence, Mo., 60 cents. Mrs. M. Tandburg; Indep., Mo., 60 cents Mrs. M. A. Lee, Indep., Mo., 60 cents. Mrs. M. E. Cook, Indep., Mo., 60 cents. Mrs. M. E. Cook, Indep., Mo., 60 cents. Mrs. Win. Russell, Portland, Ore., 60 cents. Mrs. A. V. Closson, Independence, Mo., 60 Cents. Mrs. J. P. Bierlein, Independence, Mo., 55.00. Mrs. J. P. Bierlein, Independence, Mo., 55.00. Mrs. J. P. Bierlein, Independence, Mo., 60 cents. Mrs. G. A. Drown, Independence, Mo., 60 cents. Mrs. G. Stort, Independence, Mo., 60 cents. Mrs. Ruby Short, Independence, Mo., 60 cents. Mrs. Harry Myers, Coleman, Mich., 50 cents. Mrs. Joel Lanning, Colorado Springs, Colo., \$5.00. Mrs. J. P. Grant and Mr. Henry Homo, Rogers, Minn., \$3.00.

# CONVENTION NOTICE.

CUNVENTION NOTICE.

Meetings of the General Convention of the Woman's Auxiliary for Social Service will be held as follows, in the er auditorium of Stone Church:
Tuesday, April 7th, from 10:30 to 12 o'clock conference of the Home and Child Welfare and Eugenics Depart-

Wednesday, April 8th, from 10:30 to 12 o'clock conference of the Sewing & Aid and Literary & Educational

Thursday, April 9th, from 9:15 to 12 o'clock business session.

Friday, Evening, April 10th, at 7:45 program in main auditorium.

Saturday, April 11th, 10:30 to 12 o'clock conference of the Domestic Science and Young Woman's Departments. Mrs. D. J. Krahl, Sec.



# CONFERENCE NOTICES.

Florida District .- Conference will meet at Fairview church, near Pensacola, Florida, Saturday, April 11th,

# NOTICE

NOTICE

Absent members belonging to the Eldorado Springs
Branch: Martha Stewart, Thurisa Davis, Bessie Wright,
Joseph Mast, Maggie Mast, John Bloomquist, Maggie
Glover, George Pelley, Emily Pelley, Myrta Pelley, Emma
Pelley, Lydia Oglevie, Benj. D. Stewart, Amanda M. Allen,
John Booher, Mary Booher, Lydia Booher, Marion Hollingsworth, Merye E. Hollingsworth, William M. Hollingsworth, Francis E. Morris, Sarah Parish, W.H. Elliot,
Sarah E. Elliot, Isaac Street, Allie Street, Cassius Case,
Cora Case, Alice M. Davidson, William Pittman, Lillie
Pittman, Maud B. Harrison, Flora Booher, Jesse O. Fuller,
Nancy C. Allison, Ruby DeBerry, Abram H. Whitley, Mac-Allison, Ruby DeBerry, Abram H. Whitley, Mag-Any one knowing the address of any of the above mem-

bers please notify Mrs. Alta Glick. Eldorado Springs, Mo., Lock Box 34.

# CHURCH SECRETARY

CHURCH SECRETARY
Railroads Rates to Conventions and Conference.
In addition to former notices: The Baltimore and Ohio
R. R. announces a clergy rate, New York to Chicago, of
\$10.00 one way, or round trip, \$20.00; St. Louis, \$12.15
one way, or round trip \$24.30, but can grant no through
clerical rate to Kansas City; nor do they have clerical
rate from Bacton or Philadelphia

clerical rate to Kansas City; nor do they have clerical rate from Boston or Philadelphia.

Regular fare from New York to Kansas City is \$27.75, and party rate for ten or more people traveling together on one ticket, New York to St. Louis is \$19.60 per capita, and rate St. Louis to Kansas is \$5.50, making a total rate of \$25.10 New York to Kansas City.

This with rates in former notices is all we have been able to obtain to date. All roads to which application has been made have been notified to communicate with repesentatives of our people in Boston, Brooklyn, and Phil-

R. S. Salyards.

Lamoni, Iowa, March 20, 1914.

# QUORUM OF HIGH PRIESTS.

The Quorum of High Priests will hold its first session on April 6th at the Church of Christ building on the Temple Lot, Independence, Mo. at 8:30 a. m. A. short session will be held for organization and prayer. We desire a full attendance.

J. A. Tanner, President

SUNDAY SCHOOL EXHIBIT.

We are as desirous of as good a display as possible of Sunday school class work, viz: pads, lesson illustrations, cradle roll work, mid-week work of organized classes, etc., at the coming convention, and urge all Sunday schools to have such work in the hands of Mrs. R. Brocaw, 816 West.

Electric St., Independence, Mo., in time to arrange for the opening day of the convention.

GENERAL RELIGIO CONVENTION.

The latest announcement for the convention of Zion's Religio-Literary Society is that it will meet Thursday, April 2, at 9 a. m., continuing over Friday. It is understood the General Sunday School Convention will open on the 4th.

## CONFERENCE MINUTES.

New York-Philadelphia District.—Annual conference was held in Brooklyn on February 21st, 1914. Officers elected for the ensuing year were: Ephriam Squires President: Walter W. Smith and Benjamin R. McGuire, Squires, Count pre; Herman N. Schwartz, Secretary; John Zimmerr In, Sr., Treasurer; Anna Zimmermann, Member of Libra; Board.

The enrollment of the District January 1st was 1865, showing a net gain of seventy-three for the ten preceding months. This membership includes two Patriarchs, one Bishop, three High Priests, twenty Elders, fourteen Teachers and fifteen Deacons, a total of seventy-five ordained men. During the preceding year a new church building was erected and dedicated in Philadelphia, raising the total of church buildings in the district to five. The value of these buildings, exclusive of furniture and fit-

the conference recommended the holding of a reunion and adopted the report blanks issued by the general association

sociation. The business meeting was followed by a number of interesting meetings on Sunday, the 22nd. Special music was beautifully rendered by the district choir under the direction of the general church chorister, Bro. Albert N. Hoxie, Jr., who has accomplished wonderful work in the development of the musical possibilities in this district. The outlook was altogether encouraging and gave promise of greater results in the Lord's work than ever.

H. N. Schwartz, Secretary

Kirtland District.—Conference convened in the Sai Chapel at Cleveland, Ohio, on March 7th and 8th, 1914. -Conference convened in the Saints' C. Russell, minister in charge; F. W. Ebeling and J. W. Topping, of the District Presidency presiding. A. Ahlstrom, Secretary. Announcement was made of the death of our beloved Patriarch John H. Lake, notice of which was immediately wired to Presidents Joseph and Elbert A. Smith by order of the conference. Statistical reports Smith by order of the conference. Statistical reports from twelve branches were read showing a total member ship of the district, including scattered members, of 1018

The report of Acting President J. W. Topping, evidenced The report of Acting President J. W. Topping, evidenced his activity in the district work during the past year, although hampered by his daily work. The Secretary reported having the new district records well under way and requested the assistance of the eldership in instructing the officers of newly organized branches regarding record keeping and reporting. Upon recommendation from the President provision was made for the organization of a new branch in Warren, Ohio. The report of Bishop J. A. Becker showed considerable increase in tithes and offerings collected during the past year. In the special offering for the church debt the district did not make so creditable a showing but the new year already shows bet-ter results in this regard. The tithing card system intro-duced last year worked nicely in some branches and will no doubt prove of considerable help through systematic effort. Elder R. Baldwin was elected President, Eben Miller, Vice President and Martin Ahlstrom Secretary. Provision was made for a fall conference to be held at New Philadelphia, Ohio, July 26th to August 9th. Eight were baptized and six men ordained during 'the conference. Provision was also made for a fall conference to be held at Kirtland, Ohio; the time of this conference to be set by the minister in charge and the President.

by the minister in energe and the Fresident. The following delegates were chosen to represent the district at the coming General Conference: Margaret Mc-Kenzie, R. Baldwin, J. A. Becker, Cecil Neville, S. Brown, Jesse Mac Hardin, G. Leon Burdick, Wm. Brewster, Mary E. George and Jas. C. McConnoughy.

The service on Sunday afternoon lasted for two and one-half hour and was a spiritual feast. Instruction and encouragement, were eigen through prophecies tongues.

encouragement were given through prophecies, tongues and interpretation and spiritual song. The Religio and Sunday School conventions held on the 6th were well atisonada School conventions nead of the both were well attended and proved of interest to all; officers for both organizations being elected as follows: John W. Topping, Superintendent; M. Ahlstrom, Assistant Superintendent, and C. B. Keck, Secretary and Treasurer. This was the largest conference held in the Kirtland District and considerable credit is due to the Cleveland Saints for the able were in which the recovery for the control of the superior when the control of the control way in which they cared for all visitors.

Martin Ahlstrom, Secretary.

Utah District.-Conference convened at Salt Lake City or February 7th, 1914. In attendance were: Missionary in charge, Brother Peter Anderson and Elders J. C. Chrestensen, W. H. Kelley, of Missouri; J. E. Vanderwood and Oscar Johnson, of the missionary force; also quite a number of the local priesthood. Two business sessions were held, as also three preaching services, as follows: Saturday evening, preaching by Wm. H. Kelley; Sunday morning by Peter Anderson; Sunday evening by Gerard J. S. ing by Feter Amerson; Sumay evening by Gerard J. S. Abels, and Sunday aftermoon a social service was had, in charge of Oscar Johnson and John Hall. All services were largely attended and very much enjoyed.

Ministerial reports were read from Elders J. M. Stubbart, Wm. H. Kelley, J. C. Chrestensen and J. E. Vanderwood, all smaking very honefully of prospects in the dis-

bart, Wm. H. Kelley, J. C. Chrestensen and J. E. Vanderwood, all speaking very hopefully of prospects in the district. Statistical reports from all branchaes were presented, showing a net gain of nine members. Friancial reports from former Bishop's Agent Gerard J. S: Abels and present agent, Charles A. Smurthwatte were read and audited by the committee, showing there was due the forme ragent \$17.23 and there was on hand at the present time \$44.20. By motion the conference granted a certificate of baptism and membership in the Ogden Branch to Sister Maria C. Larsen, of Logan. Considerable discus-

sion was had regarding District rules. The following were elected delegates to the General Conference: J. M. Stubbart, Heman C. Wilson, Marshall T. Jamison, Eunice Jamison, John Hedlund and Sister William H. Kelley, while the following elders were chosen atternate delegates: Peter Anderson, J. C. Christensen, William H. Kelley, and J. E. Vanderwood. The election of officers was by motinn postponed until the semi-annual conference in June. The conference left the matter of holding the annual conference reunion during 1914 in charge of the Presidency and Minister in charge. It was also moved, seconded and carried that all funds and various balances now in the hands Minister in charrie. It was also moved, seconded and car-ried that all funds and various balances now in the hands of Brother G. J. S. Abels be combined into one fund, and amounts due him be paid to him, and balances turned over to the proper custodian. Conference adjourned to meet in June with the Malad Branch. A vote of thanks meet in June with the Malad Branch. A vote of thanks was tendered the Salt Lake Saints for their entertainment and hospitality.

Gerard J. S. Abels, Secretary. Pearl Wardle, Assistant.

Northern Wisconsin.—Conference met at Appleton, February 7th and 8th. The conference was a very spiritual affair from first to last. The prayer meetings wer very good. Preaching was excellent. The speakers were: J. F. Curtis, B. C. Flint, A. J. Whiteaker and several local

Bishop's Agents' report shows receipts of \$631.78, for ears. Statistical report shows gain of twenty in six months.

Delegates to General Conference: Leroy Colvert, Min-nie Lampman, P. L. Richardson, B. C. Flint and J. H.

The financial report of the Reunion Convention showed a gain of \$37.41 over last year, leaving \$64.77 bala hand.

Moved and carried that all branches in the district lo Moved and carried that all branches in the district lo-cated in towns, villages and cities be named after the town, village or city where they are located. Thus here-after the Red Branch will be known as Chetek Branch; Evergreen Branch will be known as Valley Junction Branch; Fox River Branch will be known as Appleton Branch; Frainrie Branch was disorganized. Brother J. H. Howe was called and ordained to the

office of priest.

By vote each branch president is to see that a sub-agent to collect tithes and report to Bishop's Agent be appointed

By motion Nalmer Johnson was sustained as Bishop's Agent.

Adjourned to meet with the Chetek Branch in connection

Leroy Colbert, Secretary.

Clinton .District.—Conference met at Nevada, Mo., farch 7th, 1914. On account of sickness, the President 7. S. Maerae, was not permitted to attend. W. H. Lowe W. S. Macrae, was not permitted to attend. W. H. Lowe and Amos T. Higdon presided and provided for the services. Recommendations were read from Fort Scott for the ordination of H. Rose Higdon to the office of elder and Chas. P. Crews to the office of teacher; from the Ve Ve Branch for the ordination of P. L. McCormick to the office of priest; from Wheatland Branch for the ordination of J. Howard Crooks to the office of teacher; from Rich Hill Branch for the ordination of Merl Quick to the office of elder and Clarence Martin to the office of priest. office of elder and Clarence Martin to the office of priest. Recommendations accepted: Merl Quick, T. L. McCornick and H. Ross Higdon were ordanied at the Sunday afternoon proyermeeting. The others were not present at the conference. Delegates to the General Conference were chosen as follows: F. A. Hanley, Irene Nafus, O. D. Shirk, Roy S. Budd, Sister F. C. Keck, W. E. Reynolds, Sister S. J. Charleston, Amos T. Higdon, Sister Amos T. Higdon, Sister Amos T. Higdon, Sister Lida Budd, Sister Lucy Silvers. Conference adjourned to meet at El Dorado Springs, August 8th, 1914, that is the last Saturday of the 1914 district reunion, which is to be held at that place beginning July 31st and closing August 8th. A reunion committe is to be appointed by the District President and the President of the El Dorado Springs Branch. Conference was well attended and the Spirit of God was present throughout.

Roy S. Budd, Secretary.

El Dorado Springs, Mo.

Southern Missouri.--Conference convened at field, February 28th, with Minister in charge, J. W. Rushton, J. F. Cunningham and J. T. Davis presiding, Benj. Pearson, secretary, assisted by Fred Moser, Jr. Branches rearron, secretary, assisted by Fred mose; 4. Blanders reporting: Springfield 221, Ava 125, Beaver 115, West Plains 58, Thayer 36. Reports were also on hand from Logan Creek and Mill Spring, but as they were not on the proper blanks, they were not received. Branches not reporting: Woodside, Cooter, Macomb, Grove Springs and Naylor. The secretary was instructed to send blanks to all these branches with instructions to report at once. Also that each branch be furnished with blanks previous to each conference, in the hope that it will encourage all

to report regularly.

Ministry reporting: Elders J. F. Cunningham, G. A.
Davis, C. T. Orr, J. T. Davis, L. M. McFadden, Fred Moser, Jr., Benj. Pearson, J. W. Quinley, G. W. Bootman and C. W. Anderson. Priests J. W. Dubose, J. B. Scott, A. T. Gray, W. R. Steele and J. A. Miller. Deacon W. H. Edwards. A committee of three was appointed to draft a code of by-laws for the district and branches, the Min-ister in charge being chairman. Bishop's agent, G. A.

ister in charge being chairman. Bishop's agent, G. A. Davis reported balance and receipts \$32.268, expenditures \$201.60, balance \$11.08. Treasurer's report: Receipts \$4.97, expenses \$2.270, balance \$2.27.
Delegates to general conference J. T. Davis, A. T. Gray, H. Sparling, Fred Moser, Jr., A. W. Duemlar, J. W. Quinley, G. A. Davis, L. M. McFadden. Officers elected J. F. Cunningham president, G. A. Davis vice president, Henj. Pearson secretary-treasurer. Next conference at Beaver in July, date to be set by the president. The auditing computitive water approach of the president committee was appointed as follows: A. W. Duemler to serve one year, Luke Bishop to serve two years, and Chas.

Bootman threee years. A collection of \$13.00 was taken up for the missionaries. Preaching by J. W. Rushton. Benj. Pearson, Sec.

Northeast Missouri:—Conference convened at Bevier, Mo. Feb. 21. J. W. Rushton and J. W. Gunsolley presiding. Wm. B. Richards and F. O. DeLong, secretaries. Reports were read from Bevier, Highes and Menefee Turker. ing. Wm. B. Richards and F. O. DeLong, secretaries. Reports were read from Bevier, Highee and Menefee branches. Eliders reporting: F. T. Mussell, D. E. Tucker, Wm. B. Richards, Wm. Kelso, John Fassmacht, Ed. E. Thomas, C. W. Miller, Wm. Chapman, R. R. Jones, F. O. DeLong, F. O. Pritchett and Frank Lofty. Priests: G. W. Frye, Mark Surridge, W. T. Ramsey, Ivor Surridge and Daniel Edmunds. Teachers: Benj. S. Tanner, Charles Edmunds and Samuel Smith. Deacon Thomas L. Perry. Bishop's agent, W. B. Richards, reported on hand \$185, receipts \$412.75, total \$597.75; expenses \$416.15, balance February 1, 1914, \$181.60. Report audited and found correct. Delegates to general conference Benj. S. Tanner,

receipts \$412.76, total \$597.76; expenses \$416.15, balance February I, 1914, \$181.60. Report audited and found cor-rect. Delegates to general conference Benj. S. Tanner, John P. Vanskike, F. O. Prichett, D. E. Tucker and F. O. DeLong. Time and place for holding nexts conference and the advisability of holding a reunion was left with the district officers.

Wm. C. Chapman, Sec

Seattle and British Columbia.—Conference convened at Seattle, February 14th, Wm. Johnson and P. W. Premo, president and vice president, respectively, and secretary, F. W. Holman at the desk. District Sunday school and r. w. Holman at the desk. District Sunday school and Zion's Religio Society, which were in session the previous day reported. Bishop's agent, Wm. Johnson, of 3632 Evanston Ave., Seattle, Wash., reported a previous balance of \$417.35, receipts from tithes and offerings \$1174.40; expenditures \$709.74, balance on hand January \$1.898.91. 31, \$882.01. Also a special fund of \$91.25 received and

ol, Soczoll. Also a specini lund of \$91.25 received and turned over to the church debt.

Branch reports: Seattle 238, gain 13; Roslyn 37; ...
.ew Westminister 49, gain 7; Chilliwack 41, loss 1; centralia 84, gain 9; making a total of 449, which with Tacoma 25, Castle Rock 28, and Nanaimo 12, now disorganized, makes a grand total of 514 for the district.

Ministerial reports: Elders T. C. Kelley, Wm. Johnson, P. W. Premo, L. S. Rhodes, Frank Holmes, Fred L. Robbins, Henry Stade and Samuel Pope. Priests W. C. Reid, Arthur W. Gorbutt. Provisions were made for the summer reunion to be held in British Columbia, place and date left to district officers. Next conference to be held with the New Westminister saints, at and during the time of the August reunion.

Officers elected for ensuing year were: Wm. Johnson president, Amos W. Rhodes vice president, F. W. Holman secretary-treasurer, Sr. Wm. Johnson member of library board, Lula O. Fisher chorister. Preaching by T. C. Kelley and Wm. Johnson.

Those who are enrolled upon the records of the disor-

ganized branches of Tacoma, Castle Rock and Nanaimo desiring to have letters of removal therefrom may obtain such from the undersigned.

Fred'k, W. Holman.

4233 Bagley Ave., Seattle, Wash.

# CONVENTION MINUTES.

Eastern Colorado.—Sunday school association convened at Denver, March 6th. A good interest was manifested and a number of good talks and papers were presented on topics of vital interest to the Sunday school. All officers were re-elected. Eight schools out of nine reported a total enrollment of 451 including home class members. Mrs. M. E. Everett, Sec.

129 S. Logan St., Denver, Colo.

Northern Wisconsin.—Sunday school convention convened February 6, 1914, at Appleton, Supt. Leroy Colbert in charge. Sr. Mildred Zerbel was elected secretary proten. District treasurer, J. A. McGinnis reported total receipts \$30.02, total expenditures \$20.92, balance on hand 9.10. Old officers were all re-elected as follows: Super-intendent, Leroy Colbert; assistant superintendent, B. C. Flint; secretary, Ivy Fisher; treasurer, J. A. McGinnis; librarian, Mrs. G. E. Hemstock; normal department superintendent, Mrs. Rillie Moore. Resolutions of condolence were passed on the death of Sr. Estella Post. Papers from Sr. Rillie Moore on Home Department Work, Leroy from Sr. Rillie Moore on Home Department Work, Leroy Colbert on the Teacher and the Art of Teaching, and Ivy Fisher on the Note-book Habit. Delegates to general convention: S. E. Livingston, Mrs. Minnie Lampman, A. L. Whiteaker, L. Houston, J. T. Curtis, Leroy Colbert, B. C. Flint, Wm. W. Dennis, Mrs. W. Dennis, L. O. Wildermuth, J. O. Dutton, Mary Lee, Fred Dreyer, M. O. Shedd, R. D. Davis, W. A. McDowell. Those present empowered in case of division to cast minority and majority vote. Motion carried to solicit the presence of a field worker. Motion carried to solicit the presence of a field worker for the reunion to be held at Chetek during the summer. Adjourned to meet at Chetek in connection with reunion. Ivy Fisher, Sec.

# MARRIED.

Hardin-Countryman,—At Middletown, Ohio, March 16, 1914, Jesse Mack Hardin, of Uniopolis, Ohio, and Lora Elsie Countryman, of Middletown, Elder R. C. Russell of-

# DIED.

Muirhead.—Sr. Sarah Ann Muirhead, wife of Bro. Jas. R. Muirhead, of Rosedale, B. C., born at Lucknow, Bruce Co., Ont., March 27, 1876; died March 1, 1914, leaving husband, six children, father and mother. Sr. Muirhead was called upon to meet an opposition that few are called upon to meet, and withstanding it without flinching or making a compromise with the opposers, she became identified with the church in November, 1899, baptized by Bro. Daniel Macgregor. As a token of respect it was one of the largest funerals ever held in the community. A noble woman has gone to her reward. Sermon by Wm. Johnson of Seattle.

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Beginning Monday, April 6, 1914, Zion's Ensign will be published daily until the close of General Conference. Each day's doings, besides much other matter of interest, will appear in the issue printed and mailed the following Morning. The price of the daily Ensign will be 25 cents for the time it runs (approximately two weeks). Send subscriptions at cnce so we can make subscriptions at once so we can make up the lists. Those wishing to advertise in the daily Ensign should write without delay for space and terms. Address Ensign Publishing House, Independence, Mo.

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# NSIGN ZION

# OUR CREED: "ALL TRUTH."

VOL. 25

# INDEPENDENCE, MISSOURI, THURSDAY, APRIL 2, 1914

NO 14

# ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

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CHARLES FRY, EDITOR

W. H. DEAM, Bus, MANAGE

In writing concerning above the base of the Post Office to whice mine above the base of year of the bost of flower in looking for it may be avoided.

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SLAVES.

Men, whose boast it is that ye Come of fathers brave and free, If there breathe on earth a slave, Are ve truly free and brave? If ye do not feel the chain When it works a brother's pain, Are ve not base slaves indeed. Slaves unworthy to be freed?

Is true freedom but to break Fetters for our own dear sake, And with leathern hearts forget That we owe mankind a debt? No; true freedom is to share All the chains our brothers wear, And with heart and hand, to be Earnest to make others free.

They are slaves who fear to speak For the fallen and the weak; They are slaves who will not choose Hatred, scotling, and abuse, Rather than in silence shrink From the truth they needs must think; They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

# FASTING AND PRAYER.

In view of the appointment of Sunday, April 5th, as a day of fasting and prayer for divine guidance in the coming General Conference and for the welfare of the church in all the world, we offer the following comments.

No wholly acceptable service can be offered to the Lord without thought and care. Thorough sincerity is absolutely essential if our fastings and our prayers are to bring the results desired, and this requires freeing ourselves from the things that divert the mind and heart from God and a concentration of mental and physical power upon the effort to approach him. Where one's energies are divided, being exerted in several directions, he is not likely to succeed with an abundant success in any one, and this thought is emphasized in the scriptural statement that "Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind and strength." Any service which is short of this must in some measure fall short in its results.

When the Lord is to be sought for a special purpose or blessing, it is essential that all the energies of one's soul be exerted in the attainment of it. A half hearted service will not do. for it is like the wavering faith which James says shall not receive anything from the Lord. Fasting is one of the means by which a concentration of effort is made possible. The virtue lies not alone in going without food for a time, but in the laying aside of the daily cares incident to its preparation, and leaving mind and body altogether free to carry out the one important object.

In referring to the service required the Lord urges his children to avoid sin, that they might "offer a sa vifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High.

So important is this work that the Lord says further: "And on this day thou shalt do none

other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or in other words, rejoicing and prayer."-Doctrine and Covenants 59:3.

Fasting is a withdrawal of one's interest from the secondary and inferior things of the world and the flesh, and a concentration of all the energies of mind and body for the attainment of some specific blessing from God. Hungering from food is not fasting, and it is possible for the essential nature of a fast to be observed to a considerable degree without total abstinance from food, as is apparent from the preceding quotation.

Abstaining from food and at the same time indulging in other pleasures which divert the mind and heart from all that is spiritual will accomplish nothing. At a general conference some years ago we sought the company of a brother to dinner one Sabbath day when he informed us that he was "fasting." On inquiry as to where he would go to spend the time until the hour for the afternoon service he indicated a place and said, "I am going to look over the paper," pointing to a bulg-ing Sunday newspaper in an overcoat pocket. We asked which was the more detrimental to a spiritual attitude-filling the mind with the contents of a Sunday newspaper, or partaking of a light meal with singleness of heart? After a few moments reflection he answered: "I will go to dinner with you.'

On another occasion we had gone to a rural place with one of the elders to hold meetings Sunday morning and evening. It was a fast day and the time between meetings was spent with a family whose conversation was upon secular things to the utter exclusion of those things which would result in either intellectual or spiritual gain, the principal topic being the telegraphic reports of a prize fight which had just taken place in one of the western states. In vain did we repeatedly try to turn the conversation into upward channels. Being obliged through inclement weather and other circumstances to remain in the home of our host we felt that our fast had been broken, its holy purpose being frustrated through the enforced mental absorption of things altogether foreign to it. The occasion was not to us one of fasting and prayer, nor rejoicing and prayer,

Our point is this: that unless there is a refraining from the trivial and sinful things of the world, and so far as practicable from the ordinary cares of life, and a concentration of mind and heart upon the effort to approach God, there is no fast in the sense in which the Lord uses the term, even though food may be avoided. Fasting for spiritual blessing involves an avoidance of all things for the time being, which though otherwise legitimate, would hinder one's approach to God, or God's approach to him.

While the physical organs are taxed with the work of digestion and absorption of food, the concentration of mind and heart cannot be complete -all the mind and strength cannot be used in the one great effort to reach God. And further, the work made necessary in the preparation of the food, and consequent upon partaking of it, also takes thought and time, thereby denying those so required to labor the free opportunity of rendering a full and unrestrained service to the Lord.

A true fast covering any period involves keeping from the mind and heart, so far as circumstances will allow, the cares of life and things of incidental and trivial importance, and for the time being placing the physical appetites and enjoyments, and all worldly ambitions, in absolute subservience to the will of the spirit and the attainment of the divine purpose. Is not this possible for one day; if we have even a fair appreciation of the importance of the work of the General Conference, and the value of the church to a dying world, we will not fail to make it possible, and from every part of the land send up earnest, consecrated petitions in behalf of the Lord's work which will not fail in their purpose-

# WAS JOSEPH SMITH RIGHT!

In an address delivered before the convention of the Protestant Episcopal Church in New York by the Rev. Franklin Spencer Spalding, Bishop of Utah, and recently published by the Episcopal Church in the minutes of the meeting, is found the following:

Surely there can be no doubt on which side the Church of Jesus Christ ought to stand when the issue is be-tween dollars and men. Shall not the Church set her face against a competitive system of industry which in-evitably involves the exploitation of men, women, and lit-tle children? She must surely stand for a social system the children? She must surely stand for a social system in which production shall be for use and not for profit, in which the worker shall be rewarded on the basis of the service he renders, and in which every child shall have a chance, not as an act of charity, but as a God-given right, to all that makes for a full and joyous and useful life. In a single word, the Church, if she is to be a real power in the Twentieth Conture, must cause to be received. in the Twentieth Century, must cease to be merely the almoner of the rich and become the champion of the poor.

This is to our mind sound doctrine, and represents the wisdom born of experience. It has not been until very recent years, when the need for something of the kind has been made so clearly apparent by the social unrest, that the Protestant churches have considered and taught such principles as these, true and just though they are. These things ought to have been taught always, but Protestantism is just discovering that fact. and finds that to hold its prestige with the world it must become the "champion of the poor," even if need be at the sacrifice of the rich,

If this teaching represents the wisdom of the Twentieth Century, in what light should it be considered when taught nearly a hundred years before by a young man who declared he received his wisdom from God? Yet it is a fact that the identical things here taught by Bishop Spalding were incorporated in the gospel taught by Joseph Smith as early as 1831, and which he sought to put into operation in the social and industrial life of the people but was hindered through wickedness and persecution which resulted in his losing his life. If Protestantism in this most enlightened Twentieth Century declares for a poor man's gospel, one in which there shall be equality of opportunity, in which selfish competition shall cease, in which each man shall work for the good of all rather than for personal gain, and in which proper provision shall be made for needful women and children and the poor; shall it call Joseph Smith an ignoramus, who gave just such a gospel to the world in the century before-as early as 1830?

A little more than a year ago, this same Bishop Spalding published a pamphlet in which he sought to prove false the claims of Joseph Smith divine direction. Little perhaps did the Bishop think that in making his notable address before the convention of the Protestant Episcopal Church that he was bringing forth evidences which supported the claims of Joseph Smith to divinity, for no one will concede-not even his followers-that the young prophet discerned those advanced principles by his own wisdom and without divine aid. This is but one of many instances of the adoption by Protestantism of the teachings of Joseph Smith, who in his day was so far in advance of the world that he suffered persecution and death for the very things which the world is now adopting.

# PRESS NOTICES.

"The Haverhill Evening Gazette," and "The Haverhill Herald," of Haverhill, Mass., recently contained articles from Bro. William Anderson, setting forth briefly the history of the early church and the distinction between the Reorganized Church, and the Church in Utah. Bro. Anderson had held a two weeks' meeting there, and the articles were written to correct unfavorable statements appearing in the press, and cheerfully published by the editors.

Bro. William Johnson, president of the Seattle and Brit-Bro. William Jonnson, president of the Seature and Driving Columbia District writes from Seattle correcting an error recently published in many of the daily papers of the country. The reports told of the shooting of an officer by one R. F. Butterworth who was said to be a minister of the Reorganized Church and pastor at Seattle. Bro. Johnson says this man is not an officer in the Reorganized Church but is an irresponsible party. INDEPENDENCE ITEMS.

Our city is rapidly assuming the aspects of general con-rence time with the missionaries, convention officers, committees, and other visitors engaged in preparators, work The Quorum of Twelve has been in session since the 17th, and the Council of Soven Presidents of Seventy met for work on the 26th.

The entertainment committee is prepared to open the

The entertainment committee is prepared to open the dining hall for the noon meal on Thursday the opening day of the convention. Improvements are being made on the church premises, and conveniences added for the comfort and general good of the delegates and visitors. A temporary hall has been erected near the church for the private of the church of the private of the

porary half has been erected near the church for the pri-mary department of the Sunday school, and which will also be used for various purposes as may be needed. "Our responsibility as citizens" was the theme of the Sunday morning sermon; by Stake President, Bro. G. E. Harrington. His effort was a plea for diligent study of civic affairs and diligent effort in seeking to put good, howership was in effice and unbeldings such. He queted to the control of the

President Joseph Smith was in attendance at this service, and upon invitation of the speaker who gave way for the occasion, gave a short but interesting talk at the close, making a plea for the establishment of better conditions as regards the liquor evil, by suppressing the sale of that which leads to crime.

The auditorium was crowded to its capacity at the afternoon prayermeeting, and the time was fully occupied. Brn. James McKiernan and J. Arthur Davis were in Brn. James McKiernan and J. Artaur Davis were in charge. The evening speaker was Bro. James E. Kelley of the twelve. His effort was acceptable to the saints. The April business meeting was held on Monday even-

ing a week ahead of the usual time, it being the last op-portunity before conference. Little was done besides the routine matters of business.

Sr. Elizabeth Knisley, mother of Brother Alvin Knisley the missionary force, died at his home on Tuesday from a sudden attack of paralysis and hemmorige of the brain. Her age was seventy-two.

# INDEPENDENCE, SECOND BRANCH.

The protracted effort of two weeks was concluded on Sunday evening with much good remaining as a result. Brn. F. A. Smith and H. O. Smith spoke alternately until the 27th when Bro. F. A. was called home on account of the sickness and death of his niece, Mrs. W. Badham, youngest daughter of Bro. Heman C. and Sr. Vida E. Smith of Lamoni.

The local musicians were assisted by severa from the first branch, Sr. Bernice Griffith rendering considerable help. Dr. Harold Bullard rendered a solo one evening, and

others gave special numbers.
On Sunday Bro. F. G. Pitt spoke in the morning, describing many points of interest throughout Pa'estine and showing in them the fulfillment of prophecy. Bro. Paul Hanson of the apostleship spoke in the evening on the restoration of the gospel.

# SAN FRANCISCO AND OAKLAND.

We enjoyed very much, as we usually do, meting with the city branch Sunday morning, taking in their good Sunday morning, taking in their good Sunday morning, taking in their good Sunday morning taking in their good Sunday Sund school and speaking at eleven o'clock. Parkin preached a good spiritual sermon in the evening. They are preparing for an appropriate Easter exercise by the Sunday school.

The Oakland Sunday school was well attended, also the Religio. The morning sermon was by Bro. Parkin while the pastor spoke at night being assisted in the stand by Bro. Archey Severy.

Bro. J. D. Stead held a number of services San Louis Obespo on his way south. He wrote from San Bernardino where he was to deliver two lectures on Utah Mormonism. where he was to deriver two jectures on Utah Mormonism.
The Utah elders were backing down from fair propositions to debate. Bro. H. J. Davison was at Santa Ana where he had preached twice, and with Sr. Burton his sister, would soon staff cast. Bro. Davison endeared himself to the Stockton saints with whom he labored so successfully. With Bro. Stead he bids adieu to California. Their labors were not in vain. were not in vain.

Through the kindness of very dear friends the way suddenly opened for us to attend the general conference, for we are very, very grateful, it having been seven

years since we had such a privilege. We start on the 29th.

This ends another year of labor for the most blesed cause on earth and we can say it has been frought with cause on earth and we can say it has been frought with many blessings, far overweighing the trials. My dear companion though afflicted has stood nobly with me in the work, through whose effort largely I am privileged to attend conference. To you, Brother Editor, I am grateful for kindness in recognizing my correspondence, which I hope to renew, sometime—somewhere.

J. M. Terry.

# 1202 14 St. Oakland, Calif., March 25.

# ST. JOSEPH, FIRST BRANCH.

Spring time, the glorious awakening time of the year is with us, and as we revel in its buoyant vivifying influence, and reflect that it is typical of the blessed resurrection, our hearts swell at the thought of the grandeur, sublimity, and the joyousness of that precious time. How wise, how powerful, how loving, are our heavenly Father's provisions for his children!

for his children!
We are giad not only for the physical life giving influences that surround us, but also because of the reviving spiritual life has is manifest among us. Our meetings together are rounis seasons of rejoicing. Goodly numbers are coming out, and Cod is truly remembering his promise to go, to our estilication, and we trust lasting benefit.
On Sunday the 22d Bro. B. J. Scott was the speaker, delivering two fine sermons. On the 29th Bro. Coventry Archibald occupied in the morning, our pastor at night, Bro. R. Winning at the mission in the morning.

Our auxiliaries are in fine condition. Our Sunday school so systematized that the regular exercises run like is so systematized that, the regular exercises rul like clock-work, while the entertaining features are decidedly popular. We have one class of young men who have every one been present every Sunday for the last quarter. As the class is a large one this is a gratifying record. They are fully organized and we understand are doing unusually

good work at their meetings.

On last Friday evening the Religio program was in charge of the "social committee" vice president Paul

On last Friday evening the acquire plays and was in-charge of the "social committee." vice president Paul Pugsley at the head.

We have had considerable sickness among us during the past winter but God has bene very good to us, and has blessed his servants in their administrations.

Conference is the absorbing topic of conversation among

us at present, and many are preparing to attend. And all are carnestly praying that the blessed Spirit will attend and dominate every session.

~~EJ

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Visi

Frederick, Kans., March 21.

Dear Ensign.—As you make your weekly rounds, you never fail to stop at our house, and we assure you that you are always welcomed as we look forward from the reception of one paper until another one makes its appearance. All are read eagerly with the result that we get much of the food through your columns that are full of instruction encouragement. How that any of the saints can do out the church papers is more than we can under d. We feel that we could not get along without you stand. under any consideration.

A few days since Brother Alvin Knisley made us his

second visit on his way homeward to attend the general conference. While here he preached eight spiritual serconference. While here he preached eight spiritual ser-mons in the Christian Church with increasing congregations and increasing interest every night. Bro. Knisley is a man of pleasing address and pulpit appearance. God has blessed him wonderfully in presenting the restored gospel.

Men have told me that they have heard more "Bible' at the meetings than they have heard in all their lives. Two have made application for baptism and I expect to attend to it in a few days. I thought best to talk the matter over with them a little more before baptizing them. The Christian people have promised us the church again The Christian peoples ... when Bro. Knisley returns. One man offered to take ... when Bro. Knisley returns ways if he would only come your brother, the church again

Audubon, Minn., March 24. Dear Ensign.—I have been reading the letters from the dear saints tonight in your wonderful pages and can say they are a great comfort and help to me. I do love to read of your wonderful experiences of healing, also the great beneficial things one can take to heart to be a treas-

great benencial things one can take to lear to be a treasure and help to them in time of temptations.

I was reading one beautiful one this evening from a saint and tears sprang to my eyes, for I realize through it I am weak and need to watch more carefully lest I fall.

The Lord has blessed both me and husband at great many

times in sickness and in times of trials. Just this winter my husband had a serious accident so that he was laid in bed in great pain, spitting blood. I called for one of our missionaries, who came in the evening, he was administered to. A few minutes afterwards the fever broke and he was able to rest peacefully and soon was able to be around again,

Also one time I was in great pain, could not walk with-out great pain. Elder B. S. Lambkin administered to me. I soon was able to walk and slept peacefully, for God was merciful and healed me. I can not praise him enough for

e have a small branch here with Sunday school. Some of the saints are a little forgetful but I hope and pray that the Lord will move their hearts so they will make a better effort and come to the front.

I would like to know if anyone knows where Sr. John G. Hass is, who used to live in Lake Park, Minn. She was a dear sister and a faithful worker for the Master. Will sap her friends miss her very much.

Your sister in the gospel,

Mrs. Walter Harpster.

Sanitarium. Independence, Mo., March 26. Editor Ensign.—Knowing there are so many saints and friends anxious to know the results of my operation, and not being able to write each one separately, thought I would take this means of letting them know.

While I had a pretty serious time of it at the time, I have certainly gotten along fine, and surely the many prayers of the dear saints had their effect. The Lord has blessed me wonderfully, and I am well on my road to recovery. It is such a consolation to know we are remembered by the faithful ones, and I hope to be still remembered that I may conjunct to grow extensions and it is not a consolation. bered that I may continue to grow stronger each day until

I can say I am well.

I desire to thank all, both the branches and individually, who have remembered me, also those who have ministered to me here, and desire to so live as to be worthy of the confidence of the saints and the blessings of God.

Your sister in the faith, Mrs. W. S. Macrae.

Wilberton, Okla., March 25.

Dear Ensign.—We read many interesting and encour-aging letters in your columns from the brethren who are laboring for this one great cause in spreading the gospel of Jesus Christ among men, and from the number brought been wasted.

into the fold this year it is evident that the time has not I will tell you about a discussion that I had with a Rev. R. E. Davis, a Missionary Baptist of Hughes Springs,

Texas. The discussion was held at Manchaster, Texas, commencing March 12 to continue ten nights, but at the commencing March 12 to continue ten nights, but at the conclusion of the service the sixth night Rev. Davis asked me if we hadon't better conclude the debate. I told him if he wanted to quit we would close. This was the closing night on the Baptist proposition. His stock in trade was all from Utah. Bro. E. A. Erwin was my moderator and was of great assistance to me. Through his kind ways he prevented much confusion. He has many friends in that country. At the conclusion of the debate we baptized four fine people. Others may write of this so I will close. Sufficient to any we left many friends and we want from the contract of the set of the s fice it to say we left many friends and our cause did not

We are hopefully yours in gospel bonds, W. P. Bootman

Fairview, Mont., March 6, 1914.

- Just a word from Fairview Branch.

To the Ensign:-We have been enjoying some good meetings lately. Some who have not yet accepted the gospel are taking an interest in the Sunday school and prayermeetings.

One sister who has not had the privilege of attending meetings for several years, is now located so that she can attend our meetings and she was recently healed of a long standing ailment through administration. She is now

"valiant in testimony" for the Master.

Bro. Jas. C. Page, of the North Dakota mission was here last week and preached three good sermons to an appreciative audience

The Culbertson Branch have the lumber on the ground for a new church, which they very much need, as they have 38 members and many outsiders attend their meetings

May the Lord prosper all who are endeavoring to serve him is our prayer.

Independence, Mo., March 12. Editor Ensign .- I am rejoicing in the gospel of our Master and feel hopeful in the object of the gospel that

I have felt blessed in labor the past year. Feb 26th I I have left diessed in labor the past year. Feb. 20th I closed a six weeks' meeting at Hazledell and Weston, Ia., where I baptized eleven, three at Hazledell and eight at Weston. Then the 27th I went to Council Bluffs to attend conventions and conference, after which I stayed and continued meetings until March 6, with fair interest.

On the 7th went to Crosent, Iowa, to take Bro. Haden's place as he was called to Carson, to look after the work there, leaving a good interest at Cresent.

On the 9th we went to Council Bluffs and baptized five from Crescent and one at Council Bluffs. That makes fifty we have baptized since the first of last March, but I only

had forty-four in my report.

We closed our meetings at Crescent on the 9th and I came home to see loved ones. I hope and pray that God bless us in our coming conference, and that we will have conference long to be remembered. I pray for the welfare of Zion everywhere.

Your brother. W. A. Smith.

204 S. Crysler St.

Marshall, Mo., March 13

Dear Ensign.—Just a line or two, to acknowlege the splendid efforts Bro. Everett Bozarth is making here since his father J. E. was here, and gave the saints such a treat of gospel truths. Bro. Everett has employment here, and preaches for us in our house every Sunday night. He certainly proves his calling by his preaching. The young people meet to practice singing each week.

In gospel hope, Ella S. Thayer.

Scammon, Kans., March 1914.

Dear Ensign.—In reading the interesting letters which you send to many to break the good news of peace, I feel You send to imply to order the good news of peace, if each that it is my duty to write a few lines to let you know that I am still in the conflict trying my weak way to do all I can for the advancement of the Lord's work.

While this is my first year in the missionary field I can say that the Lord has abundantly blessed me.

The gospel which we all love brings more comfort than all the pleasures of the world. The treasures that we observe that the contract of the contract tain from the world will vanish away. But when we lay up treasurers in heaven then we will be paid for the sacrie which we have made.

Since the first of the year Bro. J. Arthur Davis and the writer have been very busy teiling the gospel story.

writer have been very busy telling the gospel story. We first went to Wilmore, Kansas, where we found Bro. and Sr. Earl Redfield firm in the gospel.

We held meting with good interest, though we were confronted by opposition. Some tried to stop our metings by fighting us, and by so doing they made friends for us, and before we left that place we had nearly all the people in our favor. They all want us to come back again with the promise of having a building for us to preach in. We hope to return in the near future, if possible.

Rro. and Sr. Redfield accompanied us to Bucklin. Kans.

Bro. and Sr. Redfield accompanied us to Bucklin, Kans., where their brother and family live, also Bro. Baskett and family. The saints there were ready for us to go to work which we did, and the results were in our favor. Many were interested and wanted us to stay longer.

Bro. Baskett and Bro. Chas. Redfield had to fight their

Bro. Baskett and Bro. Class. Reduced nat to light the battles alone before we came to their town, now some of the outsiders are helping them defend the truth. We held some good meetings at Iuka where the faithful saints are trying to get the light before the people.

In our travels so-far I can say that the Spirit of God has been with us in declaring the gospel message to those who are blinded by the craftiness of men.

While I am young in years and feel my inability to de-clare his council to the people, but with the help of God I am trying to press onward.

Bro. Davis surely has helped me in the work. traveled for years and knows just how to instruct and ex-plain the Scriptures to me. He has helped me to learn how to present the gospel to the people in a systematic way, and I hope to be with him again next year if the

Saints let us remember the young in the church; hold them up before God in your prayers for there are many trials and temptations to lead them astray. There is nothing that gives us more joy than to see an army of nothing that gives us more joy wan to young saints working for the Lord.

May we all both old and young prove faithful to the covenant which we have made with our Redeemer.

Your brother,

A C. Martin.

A. C. Martin

March 17, 1914.

Editor Ensign:—The present writing finds me "way down in Tennessee," the land of tobacco and cotton. Corn

down in Tennessee," the land of tobacco and cotton. Corn wheat and other grains grow here, but not so bountifully as farther North. Here, in many places the ground is so poor that one corn stalk in a hill is raised, instead of three and four, as in lowa and Illinois.

This country is very different in many ways from what we have been accustomed to. One would hardly believe there would be such a difference in different sections of the same land, as exists here. There is far more difference between conditions here and in the North, than there is between the Northern States and Australia. We almost seem to be in a foreign land, instead of only a few hundred miles from our home. dred miles from our home.

The country we have visited here is generally rough and hilly; soil is poor, and in many places great gullies or washouts are formed by the rains, whole fields being or washouts are formed by the rains, whole lieus being ruined in this way. This is a timber country; no prairie, and there is considerable timber still standing, principally oak, hickory, chestnut, walnut, poplar and ash. Much beautiful timber is being used for fire wood. The people here cling to the old fashioned fire-place, which consumes a lot of wood, and is anything but satisfactory to one accustomed to the modern American heater, for the face is scorched, while the back is chilled with the cold.

A peculiar feature of this country is the number of unpainted buildings, so many of which are all askew, crooked and leaning to one side, many apparently ready to fall down, because the foundations have given way, or posts rotted. The fences are often dilapidated, gates broken off the hinges. The interior of the houses are broken off the hinges. The interior of the houses are seldom plastered; sometimes they are sealed inside with matched sealing, but more often not, but are what we would call shells, with great cracks between the boards in both floors and sides, where the cold and wind find free access to the backs of those roasting their faces in front of the big fire-place. Windows are usually broken, in both dwellings and churches. We have been in few houses which have had no broken windows. Few doors have early leafer or getters, and where locks are used the have any locks or catches, and where locks are used, the knobs are usually broken. In many of the houses, a wooden button is all that is used to keep the door closed, thus neconsisting many an extra step to open the door. House thus necessitating many an extra step to open the door. House furniture is usually very limited, consisting generally of a few chairs, a stand, a bed, or generally two in one room, sewing machine and trunk, and sometimes a dresser; and usually there are some pictures on the wall. The floors usually there are some pictures on the wall. The hours are usually bare, and no books, papers or magazines in sight. Once in a while, we find a family who take either the Herald or Ensign, but many take neither. Instead of the family gathering around the library table of an evening, perusing magazines, books and papers, it is the custom in many homes to gather in front of the fire-place and dream and spit tobacco juice. This is sometimes and dream and spit tobacco juice. This is someti-indulged in by men, women and children, and even women grow to be expert spitters. And some who do not use tobacco, learn to spit. They have little idea how nauseating this habit of spitting is to one not accustomed to it. Right here, the church has done much for the peoto it. Right here, the church has done much for the people in this country. I think I can truthfully say that most of our members have given up the habit, and some are trying to give it up. I have not seen a cup of tea since I have been in the State, and very few of the saints indulge in drinking coffee. There are some few members, including some of the sisters, I am sorry to say, who continue to we the feltby these. tinue to use the filthy tobacco.

It is astonishing that people should subject themselves to such conditions in this age of advanced civilization. Many are deprived of the common necessities of life, to say nothing about luxuries which should be theirs to enjoy. Never before, did the necessity of a gathering place for the saints appeal to me as it has since my trip South. The only salvation for some people here, as I see it, is to move into a better country and I have not hesitated

Never in all my travels around the world, have I ever Never in all my travels around the world, have I ever been subjected to such conditions as I find here. Even on the South Sea Islands, a toilet was provided for whito people. In Palestine, where there is so much fith, wife felt safe in eating an egg, because it was enclosed in a shell, but, had she witnessed what she has, since she has been here, even eggs would have been barred from our menu. Only recently, in the city of Spokane, Washington, sixty thousand eggs imported from China, were voluntarily destroyed by a produce company, because unfit for use. In one of the eggs, was found by the City Bacteri-ologist 90 million bacteria. I believe if some of the eggs here, were examined, the result would be similar.

There must be a cause for the great amount of sickness everywhere manifest here. I believe this, is one cause. Another, is the eating of so much pork and hot biscuits. The result is stomach trouble and tuberculosis. The peo-The result is stomach trouble and tuberculosis. The people are afraid to come out to meeting many places we have visited, on account of different diseases here. I believe much good could be accomplished by our elders in some places here, teaching principles along sanitary lines, and instructing the people how to live.

The people in the South are noted for their kind heartedness and triair hospitality. We never fail in receiving numerous invitations out to meals, both among the sained outsides. No matter how poor or how limited their

and outsiders. No matter how poor or how limited their house room is, the people are willing to share it with the missionary. Sometimes, wife and I have had to sleep with several others in the same room, but that is not looked upon as out of the ordinary here. All this, refers to the country districts, as we have not labored in the

to the country districts, as we have not labored in the cities here at all.

Fortunately for me, I have been associated much of the time with Elder J. R. McClain, an elder who stands very high in the estimation of the people, and spared no pains to make it as pleasant for us both, as possible. He is now president of the district and Bishop's agent.

Bro. Moler is also laboring in this field, and seems to be highly esteemed by all. I was associated with Elder Ed. Dixon a short time, and I find him an earnest and active worker, and a congenial companion. In fact, the missionary force in general seems to be active, good men, missionary force in general seems to be active, good men.

missionary later in general seems to be actively good man, and their labors are well received.

We have been kept very busy, and our labors seem to have been well received. We hope to have accomplished some good, if so, to God belongs all the praise. A few days more, and our mission here will end, as after an absence of four years, we hope to attend the April con-

delighted to hear the good news from abroad, especially from the Islands, where we spent three months on our way home from Australia. We had several good talks with the pupu people, and I then felt sure that they would unite with us again. I hope the church will be able to help the people of these Islands this year. What they need is teachers to instruct the young. It would be well if one or two young couples would volunteer their went in one or two young couples would wounter their services, say, for three years, to serve as teachers. The natives offer to erect suitable school buildings, if teachers can be found. These need not necessarily be officers of the church. They would need to learn to speak the Tahitian language, however, and teach the children in their tongue

Wife is with me acting as my scribe, and assisting alor musical lines. We are both feeling well in the work.

feeling wen in .... In gospel bonds, F. G. Pitt.

1560 Williw Ave., Ningara Falls, N. Y., March 16. Dear Ensign:—Last January I was called to this point, or rather, the call came last September and the work was to commence, and did, January 1st, when I came to this city and began an effort, together with the local force, to quicken the spiritual life of the branch. This we to quicken the spiritual life of the branch. This we sought to do by a special effort in the auxiliary services, —Sunday school normal class and teachers' meeting Mon-day nights, Religio Tuesday, choral Wednesday, and mid-week prayer service Wednesday. Then with special ad-vertising and music for the Sunday services we sought to quicken the life all along the line. Also, Friday night and Sunday at 2:30 p. m. with our branch president, Elder F. T. Mesle, and other of the local workers, we held cotmeetings in La Salle.

I did not feel that it would be for the best interests of the work to set aside these auxiliaries, and devote the of the work to set asket these auxiliaries, and devote entire week to preaching, but rather to work with and along all these lines, and to this end, as a portion of the Religio program, gave a short lecture on the subject matter of the Doctrine and Covenants, under the topic of "Our Church Discipline." Also assisted in other ways, as I could in each of these services.

Our work at La Salle was the direct outgrowth of the interest and effort of Bro. Montgomery (one of Niagara's deacons) and family, who live at that point. It looks now, as though the immediate result of their effort will be some "added to the Lord" in that place. I do not feel that in this I was doing spectacular work,

but do feel that, with the combined efforts being made here, that an advancement was resulting. However, there but do feel that, with the combined efforts being made here, that an advancement was resulting. However, there was another element at work. One that we had not reckoned upon, and that had a little the start of us in its work, viz, an epidemic of small pox, and while we were at work, it, like the brook, was "going on forever" were at work, it, like the blook, was going on love-and increasing in volume as it did so. Accordingly, fore-seeing a general quarantine of all public places, and not wishing to be told to stop, we closed our church building here January 25th. This quarantine was declared a few

days later.

My next point was Lockport, the home of Bro. and Sr.
R. T. Goodman. Here I held a week's series of cottage services, having some interest and leaving some believing reading.

My next point was Greenwood. I found a quarantine in force here, not against men, but dogs. "Rabies" read the posters, and the dogs wore muzzles or were tied. I found a little band of saints greatly in need of a shepand while the intense cold weather and much snow militated against my efforts here, still I felt a blessing, and that some good was accomplished.

At the evening service of my first Sunday here I no-ticed two gentlemen, and at the close of the sermon, shook hands with them. One of them informed me that he had attended an Easter service of ours in Salt Lake City, Utah. When I doubted he said, "Yes I did. I was com-ing from the Tabernacle and one of your men was speaking from an automobile and the Mormons were asking him questions." I said, "Well, perhaps you did." He asked, "Do you know that man?" I answered, "Yes, I am well acquainted with him. In fact I am the man." He said, "His name was Chase, Chase! I Jinks, you are the same man! I've been shouting all around this country what we was reased. We'll shelp, bands oraging and

the same man! I've been shouting all around this country about you ever since! We'll shake hands again!" and we did. As Burdett would say "Which all goes to show" that this is not so large a country after all.

From Greenwood we ran up to Ithaca, to renew our acquaintance with our wife and daughter. The latter is in the University of Cornell, at that place. Of course, neither of them hide their gospel light, and the result was that while there, we were invited to deliver a lecture in one of the university halls, before the ". M. C. A. of Cornell, upon "Mormonism." Of course we did so, (March 6th) taking as our subject, "The Ideals of the Latter Day Saints, and their perversion by the Mormons of Utah." Following this we were invited to lecture before a Bible study class at the same place March 8th,

and in both these talks, also in private talks growing out of them we feel that much good was done. Friday, the 18th inst, we received word that the quar-antine here had been lifted, so Saturday afternoon found us again on the ground.

Yesterday (Sunday the 15th) we had our first meeting here again, (unrestricted) and are preparing for a "Rally day" the 22d. Bro. Stone was with us yesterday and baptized two from Buffalo. He with quite a number of the Buffalo saints coming here for that purpose. day was had all through.

day was nad an through.

In all of my work here I experience the great pleasure
of feeling that I have the co-operation of the local force.
They are able and genial workers, and I am hopeful of good results.

Sincerely and heartily in the cause I am your co-worker,

# CURTIS-ELLMORE DEBATE.

This debate was held March 2d to 13th at Sparta, Mich Bro. J. F. Curtis affirmed our church proposition the first six nights; Elder William Ellmore of the Non-progressive wing of the Church of Christ, affirmed their church

wing of the Church of Christ, affirmed their church proposition the last six nights.

It was interesting and educational as well. All who are acquainted with Bro. Curtis will rest assured that our side of the question was well looked after. He was wonderfully blessed while setting up the church, showing up the apostasy and restoration of the gospel.

Mr. Ellimore tried hard to show that there was no total apostasy by dwelling on "Let the wheat and tares grow till the harvest," (Matt. 13:30). He made light of the signs following the believer now. He tried to prove that they were intended, merely, to confirm the gospel when first established, then to cease with the death of the apostles. He attempted to show that they gospel was complete without the signs and power; that when the gospel was confirmed at Pentecost, the power ceased, thus be was confirmed at Pentecost, the power ceased, thus be-came separated from the gospel. He quoted, "What God hath put asunder let no man join together." Bro. Curtis nath put asunder let no man join together." Bro. Curtis showed that the gospel and signs were inseparably jo: 1 together, (Mark 16:16,17). He quoted Romans 1:16, "It [the gospel] is the power of God unto salvation," hence, "What God hath joined together let no man put assunder."

Bro. Curtis produced abundant scriptural evidence as proof of a total apostasy. He also read from several Campbellite writers, such as Warlic, Chism, Franklin, and Life of Campbell, all of which agree that there was a total apostasy.

Mr. Ellmore, referring to the "man child" of Revelation All: Elimore, reterring to the "main child" of Revelation 12:5, made sport of the name "authority" that Latter Day Saints gave the "baby." Bro. Curtis took up the Campbellite version, the "Living Oracles," and read the name they gave the "baby." "A masculine son." Said he "Would it not have been too bad if it had been a "feminine son?"

In our estimation, Bro. Curtis made only one failure. He could not get the Campbellite debater to leave Pentecost long enough to affirm the church of which he is a

Mr. Ellmore's hobby was, "No church until Pentecost." Mr. Ellmore's hobby was, "No church until Pentecost." He conceded that the terms "church" and "kingdom" were synonymons. Bro. Curtis showed that the gospel was preached by John the Baptist (Mark 1:1-5), and Jesus said, "The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel," (Mark 1:15). Also Luke 16:16, "The kingdom of God is preached and every man presseth into it."

Bro. Curtis read from Sketches of our Pioneers, page 42; Havider, Flitchey, page 132; Greeften page 34;

Bro. Curtis read from Sketches of our Pioneers, page 43; Hayden's History, page 173; Grafton, page 84; and Limerick, page 3; all of which show that the Church of Christ started in 1827. He repeatedly asked Mr. Ellmore to talk about "that" church, but all to no avail. Bro. Curtis asked him time after time, "If you belong to the Pentecost church, what are you doing in this church organized down here in 1827, by A. Campbell?" All he would say to that was, "I'm not going to heaven nor hell on A. Campbell's (acamel's) back." He started and ended at Pentecost, and then after all the Pentecost story, Bro. Curtis picked un his [Ellmore's) American Standard Bro. Curtis picked up his (Ellmore's) American Standard version of the Bible that he used during the debate and read from Acts 2: 47 and showed him that according to his own Bible he could not prove that there was a church at Pentecost. It reads: "And the Lord added 'unto them,'" not "unto the church," as it reads in King James version, which was to be the standard of evidence in the discussion.

In the discussion.

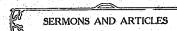
The saints are stronger in the faith than before. There seemed to be some outside interest. Elders E. N. Burt and Clyde Ellis remained a few days after the debate to hold meetings. We hope to hear of good results soon. Alvin R. Ellis.

New Florence, Mo. March 18. Editor Ensign:—I would like to ask the dear saints through your columns, to pray for my dear father and mother, Mr. and Mrs. F. M. Bass, who are very poorly, that they may be restored to health again. Pray also for my husband that he may be softened and obey the blessed gospel and be a saint of God, and help me to teach our children the way of eternal life. teach our children the way of eternal life.

What a blessed thing it is to know we have a Father who can and will bless his children that are humble enough to ask him. I think sometimes of how weak and enough to ask him. I think sometimes of now weak and helpless in the faith I am, but when we ask I truly believe God will hear and answer, just the same, for I have been truly blessed. I was afflicted in many different ways in the last year especially, three doctors ordered an operation, but with the help of our Father above I am now relating event der gaining every day.

Your sister in the faith, N. W. Coleman.

The conscience of every man recognizes courage as the foundation of manliness, and manliness as the perfection of human character.—Thomas Hughes.



# A TEACHER MUST KNOW. By Mrs. David H. Blair.

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Note.—Though written in the interest of the Sunday school work, we recommend the following excellent paper as being profitable to all our readers, especially fathers and mothers, and all who in any way share the responsibility of teaching others.—Editor.

The hastening time is upon us. Within the life of our venerable president we have advanced from the tallow dip and the kerosene lamp to a flood of electric light. From the horse and ox-team to railroad trains intersecting the country, to automobiles and æroplanes. Some have climbed the peaks and have caught the rays of light reflected on the brotherhood of man, and behold! labor banded together for the betterment of the conditions for the worker.

Godly men are reaching out to reclaim the waste places of humanity, not always wisely, but they are striving to understand and work out the problems, and they are paying for it with their consecrated lives. Surely the "little stone" is growing in the land. God's people are forgetting creeds and theology in striving to get the Christ principles into the every day life of the people.

Is the church moving as rapidly as the world in these matters? If not she will not be allowed to obstruct the advance.

Are we studying day by day? Are we catching the illumining rays which come to us from his life, "For his life is the light of men." Are we listening for his voice? Do we hear, and are we working this inspiration into the lives of the children of the church during our teaching hour, and also for the other sheep that are not of the fold? What we need is more of Jesus the Christ in our teaching and in our lives. More of the fatherhood of God and the brotherhood of man.

What of the Christian who drags down and pollutes man or woman? No matter how far down they may have been, are we pushing them further into the mire? Men and women are human and have great capacity for suffering, are we performing the devil's work by bringing sorrow and misery to them?

A man who sat well up under the shelter of a leading pulpit, said, "I think it all right to do in a business way what is demanded of one." One of the things that he was talking about was selling liquor over the bar, if it were a part of the business that you are running. Again, another thought it all right to cater to the desires of a degenerate public, while he personally would not do some things that the public seemed to demand; still he had let the concession, and felt that he was protecting himself in so doing. Pandering to the appetites that debase men and ruin homes, still it was a part of the game. Assisting in destroying manhood, and still a part of a Christian's living? How can these things be, if we are teaching Christ with his commandments,-love to God and man? A Christian is one who shares the purposes of Christ.

In a certain congregation stood one who held the priesthood and whose acknowledged service to the church was to "preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member," yet he talked with young men and advised them in a quiet way, about that which would tarnish their manhood and disgrace and dishonor their fatherhood, even if nature did not show that she had been outraged. He was doing what a man of the world might have done, who had no religious scruples and who was striving to set at naught God, and defy his laws.

Let us fit our teaching and preaching to the needs of humanity, not only in the Beginner classes, but in every class up to, and in the adult division as well. What is the use of teaching and laying special stress upon the quotation, "Be ye not unequally yoked together with unbelievers," if all your class are married, even though some have made that mistake and are suffering from it?

In our adult lessons the past month we have had church organization, duties of apostles and their commission, and most of our classes have a very comprehensive understanding of much contained in this. If we find that one half of the time is sufficient for a review of the lesson, we cer-

tainly should be glad of the time to bring to their minds something that will be helpful in their everyday living.

In the first commission in Matthew 10 we find they were to preach, "The kingdom of neaven is at hand," and this was to be preached to Israel, so it might be well for our teachers to turn back and listen to the words of the greatest Teacher in the Sermon on the Mount as found in Matthew "And he opened his mouth, and taught them." "Blessed: are the poor in spirit," they that mourn, the meek, they which hunger and thirst after righteousness, the merciful, the pure in heart, the peacemaker, etc. These qualities that the world had overlooked, but priceless in the kingdom; the lowly manger-born attributes, which develop within us during the storms and stress of life.

We must pull down the false standards of life that are all about us and set up the true in the minds of the class.

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharises, ye shall in no case enter into the kingdom of heaven;" and these were the religious people of the times with which he compared them. Then follows the great Magna Charta of Christ's kingdom and it searches out the very heart of man. Let us make our lessons live in the mind by fitting them into present needs.

An old lady went to church every Sunday morning, but could never remember the text, and many laughed, and asked, "Why she went." One day she came home and burned her bushel measure. Why? Because the sermon had teeth in it, and I need not tell you that the measure was untrue and she knew it, for actions told that. Now the question is, has your lesson teeth in it? It is not wise for a teacher to try to make an application of a truth, but to so present the matter, that the one taught will make his own application, and the seed will grow in the night when you sleep.

Once more—can we save our pupils from consequences that must follow wrong concepts of a Christian's conduct?

David was a man and truly religious. He bent his head to the words of the Prophet Nathan, and said, "I have sinned against the Lord." But this same David brought forth the people of the captured city beyond Jordan and harrowed them and put them under saws of iron; he also killed a man for his wife, when he had already forgotten the law of the heavenly Father governing home life. In Psalms 16:10 we hear this same man say, "Thou wilt not leave my soul in hell," for he seems to understand there is a hell to which he must go.

Of course we recognize the fact, that his virtues were uncommon in any age, and that his vices were in common with the kings all about him, and we can understand how the failings of our men and women are those in common with the people all about them. That we are doing largely what everyone else is doing, but stop and think, we are praying "Thy kingdom come, thy will be done in earth." We are acknowledged followers of the Man who gave his life to show us right living, right thinking, and the manner of our conduct to every man, woman, and child. Are we teaching that? Or are we living the lives of "whited sepulchers," or has the truth made us free from the corruption of the world?

Are we as Christian teachers rightly dividing the word of truth, or are we simply teaching faith and baptisms and forgetting the weightier matters of the law? Are we taking the folly of the past and laying it side by side with the things that make for man's hurt today, physically, morally, and spiritually?

Do we introduce into our lessons the things that touch the individual life and that of the community—the new life in Christ Jesus—until each and everyone can say, "My Lord and my God," and in the heart is singing: "I have found a Friend, O such a Friend, He's all this world to me. I love his every attribute and will serve him. He will lead and I will follow into my home, the church and the community."

We as teachers must strive to make the study of his life very attractive to the pupils, and we must study it, his teachings, his example, until we see, know, and understand. With the light in us growing brighter day by day, until we shall reflect the divine; "Which is Christ in you, the hope of glory."

Our little training course for the teachers and workers of the Sunday school and Religio is good, and has given a greater concept of the work and the material that we have to work with. We begin to realize our responsibility to those who are being taught by us. Many of the parents are taking the training course for it is a benefit and an inspiration in the work with children.

We have numbers in our church who would like to follow out a well selected reading course along the lines of development in Christian usefulness, and this will surely come in a short time. There is little use in arousing man's emotions and awaking his interests in any work, unless there is some activity calling.

There is much to be done before the resurrection is in evidence, from the fact that Jesus the Christ walks as companion with men here and now, and while this does not appear, are we not as followers putting him to an open shame? Kansas City, Mo.

# THE LIFE BEAUTIFUL.

By Elder J. E. Vanderwood.

The most sacred God-given gift to man is the gift of life, man is placed in trust with it and to the fullest extent has its making or unmaking. Man will be held accountable for this trust, and it therefore occurs to the mind of the writer that especial attention should be given to the problem of life. One of the definitions given by Webster to the word life, is: "eternal felicity," and by reason of the use man has given life it falls short of that definition in a great measure; but we are convinced that it is quite possible for humanity to attain unto that condition of "eternal felicity," and we therefore desire to draw the attention of the reader to some of the stepping stones, the simple rudiments by which life may become extraordinary, wholesome, ennobling, and beautiful.

We are what we choose to be, and we will be what we will be. There is no use of trying to dodge the issue, or beg the question. Man is his own maker or unmaker, i. e., he may ascend the heights of virtue and enter the life beautiful, or he may degenerate into the bestial. We are made our own free agents in this matter, and little by little, in small degress, do we shape our destiny. Our life is grown and ripened from the seeds we have sown and its fruitage depends largely upon the cultivation we have given it. It was the wise man who said: "Keep thy heart with all diligence, for out of it are the issues of life." Out of the heart the life issues, and the outward actions of the man reveal that which is within. It was the Christ who said: "Out of the abundance of the heart the mouth speaketh." Nearly everyone knows that if I am going to have pansies in my flower garden I must plant pansy seeds, if I am to have violets I must plant violet seeds; if I expect to reap a harvest of corn I must plant corn; and I am quite sure you will all agree with me that my reaping depends largely upon the kind of seed I plant.

Now what shall my life be! Is there any way by which I may determine this matter? I answer, the same law that governs the flowers or the corn, works in the matter of life. If I am to grow "the life beautiful" I must plant seeds that will produce that kind of life. The seeds from which our lives are grown are thoughts, and the nature of our thoughts determine the nature of our floughts determine the nature of our life—character. Thought must always precede action; action is the crystalization of that which is resident in the mind; action repeated becomes habit, and the sum total of our habits determine our character, and hence our life. So it is literally true that, "As he thinketh in his heart so is he." What a man thinks, he is, and as he continues to think, so he remains.

If a man desires to change his life he must change his thoughts, if he would beautify his life he must beautify his thoughts, if he would ennoble his life he must think noble thoughts, if he would ascend the heights of virtue he must fill the mind with virtuous thoughts, if he would purify his life his thoughts must be clean and pure.

We develop into the likeness of the thing we most earnestly and habitually contemplate. If, therefore our minds are filled with bestal thoughts we will descend to the level of the brute, but if the life beautiful be visioned continually by us we will one day grow into the likeness of that life that is contemplated.

The life beautiful is made up of the most beautiful attributes. They are, love, joy, peace, gen-

tleness, kindness, meekness, goodness, virtue, temperance, patience, forgiveness, tolerance, justice, equity, mercy. And if we attain unto the life beautiful our thought forces must of necessity be directed daily to these things. Our faith must be the kind of faith that works by love, and our prayers must be something more than mere petitoning prayers, they must be the earnest expressions of a life consecrated to the service of man and the glory of God.

In its finality the life beautiful is the one that approaches nearest unto the life of the Nazarene, and which reflects his character most perfectly. Man mars his life by yielding to selfish motives and defending self with angry words, but he beautifies his life when he becomes serene and peaceful under fire, and like the Master of men does not resist evil, but overcomes it with good.

The life beautiful consists in the being, not in the profession, it is a reality not a mere theory, it is composed of deeds and not words, in fact it is that love that is so absolutely pure that it seeks nothing for itself, but gives all to make the world better, happier, and purer.

Man attracts to himself that which he is, therefore when he has purified himself the entire universe becomes pure to him, when he becomes virtuous the entire creation bespeaks virtue, like must and does attract like, and until we have learned this law we can never attain unto the life beautiful. As the child learns to read by simple rudiments and continual practice, so do we in like manner have to practice daily the rudiments of excellence if we ever expect to grow and develop into the life beautiful. It does not consist in outward adorning, and the wearing of costly jewels and kingly apparel, but in the inward adorning of a meek and quiet spirit, the putting on of humility and divine love, and like the Master of men, making ourselves of no reputation.

Such a life will literally fulfill and demonstrate that which the angelic chorus chanted at the birth of Jesus: "Glory to God in the highest, and on earth peace, good will to men." We can only glorify God when we make practical the precept of his Scn, and we can only bring peace to earth by being peaceful, since strife will only engender strife, hatred will only increase hatred, malice will only create malice; but in planting the seeds of peace we are preparing the way for a harvest of peace. We cannot reach the life beautiful in one bound, no more than we can read perfectly at our first attempt; practice is the word, we must practice daily the things that make the life beautiful, and by practice do we day by day attain until at last we shall reach the consummation, we will become pure and ennobling, the glory of God will be revealed in us, and the peace of earth will abide

Let us then beautify the life that is given us, let us make of it all that is possible, let us root out the sin in all its forms and phases, and develop the lovable and beautiful in all the avenues of life, that when we are required to account to the Giver of life for that which has been intrusted unto us we shall have acquired other talents by the using, and thus be able to present it to God complete, ennobling and beautiful which is only our reasonable service.

Can you afford to miss the news of the conference? The conference daily will bring it to you fresh for 25 conts

### GOD IS UNCHANGEABLE.

By Leonard G. Hoisington-

Is God consistent with his teachings, or are the teachings of man consistent with God and his teachings?

This is a vital question to God-fearing men and women for around it centers their hope of life in the kingdom of God.

If God is, he is as he was when he created Adam; he is as he was when he met with Moses and conversed with him "face to face;" he is as he was in the time of Samuel, Elijah, in the days of Jesus Christ and the apostles. If not, then he is a changeable God and inconsistent in himself and his teachings. Even if God is changeable he is just as liable to change back again and be the same as he was, as not, isn't he? I think that is the correct way to interpret a changeable person.

If God is changeable then indeed these six hundred different creeds and denominations might be justified. But how long would a business proper organized under so many different methods of conducting business, all conflicting, some with

the understanding that once long, long ago there was a head who directed them but has now quit for it isn't necessary any more for his employees to receive directions and advice from him; the enterprise would be able now to conduct itself with a silent head, a person who just watches things progress or retrograde and does not perform the miracles of setting things to rights or of supplying deficiencies?

Now I believe that if you organized a business you would seek to do so on a sure foundation under fixed laws, and regulations which might be revoked if change of conditions made it advisable; if your laws were not observed or if an employee refused to do your will he would be speedily shorn of his right to labor for you and would be cast out. If things were going amiss in a distant city or an employee was worthy of promotion would you not go in person, or send some representative, or a message over long distance telephone, or telegraph in order to effect your purpose?

Wouldn't you rather believe in a God who run his ecclessiastical business likewise, on a firm basis? "Twould be folly to believe in a God who conducts his business on a scale similar to the manner I first described."

I believe that mankind with but few exceptions worship a God like unto the man whose business is conducted haphazardly. Why? Because they say God has ceased to speak to mankind, ceased to perform miracles, ceased to send his angels as his representatives to advise his sons and daughters here on earth.

Can a father expect his children to become as he wishes them to become if he does not speak to them, chastise them, and perform the little miracles of soothing a sad heart, mending a broken toy or creating a new one for indeed are these not miracles to the child because he cannot comprehend them? Rather because he does not understand; for the child soon attains the age when his powers of comprehension and reason expand and become more acute under the loving watchcare of his father.

Is it not, then, because we do not understand the miracles of our heavenly Father that they seem so to us? Surely, under the teaching, the constant watchcare of our Father in heaven we would become capable of understanding and comprehending the mysteries of the kingdom of God. "And when he was alone they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mysteries of the kingdom of God: but unto them that are without, all these things are done in parables."—Mark 4: 10.11.

Do not most of the religious organizations teach that God has ceased performing miracles, that he has closed his mouth and will not speak, and that he no more sends angels to earth to do his bidding?

Men teach and preach that mankind no longer needs the voice of our heavenly Father in our affairs. Man thinks he can get along now very well by himself.

In Genesis 1: 28 the Lord spoke to Adam saying, "Be fruitful, and multiply, and replenish the earth and subdue it." Paul says in Hebrews 6:1, "Let us go on unto perfection." That was about thirty-one years after Christ's death. Man was not perfect then; and when perfection is reached by man he is ready to enter the presence of his Father and partake of his glory.

Man was to "multiply, and replenish the earth and subdue it." If man no longer needs God's voice to guide him, if he no longer needs the ministrations of angels then he must be perfect and he must have fulfilled the desire of God in multiplying, subduing and replenishing the earth. And so God has, now, abdicated the heavenly throne in favor of man.

Now let us consider what the Lord teaches.

In Genesis we find that he created Adam; that he advised with him and worked with him. Here we find man entering upon the work designed by the Creator, namely, that of aiding him or serving him.

Now God's business grew and he must have representatives of his power, agents and superintendents, even as a large corporation has its president, board of directors, superintendents, etc. Do you not recognize these agents, representatives of God in Abraham, Isaac, Moses, Elijah, Samuel, Isaiah, etc.? Would we not recognize Christ as the president and the apostles as the board of directory of the ecclesiastical justiness of God, while God himself is the Proprietor?

Would you believe a good, sensible proprietor of a business would forsake that business? How long would it be before it went to the wall? Likewise how long would God's purpose and work continue to be successful if he should forsake it as people would now have you believe?

Listen: "I am the Lord I change not." (Mal. 3:6). What! he changes not? He isn't directing his work now as of old, according to traditions and modern teaching.

"I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish but thou shalt endure: yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."—Psalms 102:24-27.

The testimony of the Lord's servants is that God remains constant from eternity to eternity; that he changes not; that he spoke to men formerly and that he will continue to do so; that he had his servants, the prophets, formerly and that he will continue to have them.

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions.—Joel 2:28.

The Lord says he is not changeable but is consistent with his teachings; mankind says he isn't. What are you going to do about it?

Tarlan, Iowa,

### A FEW COMPARISONS.

There can be no sucessor to Mrs. Mary Baker G. Eddy, the discoverer of Christian Science, and the founder of that church. Since her death the church has been managed by a board of directors. The Apostle Paul says that "God hath set some in the church, first apostles." Is there harmony between the two?

Again Paul taught that the women should not be speakers in the church: "Let your women keep silent in the churches: for it is not permitted unto them to speak." (1 Cor. 14:34; 1 Tim. 2:-12). Contrary to this women take the lead in Christian Science and under the title of "Readers," minister the word.

As to the restoration of the gospel, the Bible says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," showing that it would be by angel ministration. But Christian Science was "discovered" by Mrs. Eddy, who disclaimed angel ministration.

The Scriptures teach healing through the laying on of hands, anointing with oil, and the prayer of faith to God, an ordinance to be performed by the elders. Christian Science denies the reality of sickness, and works by mental power only. The contrast is apparent.

only. The contrast is apparent.

As the Scriptures say: "Prove all things; hold fast that which is good."

Jas. L. Gray.

### THE SERMON.

The minister had just finished his great sermon; the air still quivered with his burning words, and the people sat erect, disturbed, embarrassed; yet he lingered for a moment in his place.

"Is there one here," he asked, "in whose breast these words strike like a barbed arrow for the truth that is in them?" And he sat down.

"That was hard on John!,, said old James, "but he deserves it, every word."

"A blow from the shoulder for James!" said old John. "Time he got one, too, if it isn't too late."

"I wonder whether either of those two old sinners will take his medicine and be better for it!" said old William. But the little saint hurried home, knelt down by her little bed and cried out in anguish, "My God! my God! have mercy on me and give me for this stone a heart of flesh."—Laura E. Edwards in the Century.

After posting a notice to the effect that workmen frequenting drinking places on their way to or from work would be replaced by non-drinking men, the general superintendent of the American Car and Foundry Company, at Berwick, Pa., reported, according to "The American Issue," that accidents in the plant had been reduced thirty per cent. The company has over 5,000 employees.

### ISRAEL AND THE GENTILES.

"Then lifted I up mine eyes an saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me. These are the horns which have scattered Judah, Israel, and Jerusalem."-Zech. 1: 18,19.

What are the four horns? In the book of Daniel they are called four great beasts. (Dan. 7:3-7). These four great beasts are four kings. (Daniel The fourth beast has ten horns which are ten kings. (Daniel 7:24; Rev. 17:3 and 12). This last beast and the little horn that came up after the first ten horns, has eyes like the eyes of a man and a mouth speaking great things. They are the last destruction of the Jews when they reject their king the Christ. (Matt. 24:15; 23: 37: 10:34: Luke 21:24; 2:34).

We notice that Christ tells his disciples that they would see the destruction spoken of by Daniel the prophet; (Matt. 24:15) which was fulfilled seventy years after Christ according to his prophecy. (Luke 21:20-24) Jerusalem was to be trodden down by the Gentiles until the times of the Gentiles be fulfilled. The Gentiles are the Roman powers that trod the Jews down, the little horn is the first pope. (Rev. 13:15; 17:1-6). The image and the woman is the Roman church, that together was to tread the Jews down till the time of the Gentiles be fulfilled. (Rom. 11:25). What will happen then? Christ will appear the second time. (Rom. 11:26; 1 Thess. 2:1-8; Dan. 7:22; 7:26,27). When Israel is gathered the second time what will happen to Babylon? Read Rev 18:1-6: Isaiah 52:8-11: Zech. 2:7: Mic. 4:11-13: Isaiah 29:7:13,20).

"A hint to the wise is sufficient" without any further comment. We will notice in the hands. of the Lord there is a cup, the wine is red, it is full of moisture, but the dregs thereof all the wicked of the earth shall ring them out and drink them. (Psalms 75:8). What is this cup in the Lord's hands? It is Babylon. (Jer. 51:7). She is the one to make all the earth drunk. (Jer. 25: 15:26; Rev. 17:1-6). She is to make the whole earth drunk with her false doctrine. (1 Thess. 2:11; Isaiah 29:13; Rev. 17:2).

We notice that the Jews were the first to drink the cup, and also take the sword. (Jer. 25:16-18). Of course, this is a prophecy, the cup was Babylon, the sword was Babylon, or they were the one to use the sword. Christ told the Jews that he had come to send a sword. (Matt. 10:34), and the Jews should fall by the edge of the sword, and Jerusalem was to be trodden down by the Gentiles until the times of the Gentiles be fulfilled. (Luke 21:24). Now we have noticed that the Gentiles are called Babylon. When they begin to drink the cup which they have caused all nations to drink of what will happen? This will happen.

"Awake, awake stand up, O Jerusalem, which has drunk at the hands of the Lord the cup of his fury; thou hast drunken the drugs of the cup of trembling, and wrung them out." (Isa. 51:17). Don't forget that this cup and sword is Babylon. Now read the next chapter and see Zion and Jerusalem put on their strength and arise from the We will notice while Babylon has made all nations drunk with her false doctrine, that a book comes forth among drunken nations. (Isa. 29:8-13). They haven't got the gospel but they teach the doctrine and precepts of men, or strong delusions of Babylon. The book is not to be heard till Lebanon or Jerusalem becomes a fruitful field. When the blind Jews will see.

When the stick of Judah becomes one with the stick of Joseph, the Lord is to gather the Jews back to their own land for the second coming of Christ. (Ezek. 27:15-23). Yes, Christ is coming to be King of kings and to execute judgment and justice in the earth. (Jer. 23:5,6; 16:14-16). In his days Judah shall be saved, Israel shall dwell Had you ever noticed that John saw the gospel brought back in the hour of God's judgment to be preached to every nation, kindred, and tongue, and that that gospel was to destroy Babylon that made all nations drunk with her strong

Now will they kill another prophet? Yes, they have already done it as Christ said they would. (Luke 11:49). The Gentiles killed the last one and they are the ones that will fight against Zion. (Micah 4:11; Oba. 16:18; Hab. 2: 16,17; Lam. 4:21). Notice the cup of the Lord's right hand goes to Babylon. Did Esau destroy the saints and drive the church of Christ into the wilderness? . Notice Malachi 1:3-5; compare

with Malachi 1:3 Revelation 12; 13:1-8; Psalms The sword of Babylon was made very sharp and bright according to prophecy. (Deut. 32:41; Ezek. 21:9,10). The nations are the Lord's chastising rod to the Jews and Israel, (Isaiah 8:5-8; 10:5; Jer. 4:7), but the remnant that is left of Israel shall again take root and fill the earth with fruit. (Isaiah 27:6; Oba. 1:17,18; Hosea 3:4,5; Micah 5:7,8; Zech. 12; 10:6). The house of Joseph, Ephraim and Manasseh are to push the people together to the ends of the earth with the stick of Joseph in their hands,—a book. (Ezek. 37:19; Isa. 11:12,13; Zech. 10:6.

J. W. Dubose.

GLEANINGS FROM OUR CORRESPONDENTS. Mrs. Clarinda R. Jobe, Eckerty, Ind.—I ask prayers for my mother who is weak and feeble, and for my youngest daughter, Mrs. Emma Goad, who has nervous palpitation of the heart, that the Lord may heal them.

Mrs. Chas. E. Smith, Benett, Neb .-- I thank the saints who sent me Ensigns, Heralds, and Autumn Leaves. I have not gotten them all distributed yet but hope to soon, and I sincerely hope that they will do some good. I am much stronger than when I wrote last though still afflicted. but I am trusting in our dear heavenly Father. Pray for me that I may be healed and that the blessing of health and strength may soon be mine. Pray also that my hus-band may come into the fold and labor along with me. He is a good provider and our home is a place of peace, pleasantness and love.

O. L. Lum, Wilburton, Okla.—As president of the Wilburton Branch can say we have some faithful saints here who are willing to do their part in carrying on the Lord's I have noticed in our country it is the poor saints who keep the camp fires blazing. This is God's work and God is in it, and while some things are not just as they ought to be, other things come to us that cause us to re-joice in this great work. My labors the past year have been limited on account of finances. There is lots of room preaching in Wilburton and surrounding school houses.

Annie Gray, Harrisburg, Ark.—I have not written for so long that I feel sometimes that I am in another world, as there are no saints here to talk to, only the dear old silent preacher to read. I am so thankful for the prayers the saints sent up in my behalf for I was near death's door, now I am as well as common and give God the praise.

G. W. Breeze, 316 N. Lancaster St., Dallas, Tex.-I am G. W. Breeze, 316 N. Lancaster St., Dallas, Tex.—I am well but miss the association of the saints. Bro. Ira Wal-dron came here with me from Webb City, Mo., with his father, mother and sister. Bro. Ira and I are working for the same man. If there are any other saints in Dallas we will be glad to have them call on us. I can see the need will be grad to have them call of us. I can see the need of living up to the gospel law more fully as the people are observant. The weather is fine and we enjoy the nice springtime. My membership is with the Johlin Branch; how I long to get back and meet with them. Pray for me.

Arthur Davenport, Soldier's Grove, Wis. The Lord has wonderfully blessed us this last conference year. There have been some added to the church by baptism, and two of our young men, Erwin Lenox and Phillip J. Davenport, have been called to the office of priest, and by the way they are getting into the harness we can't but think they mean business. Bro. Edward Jehnson has been ordained to the office of teacher, and he will be of much help to the work. The writer has been called from the office of priest to that of elder. Dear brothers and sisters, let us try and live more faithful and do something for the work.

W. A. Atwell, Box 41, Houston, Perry Co., Ark .-- Please inform any of the ministry of our willingness to assist them in the opening of the work here, and any of them ex-pecting to come this way please write me in advance. There are no saints here except myself and wife though I think some of my children would embrace the gospel if an elder would call on us.

Earl N. Redfield, Wilmore, Kans.—Brn. J. Arthur Davis Earl N. Redneld, Wilmore, Kans.—Brn. J. Atthur Davis and C. A. Martin were here and held forth a few nights. The pastor who helped us get the church said if we had something better than he, that was what be wanted. Some pretty good interest was stirred up and some are reading history, etc. I ask the saints to pray for us that we may and upward. Ever praying for the uplift of God's

Belle Lenon, Wagoner, Okla.—I must write a few lines to the dear old paper which we gladly look for each week filled with many things concerning the angel's message and the restoration of the gospel of Jesus Christ. to my baptism many years ago a sickness was up which the doctor said he could do nothing for. W was baptized I almost felt the disease leaving me, and I was healed immediately. I am a witness to the healing power of God.

Charles J. Smith, 707 Center St., Sioux City, Iowa glad to say the saints of the Sioux City Branch are trying glad to say the saints of the Shoux City Branch are trying to do the work of the Master. There is something to do besides "look" forward to the reward, but we must work and put our shoulder to the wheel and push. We must love and help each other. We are known by our works. May we ever be found doing the will of the Lord.

Mrs. S. W. Barstow, Thayer, Mo .-- I am still in the faith. The sermons, articles, and letters are so strengthening to me and I rejoice many those as the Engige is our only preacher. Have not heard a sermon for over a year, nnot well do without the Ensign. My prayer is that God will make me just such a creature as he would have me to be, and that I may be faithful to the end.

Mrs. A. B. Hawley, Ravenwood, Mo .- As a branch we are trying to live worthy of the name of Latter Day Saint. We have lost some of our worthy members by removal to Ft. Scott and Mapleton, Kas, and now Bro. Alma Hawley has moved to Hamilton, Mo. We regret to lose such worthy members but our loss is others' gain.

Harry Thorne, Belvidere Ill.—I feel this is the work of God and am trying my best to hold fast to the truth. I was baptized by Bro. J. A. Bronson at Argyle about two years ago. Our little branch is slowly growing. A few have obeyed the gospel since the reunion. I obeyed this gospel after coming to this country from England about three years ago, and hope that I may be able to carry this gospel back to my folks so that they may hear it. I like to read the letters in the Ensign from different parts of the country. Desiring an interest in the prayers of the the country. Desiring an interest in the prayers of the saints that I may not fall by the wayside.

Miss Shellie Stevens, Peryear, Tenn.—I have a mother and one sister, but God thought it best to take my dear father nearly nine years ago. My sister is married and the consisted how we all live to contain on a count of has one little boy. We all live together on account of her ill health, as she is not able to do her housework, and dear Saints, will each one help us to pray for her that she may be restored to health once more. I am trying to live faithful every day and there are many temptations to overcome. There are no Latter Day Saints for me to keep company with. We had a good conference here with large crowds and good preaching, Brother and Sister F. G. Pitt being with us.

J. L. Rust, Gladstone, Ill .-- I have been through great trial by sickness and death in my family. In the last two years I have lost my wife and two daughters, and two years. I have now my write and two daugners, and now am left with two little grandehildren. I thought it might be best to put them in a home, and I would rather they be put in a home where they would be taught the principles of the gospel. I have a home here and have thought of selling out and coming to Independence.

Scammon, Kas., March, 1914. Dear Ensign:-The dedication of the Scammon church on the 15th was, to put it mildly, a huge success. If we on the 16th was, to put it mildly, a huge success. If we had consulted the weather man we could not have had a finer day. The church's capacity was strained to the utmost, and Bro. E. L. Kelley partaking of the inspiration good will and cheerful influences of the day, delivered the dedicatory sermon at eleven a. m., also spoke at eight p. m. Both efforts were well received. The deed and keys at the proper time were handed to the Bishop who with appropriate remarks gave them to the president of the branch to be placed with the deacon. The church is surely a monument of the faith. Salthrand were is surely a monument of the faith, fidelity and perseve ance of the saints, the whole structure costing about \$2800, with not a dollar of debt against it. We would not forget that the Sisters Aid aided materially in the raising of money from first to last—only for their untiring efforts it could not have been dedicated at this time. Srs. Nellie Brocaw and Myra Brackenbury's assistance with the music was timely and very much appreciated by all.

Seattle, Wash., March 13. Dear readers of the Ensign.—Just a few words from this corner of Uncle Sam's domain. We have passed another mile stone (district conference) in the great North-west. The five branches of the district were re-North-west. The five branches of the district were re-presented. There was a little more debate on some quest-ions of principle than was needful perhaps, but it is a hard perhaps have better been utilized, personally we are per-fectly satisfied. There is one thing certain though. Our Religio and Sunday school conventions were very much below par, and someone must take a greater interest in these conventions or they are going to pass as a joke. We have some splendid talent in this district, the several locals prove this to be true, especially in the Seattle, Centralia and Chehalis locals. I hope that next conference and conventions which will be held in Vancover, B. C., that there will be a concentrated effort to make each session one of education. We have just returned from B. C. and the saints there are already making calculations on a good conference which will be. in August, date given later. Our visit to B. C. at this time was one of deep sorrow because of the death of one of earths noble women, Sr. Jas. (Sarah Ann) Muirhead of Rosedale, B. C., further referred to in obituary. More and more we see the need of saints taking a deeper hold of the latter day work. To some it be left it. Sixt. fearington, the intervent level for it is they fear intervent level. has lost its first facination, that intense love for it has waned until a degree of indifference that is alarming has replaced that beautiful faith that once characterized the saint, making it doubly harder on the faithful ones to successfully hold the fort. What will the father or mother say when confronted with the fact that their children are not numbered with the faithful because the family altar has been torn down or the word of council has been with-

I wish I could reach the ear of every young man in the church, and impress upon them the golden opportunity for usefulness that is at the door of everyone. Can you read the appeal from the watchman (Apostles) of the church the appeal from the watchman (Apostles) of the church without feeling the spirit of response. If you can there is something wrong. The excuses are too numerous to mention, one prominent one being: I expect to make a home for myself and cannot afford the time, or I must have an education. "What will it profit a man if he gain the whole world and lose his soul." Some day we will want to push the hand of time back, but now is the accepted time. Read Doctrine and Covenants, 77:3, Behold this is the preparation wherewith I prepare you,\* \* \*notwithstanding the tribulation\* \* \*that the church may stand independentabove all other creatures beneath the celestial world. Rally, saint; rally!

Wm. Johnson

3032 Evanston.

Culbertson, Mont., March 25.

Dear Ensign:—Last Sunday we met for the first time in our new church building and we were thankful indeed that our hippes have been so nearly realized. Bro. J. A. Bronson preached the first sermon which was appreciated we believe by all present. We are very glad to have Bro. Bronson to make his home here as saints and friends both like to here the nearly large transfer and friends both like the large than the presence of the pre like to hear him as well as our other missionary, Bro. J. C.

Page.

Our church is not yet finished neither have we the means to finish it and if any of the Montana saints would like to help us we will appreciate all help given, and though this is the first church in Eastern Montana, we hope it will not be the last, and possibly we could help someone in the future. Any one wishing to send means can send to S. M. Andes, Culbertson, Mont.

Hopefully I am, Mrs. C. B. Freeman.



MRS, MADGE SIEGFRIED, EDITOR,

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All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf elst, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave Independence, Mo.

### PARENT-TEACHERS ASSOCIATIONS.

PARENT-TEACHERS ASSOCIATIONS.

(This article is furnished by one actively engaged in Parent-Teachers Association work in Independence, and an enthusiastic mother, by the way. Next week one of the teachers of the Columbian School expects to give us his version of the work of this association.—Editor.)

What are they? Do we need them? And many more such questions are asked in this busy, busy life of ours. We think they form one of the greatest links in helping us to understand the different view points of life. Our children; do they need our help in the battle of life? Then the co-operation of the two great forces, home and school cannot help but bring about closer relationship between cannot help but bring about closer relationship between parent and teacher.

This relationship will produce helpfulness to both and thus harmonious results will follow—once the mind appreciates the connection between childhood interest and civilization, Parent-Teachers organizations are inevitable. Those who have closely observed the child, know that the work of the school only supplements the teachings of the home, hence a necessity for organizing a closer con-nection between them.

In these meetings, full, free, and friendly discussions In these meetings, full, free, and friendly discussions establish the relations that ought to exist between parent and teacher. The father and mother are made to see the importance of shaping the destiny of their child. The teacher is broadened, by learning the condition in the home. Thus parent and teacher form a common understanding, each teaching the other some essential truth, that both ought to know. Friction between teacher and pupil is averted; time is saved, complaint or even unkind feelings are avoided. The pupil becomes more receptive, the teacher more patient and intelligent, the parent more sympathetic and appreciative. sympathetic and appreciative.

sympathetic and appreciative.
Rusults—better children, better civilization. ParentTeacher organizations can help form public opinion, and
public opinion does much to control things.
Fathers, mothers, and teachers organized can ask
what they will for the children and educators and legis-

latures will listen with respect.

Our curriculum can be broadened to meet demands when public opinion places in office men who are good, noble, true, and broad viewed enough to serve the pe

PARENT-TEACHER BODY HEARS JUVENILE JUDGE (In conection with the above introduction to the work of the Parent-Teachers' Association in Independence we quote the following from the Kansas City Journal of January 25th.

we have heard much of this kindly and successful judge of the Juvenile Court, through newspapers and otherwise. Surely one who has held this position for six years or more, knows whereof he speaks.—Editor).

Jurist Makes Psychological Analysis of Boyish Tendencies

Before School Association.

Boys will be hope-also they will be men, some day, Judge Porterfield of the juvenile court told the first social meeting of the Parent-Teacher Association of the Kensington school, Friday might. The best way to make a boy into a good citizen is not to take away from him his natural tendencies, but to train him into something useful, the judge said.

There are the Boy Scouts. Nobody could see much for them at irrst, but now students of juvenile questions have come to know that the movement instituted by Colonel Baden-Powell some years ago is the utilization of the "gang spirit."

All boys, the judge said, have an inherent desire to evel in gangs—bunches of from half a dozen kindred travel in gange—bunches of from nair a cozen kindred souls to twenty and more. It was a juvenile gang that threw stones at Elisha as he returned from seeing Elijah off on his heavenward journey, and shouted to him, "Go up, thou old bald head." Nothing but a gang, and a 'aw-less one, were they, and for the reason that there were no Baden-Powells prior to the Boer war, and therefore the Boer war, and therefore travel in gangs—bunches souls to twenty and more, no Boy Scouts.

The Boy Scouts, the judge explained, took over the ooy gangs and taught them that throwing stones and yoiling taunts are first steps toward the penitentiary. Clean young men were employed to put in a dash of discipline. The first thing the boys knew the old gang was organized into troops each plateous the waits of the clean.

The first thing the boys knew the old gang was organized into troops and platoons, the units of which were quickly learning to be useful and chivalrous. The idea of invelessness was superseded by the duty of mounting guard against that very thing, the judge explained.

Judge Porterfield could recall an incident where a man who was reared before the Boy Scout movement, and who probably also had a mother who took his part when he had "tantrums" hurled a rock through the window of a local bank because he was late in appearing at the cashier's window with his pay check and couldn't get it cashed.

"This man reminds me of some parents," the judge said. "I refer to the kind who believe their children when they come home with a yarn that the teacher picks on them in

"I refer to the kind who believe their children when they come home with a yarn that the teacher picks on them in school. I presume there are some trifling teachers as well as there are triflers in all other classes," he said. "I never met but one, but I don't doubt but that they exist. All I have to say is that they are a negligible minority, so when a child of mine reports that his teacher picks on him I start an inquiry to see what is the matter with my boy. I assume there is no teacher so trifling as to pick on a assume there is no teacher so trifling as to pick on a child.

cmid.

"The Parent-Teacher Association is in my opinion a long-needed innovation. Here are two elements in the raising of children who seldom, or never, meet to exchange views, whereas they are jointly engaged in the most important work they will ever be called upon to perform."

## WHAT THEY SAY ABOUT US!

The First Hunger Striker.

A Shakespearian scholar has found "the first hunger striker." Cleopatra says when she is captured:
Sir, I will eat no meath. I'll not drink; I'll not sleep neither; this mortal house I'll ruin.

Do Cæser what he can. No, sir, that I wait pinioned at your master's court.

"A woman always wants the last word, but she doesn't become really dreadful until she wants the last cent."

Her Presents and her Presence.

"Before we were married, Henry," said the young wife reproachfully, "you always gave me the most beautiful Christmas presents. Do you remember?"

"Sure," said Henry cheerfully; "but, my dear, did you ever hear of a fisherman giving bait to a fish after he had caught it?"

### Consider this,

That in the course of justice none of us should see saiva-tion; we do pray for mercy; and that same prayer doth teach us all to render

The deeds of mercy.

-Shakespeare.

## **MISCELLANEOUS**

CONVENTION NOTICES.

CONVENTION NOTICES.

Florida District.—Sunday school convention will meet at the Fairview Sunday school at Bellview Settlement, near Pensacola, Fla., April 10, 1914, at 3 pm. Supt. of each Sunday school appoint one to ask those going to prepare music, songs, papers, and recitations, for district program. Those coming please notify James Cooper, Pensacola, Fla. R. F. D. 1.

Mrs. C. J. Clark, Sunt.

Mrs. C. J. Clark, Supt.

ASSIGNMENT OF MEETING PLACES FOR

ASSIGNMENT OF MEETING PLACES FOR QUORUMS, COMPERENCE, 1914.

First Presidency—Office in Clinton Block.
Quorum of Twelve—United Order of Enoch House.
Bishopric—Bishop's Office, Clinton Block.
High Priests—Upper room, Church of Christ, Temple Lot.
Order of Evangelists—Lower room, Church of Christ,
Temple Lot.

Temple Lot.

Presidents of Seventy—Residence of P. Peterson, 825 W.

Maple Ave.
First Quorum Seventy—Basement of Baptist Church, cor.
N. Pleasant and Blue Ave.

Second Quorum Seventy—Room Christian Church.
Third Quorum Seventy— Residence G. E. Erickson, 1116
W. Walnut St.

Elders-Carson's Undertaking Parlors.

CONVENTION MINUTES.
Kentucky and Tennesse.—Sunday School convened with Kentucky and Tennesse.—Sunday School convened with Foundry Hill Branch February 28, 1914, H. E. Moler and the District Superintendent presiding. Schools reporting, Oakland and Foundry Hill. Sister Pearl Willis offered her resignation as Secretary, which was accepted. Sister Mary Ross was chosen to fill the unexpired time. Moved and adopted that a collection be taken on the first Sunday of each month by the local schools for the benefit of the District Association. The motion was adopted.

Delegates to General Convention: H. E. Moler, F. G. Pitt, J. R. McClain, Louise A. Wall, Ella N. Adair, Albert Gallimore; authorized to cast majority and minority vote.

A program was rendered by the Sunday School, after

which short speeches were made by F. G. Pitt, H. E. Moler and S. E. Dickinson.

Adjourned to meet on Friday at 2:30 p. m. before next

S. E. Dickingo Secretary Pro Tem.

DIED.

Alexander.—Mary Frances Odom was born December 6, 1855, in Atchison County, Kansas, died March 23, 1914, near Fortescue, Mo. She was married to Henderson Alexander. Of them were born 14 children, 4 having preceded her in death. She was converted to the gospel in the fall of 1918, but her health being so poor she was not permitted to be baptized. She leaves to mourn her husband, 10 children,12 grandchildren, and two brothers. Interment in Craton Cemstery. Invocation by R. K. Ross, sermon by T. A. Ivie.

Daries.—John Daries was born in Quarnebeck, Germany, May 17, 1840, died at the home of his son Alma Daries 4 miles north of Stewartsville, Mo., March 21, Daries 4 miles north of Stewartsville, Mo., March 21, 1914. Bro. Daries had been in failing health for some time with dropsy. Death came suddenly as he was sitting in his chair. He was married in 1874, to Sr. Mary Wilke in Burlington, Iowa. Of their eight children, three and also his wife have preceded him in death, leaving four daughters and one son to mourn his departure. He was a faithful member of the German Branch. Funeral in charge of T. T. Hindirks, sermon by Wm. Lewis.

Taylor.—At Farmington, Ia., March 21, 1914, Sr. Elizabeth Taylor. She was born at Wellsville, O., March 18, 1851; married to Mr. Alexander Taylor Oct., 21, 1867. 18, 1851; married to Mr. Alexander Taylor Oct., 21, 1867. She was the mother of four daughters, two of whom survive, and ten grandchildren, and husband. She was baptized July 21, 1912, by Elder C. E. Harp and confirmed ume date by Elder C. Harp, Jas. McKiernan, and O. R. Miller. The funeral was conducted at the saint's church March, 22 Elder Jas. McKiernan in charge assisted by Rev. Overholser. Interment in Farmington Cemetery.

Ryan.—Mary Lonetta, daughter of Louis and Mattle Ryan, born March 25, 1913, died Feb. 4th 1914. Funeral from the home of Albert Harris, by A. G. Miller. Re-mains were laid to rest in the Scarcliff Cemetery. Sho leaves to mourn the loss, father, mother, and many relatives and friends.

Rogers.—Elizabeth Rogers, who was a faithful saint, assed this life at the Charity Hospital, Biloxi, Miss., Jan. 6, 1914.

She leaves husband, one little daughter to mourn the loss, besides a host of relatives and friends. Funeral sermon at the Ware Cemetery, where the remains were laid to set by A. G. Millon to rest, by A. G. Miller.

John B. Thomas was born in Wales in 1841, Thomas:—John D. Inomas was norn in waters in 1021, came with his parents to America in 1849. In the year 1865 united in marriage with Sr. Jane Morgan at Mineral Ridge, Ohio. He answered his country's call and enlisted under its flag and served faithfully until hororably discountry. charged. In the year 1876 he became a member of the church and in 1880 was ordained to the office of deacon. couren and in 1880 was ordained to the office of deacon. He made his home at Bevier, Mo., for the last thirty-four years, where he passed peacefully away October, 27,1914, aged seventy-two years, leaving the companion of his life and four children to mourn, two having passed on before. Funeral services from the Saints Church, by Elders W. B. Richards and F. T. Mussell.

Ellis.—Eleanor Ruth Ellis, was born in Kennbeck, Co., Maine, May 11, 1822. Died Jan. 6, 1914, at Cheroka, Ia., at the age of 91 years, 7 months and 14 days. Was maried to Robert W. Ellis, May 17, 1840, of which union were born ten children. She settled in Iowa with her husband and family from Maine in 1869. She united with the L. D. S. Church in 1876 and lived a beautiful Christian life. Her husband passed away July 30, 1875. Four sons preceeded her. Those left to mourn their loss are Edward J. Herbert H., and Robert C., and three daughters; Mrs. Josephine Winslow, Mrs. Hellen Goff, and Mrs. Cora Wedlock. Funeral sermon by A. R. Crippen. lock. Funeral sermon by A. R. Crippen.

-Sarah Ann Davies was born October 28, 1861, Davies.—Sarah Ann Davies was born October 28, 1861, at Troforst, Glemmorganshire, South Wales. Married to Moses Davies Jan. 19, 1879, baptized May 6, 1894 at Ked, In. by Elder James McKiennan. Died near Rockvale Colo., March 4, 1914. Interment in cemetery near Florence, Colo. Funeral services conducted by Elder F. A. Russell. Besides being the mother of eleven children she had so endeared herself to the people in the community that she was everywhere referred to as "Mother Davies" which fact in itself shows the high esteem in which sre was hald was held.

Hand.—Lena Hand was born at Richland Creek, near Tama City, Iowa, in 1890. United with the church while yet a child. At a very early age she was left without the care of a mother, thus life to her was fraught with many hardships. However as she reached young womanhood she launched out with the full determination of preparing for a life of usefulness, by securing a splendid business education. This was put to practical use in Cripple Creek and Colorado Springs, for a time. In the winter of 1912 her health broke down. After a few weeks stay in the Springs she went with sister to Fowler, Colo., where she died March 19 of tuberculosis. Funeral services in charge of F. A. Russell assisted by Rev. Cartwright of the Christian Church were held at the home of her brother William and interment was in the cemetery at Fowler. She was the daughter of Elder C. E. Hand of Holden, Mo.

We are strangers to love, if we harbor malice or revenge in our hearts toward any of our fellow-creatures, what-ever treatment we receive at their hands.—Chas. Backus.

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Chas. W. Scofield, Real Estate Co. Independence, Mo.

### THE CONFERENCE DAILY

THE CONFERENCE DAILY

## THE CONFERENCE DAILY THE CONFERENCE DAILY THE CONFERENCE DAILY

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### OUR CREED: "ALL TRUTH."

VOL. 25

INDEPENDENCE, MISSOURI, THIS RSDAY, APRIL 9, 1914

NO 15

### ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of ter Day Saints, every Thursday, at Independence, Mo. Latter Day Saint at \$1.00 per year.

Latter Day Sainis, every 'I BUIGGBY, at Independent at \$1.00 per year.

CHARLES FRY, EDITOR

W. H. DEAM, BUS, MANAGER

W. H. DEAM, BUS, MANAGER

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### THE GENERAL CONFERENCE.

Promptly at 10 o'clock on April 6th the gavel fell upon the President's table at the Saints' Church at Independence, Mo., and the hum of murmuring voices hushed instantly. It was the opening of the Sixty-first Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints. The Quorums of the Presidency, Twelve, Bishopric, Patriarchs, High Priest, Seventies, and Elders were all in their appointed places, with delegates upon the main floor, and visitors crowding the balconies.

President Frederick Madison Smith occupied the chair, and announced the favorite hynn of his father, the President of the Church: "Redcemer of Israel, Our Only Delight," after singing which Edmund L. Kelley, Presiding Bishop of the Church, offered the following prayer:

Prayer by Bro. E. L. Kelley at Opening Session of Conference.

Our Father who art in heaven, we thank Thee that we are permitted to meet in this building this morning in order to honor Thy name and transact business in Thy work. We come before Thee, Father, as children who are weak, who need to be strengthened by Thy holy and divine weak, who need to be strengthened by Inj not and united Spirit. We pray Thee, in Jesus' holy name, that Thou wilt stretch forth Thy hand in power of love and touch each one with wisdom and understanding, that we may move together in the work that Thou hast called us to engage In, in that harmonious way and that intelligent action that we will be acceptable unto Thee and for the great good of

we will be acceptable unto Thee and for the great good of Thy work here on the earth.

We come, Oh Father, feeling our needs. We ask that Thou wilt grant us strength from Thy hand of life. We pray that Thou wilt remember each one; bless the President; he needs Thy help, and each of the officers that is before Thee this morning. Bless all of these, Thy servants, who have gathered from the various parts of the world, and help them as they are thus sojourning together for a time in order to accomplish the work that is necessary to be done in Thy cause, that they may crow in crose said. is time in order to accomplish the work that is necessary to be done in Thy cause, that they may grow in grace and knowledge before Thee and be strengthened for the battle of life that is before them, and unto Thee shall be all the praise, through Jesus, the Blessed Lord. Amen.

By motion and the voice of the assembly the First Presidency of the Church was chosen to preside, and authorized to make such arrangements as were necessary to complete the organization, together with power to appoint the time, place and character of the sessions. The aged President, Joseph Smith then made some introductory remarks:

Address of President Joseph Smith at Opening of the

Conference. Bro. Persident, fellow Officers and Delegates: It is with Bro. Persident, feilow Officers and Delegates: It is with much pleasure and immeasurable gratitude to God that I express myself as privileged once more to stand in the as-sembly of the people of God. Fifty-four years ago this morning, an untried religionist, an unschooled philosopher, but a poor converser in my native tongue, I stood with a little band who had borne a portion of the burden of conlittle band who had borne a porrion or the burden of con-flict with a Prophet, the Patriarch, and their co-associates in the presentation of a new faith among the multitude of faiths discoursed among men. It was branded as a new faith, yet it bore to these men the direct indorsement of God through the principle of direct revelation and acting upon the common sense with which God had endowed them upon the common sense with which God had endowed them and inspired by the quickening influences of the Spirit which had been conferred upon them by virtue of their having been obedient to the declaration of the Gospel of the Son of God, they ventured to present this old and tried faith in the rolds of the multitude of conflicting errors which prevail as religious. They fought not against men, they fought not to advance pet theories of their own, but they felt unite publication to God to offer to Him a reasonable reswite and to advance upon the context and the second of the context and the second of the second o able service and to adopt and preserve, so far as lay in their power, the strong, conservative Spirit of salvation declared unto men. I could not at that time feel the depth,

the height, the breadth, the almost awful sublimity of that which was resident in their breasts towards God for that which was resident in their brease towards God for that which had been granted unto them. I shared with them their courage, I shared with them their willingness to bear the obliquity that had been ask upon the people by virtue of that which had come in as a flood and had al-most destroyed the root and branch of that wonderful work begun in 1830.

work begun in 1830.

I had been impressed by what consideration I was qualified to give and by the indwelling of the Spirit which must have accompanied my baptism and my confirmation under the hands of my father and those associated with him, that the principles of God, that the power of upright and honest

the principles of God, that the power or upright and honest conduct before God and men must sooner or later bear great fruit. I was prepared, so far as was practicable for me to be, for that which might come in the conflict. Few of that little band remain. At our last assembly here I think there were but nine who were present and sat upon the platform with us. Since then, two at least of those who thus sat with us have passed over to the great majority—Sr. Elizabeth Blair and Edmund C. Briggs—but we have become the sat of the condition of the c my fellow associates in this Gospel economy, have the prin-ciples which were then announced and which I have mentioned, lost their power with God or their attractability to the human mind? I answer confidently, may; but that conservatism which was thus prepared to enter into the conflict has continued unbroken and you may, if you please, attempt to measure the enjoyments that I feel in standing with you after fifty-four years of that conflict to answer to you as I would have answered to them and to God for the propagation of those unperishable principles God for the propagation of those unpershable principles which constitute the power of God unto salvation. I have not now any disposition of mind, I have no feeling within my heart to swerve one item to the right or to the left from the declaration of the principles then made, and it is with the understanding that I meet you this morning and strike glad hands with everyone of you under a renewal of the bond of our associate fellowship in Christ for the continuation of that great warfare against evil and wrong in the world, against error and unbelief in them who have declared a profession of faith in God and in Christ, and a re-measure again and again of those who choose to meet, and disclaim against our presentation of choose to meet and disclaim against our presentation of

choose to meet and disclaim against our presentation of those principles and to remember so far as continues to live with us, the obligation we are still under.

May God, in His infinite mercy, grant that the Sipirit of Christ which has from the first watch dover the interests of this Church continue operative, unspent it its force among its devotees and continue to spread more widely among those who are inquiring after the faith.

It pleases me to state that the Spirit of God has been with me from time to time and that under its influence

I feel an added source of comfort and consolation in meet-ing with you again in this fifty-fourth year of my service and with you again it mis intry-routerly year or my service, at its close. How long God may permit me to live, how far He will permit me to retain the possession of my natural faculties, including that dominating power of mind, I know not, and so far as I am concerned, understanding that it lies with Him, I have no feeling to complain, I have no feeling of mistrust, I am willing to subscribe now as I have been hitherto unto that massy confession of belief in God "Though He slay me, yet will I trust Him."

belief in God "Though He slay me, yet will I trust Hin."

I feel the assurance this morning that our session is to be, as to its finality, a good one. As to what may transpire during these sessions, I may have some divinity of mind, but if I can but remember, if we all but can remember, that we are but servants together in a common cause I can feel satisfied, so far as myself is concerned, and justified so far as all these my associate members are concerned, that it will not be in the service of our private interests or that our prejudices shall control us in the discharge of our duties, but that the love and fellowship due from laboring together in a common cause shall still use the same common cause shall still server the common cause shall still server the common cause that the love and fellowship due from laboring together in a common cause shall still server. due from laboring together in a common cause shall still continue to bind us together and that we shall forget that we shall disregard those things that may be presented

we shall disregard those things that may be presented from that that would seek to disrupt our work and bring it to naught—so sow dissention, disfellowship and disruption among us from ourselves.

I adjure you, then, in the opening of this session of Conference to consider as a rule safe to obey in principle and in action, to apply those of others, especially those with whom our labor lies, the being as honest of intention, as upright in motive as we ourselves ask to be extended to us and that we may not forget the application of these principles that we can treat each other with common courtesy and kindness; nay, more, that we may stand within the circle of each other's acquaintance as not only willing but absolutely free to conduct ourselves toward each other under that redeeming qualification.

With added thankfulness to God for the liberty of the occasion accorded me to address you at the opening of this

occasion accorded me to address you at the opening of this session, I submit our cause to the hands of Him in whose hands rests the destiny of men and of nations.

As the venerable man who has stood at the head of the Church for fifty-four years directing and protecting its growth from the little body struggling for an existence on April 6, 1860, to its present magnitude, related briefly some of his experiences in the work, tears came to the eyes of many-as they realized that the one who had stood so strong as their leader would not be able to continue many years more because of advancing Yet no doubt there were tears of joy in being permitted to see and hear him once more. The audience listened with wrapt attention to his words.

According to the action of the conference of 1913 the reports of the officers and committees were, so far as practicable, printed beforehand, Copies were distributed to the delegates and exofficios.

In accordance with the provisions made for organization the chair announced the following appointments:

Secretaries: R. S. Salyards, M. H. Siegfried and Frank Russell.

Stenographers: Mrs. W. W. Smith, R. Archibald and Sr. Lewis.

Chorister: A. N. Hoxie, assisted by Mrs. B. M. Anderson and Mrs. E. S. McNichols.

Organist: Ralph G. Smith, with power to chose assistants.

Credentials Committee, previously appointed: Heman C. Smith, J. F. Garver and L. G. Holloway; H. C. Smith not being present, R. J. Lambert was chosen in his place.

Ushers: Local deacons, with power to choose sistants.

Postmaster: Lester Haas.

Press Committee: J. F. Garver, Charles Fry and A. M. Chase.

Boy Scouts offered themselves Messengers: for conference business.

The chairman announced a course of lectures for the Melchisedec Priesthood, beginning Tuesday, April 7th, at 8 a. m., by Walter W. Smith, of Philadelphia, on Homiletics, to be followed by a course on Comparative Religions, by S. A. Burgess, of St. Louis.

The printed report of the Credential Committee was adopted, subject to such minor changes as might be necessary.

A question arose as to the admissibility of delsegates elected as alternates, but such were by vote admitted.

The Presidency presented a report of considerable length covering the work of the Quorum for the year. As giving an insight into the work, not only of the Presidency but of the Church at large, it is valuable. It will appear in another column.

A report from Joseph Luff, Physician to the Church, was read.

Independence, Mo., March 1, 1914. To the General Conference:

Enclosed you will find report of year's work in the Sanitarium, as submitted to me by the House Physician. Personally I have done no work in the Sanitarium except to visit patients there on two occasions by special re-

Have, however, been actively engaged in my duties outside, and attended to all cases that have appealed to me and which could be treated in my office or by mail. The side, and attended to all cases that have appeared to me and which could be tracted in my office or by mail. The results, so far as I have been able to judge, have been up to the expectation of the average physician at least. My health has been, on the whole, better than the former year, but not what might be called good.

My paramount desire and ambition is to act in the place

and way that will be most pleasing to God and the ap-pointment I leave entirely to Him, only asking that He will give me the assurance with confidence and courage, intelligently knowing that I am in co-operation with Him. In Gospel bonds,

The Library Commission reported its work, from which report we take the following:

Year Ending February 28, 1914.

The general scope of the library work is broadening and looking soon to the beginning at least of a general library building. It is not deemed advisable, however, to push this particular part of the work at the present time on account of the church finances needed in other directions. on account of the church finances needed in other directions; but the time is near at hand at least, when a beginning should be made, so that the general library can be housed in a fireproof building.

The larger branches and most of the smaller ones are well organized; but what is needed most of all now is activity on the part of the local library boards.

The branches, however, need the careful supervision of the District Boards and can not reach the high mark of efficiency they should without this well directed supervision of the District Boards.

of efficiency they should without this went interests super-vision of the District Boards.

The Library Commission, through its Secretary, is now prepared to furnish District Boards material for active campaigns, mapping out and planning the work for them with their individual branches.

The General Library at Lamoni has been under the careful supervision of the General Librarians, Sr. Ruby Baguley and Bro. H. C. Smith.

Taking it all in all, we consider that the Library work: is in healthful and growing condition, and never before since the organization of the Commission has the work looked better and brighter for a splendid and most successful year's work.

A petition from the Eastern Colorado District regarding the division of the district was presented. The chair suggested that inasmuch as other matters regarding boundary lines would likely come up, it would well be referred to a committee composed of J. F. Garver, D. J. Krahl, O. W. Newton, R. S. Salyards and C. I. Carpenter. The body so voted.

A petition from the Minnesota District was read relative to ministerial allowances. It was referred to the Joint Council of the Presidency, Twelve and Bishopric for consideration and report.

A report from the Joint Council of the Presidency, Twelve and Bishopric relating to the method of nominating members of the Board of Trustees of the Sanitarium was read, together with an original document presented to the conference of 1913 but deferred.

The hour of adjournment having arrived, announcements were made, "This God Is the God We Adore" was sung and Elder W. E. Peak dismissed with prayer.

### Afternoon Session.

"My Faith Looks Up to Thee" was the opening hymn at 2 o'clock and prayer was offered by J. W. Rushton.

The report of the Joint Council undisposed of at the morning session was then taken up, and after some discussion it was ordered printed and made the special order for 3 p. m. Thursday.

Attention was called to the published reports in the hands of the delegates, and the chairman stated that the report of the Church Secretary, R. S. Salyards, would be received and spread upon the minutes, there being no objection.

In like manner the reports of C. I. Carpenter, Church Recorder; H. C. Smith, Church Historian; The Order of Evangelists, and Board of Trustees of Graceland College were received.

### College Trustees

The terms of two members of the College Board of Trustees having expired, viz., Daniel Anderson and Albert Carmichael, there were nominated to succeed the former, G. R. Wells, D. F. Lambert, R. M. Elvin, Daniel Anderson. G. R. Wells was elected, having received 277 votes. Albert Carmichael was elected to succeed himself. .

### College Finances.

That part of the report of the College Board of Trustees which referred to the manner of raising finances was taken up, and its adoption moved. The paragraph reads as follows:

We respectfully represent that the finances of the college can only be properly handled in connection with the finances of the whole church, and consideration given to every department. This end may largely be met through an annual budget, and when fully undertaken, the college should be run within the limits laid down by the body, the debt met, reduced, paid off, and when paid, kept paid, and additional expenditure made only with the consent of the body. There should be economy in collection as well as in expenditure. But under existing circumstances, it is an open question if there is any other alternative than for the College Board of Trustees aggressively to push ef-forts for the securing of means.

Considerable discussion followed, when it was moved that the matter be deferred until the budget of expense be submitted. The motion prevailed.

Hymn 216 was sung and prayer offered by E. A. Smith.

The evening speaker was Alma Barmore, assisted by E. F. Robertson.

### Tuesday, April 7th.

The second day of the Conference opened more auspiciously than the first, the rainfall of yesterday having ceased though a cold wind blew

The first meeting of the day was at 8 o'clock in the morning, when the elders and some of the priests met in the lower auditorium to hear a lecture on "Homiletics," by Walter W. Smith, of Philadelphia. It was the first of a series, aiming to qualify the ministry more fully in the work of preaching, and probably is the beginning of a movement looking toward the more thorough preparation of the ministry. The meeting was in charge of F. M. and E. A. Smith.

Shortly after 9 the various quorums of the priesthood next in their appointed places for quorum work, transacting business relating to the quorums or considering problems involving the general good. Other delegates and visitors met at the church at 9 o'clock for prayer and testimony service. O. Salisbury, of Des Moines, and D. C. White, of Lamoni, were in charge.

Elder O. R. Miller, of Burlington, Ia., was the speaker at the preaching service at 10:45, being assisted by J. D. Curtis, of Colorado.

The business session opened at 2 o'clock p. m. with Fredrick M. Smith in the chair. President Joseph Smith was again in his place on the plat-

"From Greenland's Icy Mountains" was sung as an opening number, led by Bishop J. A. Becker. Prayer was offered by Apostle F. M. Sheehy.

The minutes of the sessions of yesterday were read and approved.

### Reports.

The chair then called attention to a paragraph in the rport of the President of Graceland College which stated the present need of the college for an athletic field, a gymnasium building and a library building.

The report in full was then ordered spread upon the minutes, subject to subsequent action.

Report of the Board of Trustees of the Sanitarium was received and spread upon the minutes, subject to action, as also was the report of the Trustees of the Children's Home. Sr. Lucy L. Resseguie, the member nominated by the Woman's Auxiliary, and whose term expired, was not replaced, as the Auxiliary Society could not nominate until ther business meeting takes place. Heman C. Smith. whose term also expired, was chosen to succeed

Reports of Old Folks' Home and Board of Publication were received and included in the min-

The report of the Committee on Book of Mormon Concordance reported and the committee continued.

With reference to the personnel of the Board of Trustees of the Sanitarium, it was reported that James L. Gray had been selected by the Board to succeed B. J. Scott, resigned. A motion to sustain the Board as now constituted was then offered, but a substitute was proposed giving the Presidency, Twelve, Bishopric and Church Physician power to nominate the members of this board and present the names to this Conference. The substitute was lost, but the original motion prevailed.

The report of Church of Christ, Joint Committee was received and spread upon the minutes, the committee being continued.

The report of the Committee on General Conferenc Resolutions was received and included in the minutes.

A motion was offered continuing this committee, but was amended by adding the instruction that "the next edition be brought up to date by the removal of rescinded resolutions and the inclusion of resolutions of this Conference. After discussion the previous question was called for, which resultd in the amendment and the motion as amended prevailing.

By vote Heman C. Smith was added to this committee.

Reports from the Cammitte on Library Building and that on Monument for the Martyr were received and spread upon the minutes, both committees being continued.

The Committee on Revision of Church History reported. Their report was included in the minutes and the committee continued.

The report of the Social Purity Board was received and John F. Garver was re-elected as represntative of the Church on this Board.

The request of the Social Purity Board for an appropriation of fifty dollars was by vote granted.

### Reports of Ministers in Charge.

Ministerial reports from the following were received and spread upon the minutes:

Paul M. Hanson, minister in charge of Eastern Mission No. 3; F. M. Sheehy and J. E. Kelley, ministers in charge of Pacific Slope Mission No. 5; W. H. Greenwood, minister in charge of British Isles Mission No. 7; H. N. Hansen, minister in charge of Scandanavia and Germany Mission No. 8; C. A. Butterworth, minister in charge of Australian mission No. 9; Gomer T. Griffiths, minister in charge of Mission No. 9; J. Charles May, minister in charge of South Sea Island Mission No. 10; U. W. Greene, Minister in charge of Mission No. 12, Palestine.

### Motor Boat for Society Island Mission-

Apostle Griffiths in his report suggested that if possible the Saints buy a motor boat for use in

the South Sea Island Mission as the means of communication between the islands are very inade quate. He stated that it was necessary to spend many days and nights at a time on the deck of boats, exposed to sun and rain. Shortly before the death of Bro. Charles Lake, which took place in the Islands, he was exposed to such conditions during a trip lasting several days. The sentiment of the Conference was aroused in favor of the sacrificing missionaries representing the Church in that far-off mission, and a motion was made and seconded that the matter of the purchase of a motor boat be referred to the Presidency, Twelve and the Presiding Bishopric, they to report at the Conference of 1915.

An amendment was proposed striking out the words "they to report," etc. and inserting the words "with power to act."

Considerable discussion ensued, which resulted in a call for the previous question, which was ordered. Voting resulted in the amendment and motion as amended both prevailing.

### Palestine Mission.

Apostle U. W. Greene, in his report had pointed out the imperative need of the Palestine Mission for better facilities with which to carry on the church and school work in Jerusalem. A motion was offered referring his request to the Presiding Bishop with power to act. As a substitute it was moved and seconded that the matter be referred to the Presidency, Twelve and Presiding Bishop with power to act.

An amendment was offered that the words "and Order of Bishops" be added after Presiding Bishop.

The previous question was again called for and the vote ordered, resulting in the adoption of the amendment and the substitute as amended.

No. 98, in the Hymnal, "O Reapers of Life's Harvest," was sung in closing, and adjournment was taken with prayer by Patriarch J. W. Wight.

### THE SUNDAY SCHOOL CONVENTION.

The Twenty-third Annual Convention of the General Sunday Sshool Association, of the Reorganized Church of Jesus Christ of Latter Day Saints was opened at Independence, Mo., Saturday April 4th, 8:30 a.m. Daniel Macgregor Superintendent presided. After singing No. 11, led by Mrs. B. M. Anderson prayer was offered by George Robley of Providence, R. I.

The chairman made stirring remarks, pleading for combination of imperialistic and democratic ideals in conducting the work of the convention.

Rogene, ten year old daughter of Bro. and Sr-B. M. Anderson, pleasingly rendered a piano solo.

The chair being authorized to appoint the necessary committees announced the following:

Committee on Resolutions: J. W. Wight, Frank Mesley, David Dowker.

Notification: H. J. Davison, J. F. Rudd. Press Committee. John Garver, Charles Fry,

Appropriations: R. Bullard, and the executive officer.

Ushers: W. A. Bushnell, assisted by local Sunday school ushers.

Credentials Committee as published in the program: Edward Rannie, Earl Corthell, Mrs. Eva Holsworth.

Auditing Committee: Oscar Anderson, J. F. Garver, Annie Allen, as published.

The printed report of the Credential Committee was presented and with some corrections was

The report of the General Superintendent was read as follows: Independence, Mo., 1914.

To the General Association of Sunday School, Delegates and Workers

In submitting you a report of condition in general affecting the Sunday School work, as seen from my viewpoint, I am happy to say that nothing spectacular or extra-ordinary has transpired or is transpiring; rather has there been a steady development in every field of service. In-deed it is as our Lord observed, "The kingdom of heaven deed it is as our Lord observed, "The kingdom of heaven cometh not with observation, neither shall they say, Lo here or Lo there." And this prosperity is to be noticed in the progress of the pupil as well as of Teacher; and for how else could it be, seeing the splendid efforts put forth not only by the General Association, but by local officers and teachers everywhere to equip and qualify their Teach-

and teachers everywhere to equip and quanty their reaching Departments.

Of one thing I am particularly happy in saying and that is, that there is a growing desire towards a close alliliation with the General Church. We are sensing as never before, that the Church is our Church, its quorums are our quorums and its Prophet is our Prophet. This is as it should be, and cannot but result in a more manifest the contraction of the property of the property of the property of the property of the Shrift. recognition by the Father in an outpouring of his Spirit.

In these times of agitation, an agitation world-wide in its movement there is a tendency upon the part of our leading workers to consolidate and affiliate our interests with the General Church, and it seems to us unnecessary to argue the good that will undoubtedly result from such

to argue the good that will undoubtedly result from such affiliation. "United we stand, Divided we fall."
We trust that this work of co-ordination will continue until we as church members will no longer say "We have a school," nor that we as members of the school can say, "We have a church" but rather that each can say of each other in happy harmony, "We are the Church, We are the School."

School."

It will be unnecessary to particularize the grogress of each of our departments. That will be taken up by my associates holding an immediate oversight of their respective departments. It will be observed that our financial burdens have increased, but this is to be expected since the task of graduation and with it more efficient service has necessitated a larger outlay. It simply means as an association we are growing more than ever before to promote the progress of our ever growing institution.

The labors or your general officers are becoming more exacting as the burdens of office increase, and it will not be expected that the expense of carrying on the work will be limited by the allowance of the past. We are but hu-

be expected that the expense of currying on the work in be limited by the allowance of the past. We are but hu-man, and cannot respond beyond the uttermost; after that must summon assistance from other sources. My associ-ates have wrought well and it has been a pleasure to be asacte have wrought well and it has been a pleasure to be as-sociated with them who are so whole-heartedly consecrat-ed to the work. Their labors of mind and body exacting and ever present, are known only to Him who overseen all and to whom they must, and are looking, for that longed for recognition "Well done good and faithful serv-

We are pleased to note the spirit of sacrifice growing

We are pleased to note the spirit of sacrince growing among the little ones so bountifully displayed in the late magnificant Christmas offering. It is bigger than ever. In trying to forcast the policy of the future we can only speak in general terms and as we see it we believe that measures should be attempted to confine the recreation. that measures should be attempted to comme the recreational energies of our young within the realms of the saintly surveilance. The association rather than restrain the pentup powers of youth should direct it. It is a big problem and well worthy of our consideration.

Commending the General Association of the Sunday School into the hands of Him who hath so graciously remembered his work I subscribe myself

> Your servant for the Master's Daniel Macgregor.

Elder Macgregor here yielded the chair to G. R. Wells, First Vice President, and then moved that a committee of three be appointed to draft suitable resolutions of condolence to Bro. and Sr. Heman C. Smith, Editors of Senior Quarterly, in view of the death of their daughter, Mrs. Walter Badham. The motion passed and the chair subsequenaly announced Mrs. Annie Stuart, of Mondamin, Ia.; Miss Flory Wind, of Council Bluffsh, and J. L. Parker, of Sioux City, as such committee.

The report of Gomer R. Wells, First Assistant

Superintendent, was read, showing activity in his

Mrs. M. A. Etzenhouser, Second Assistant Superintendent, also reported activity, having done considerable correspondence, attended executive meetings, done field work at the New Philadelphia, O.; Montrose, Ia., reunions, and at St. Joseph, Cameron and Independence Stake in Missouri.

A statistical report was presented in printed form by the General Secretary, Wallace N. Robinsno. It showed a total membership in the Sunday School Department of the Church of 33,062; schools, 332; gain in membership, 2,160; gain in schools, 25. Foreign countries having schools are New South Wales and Adelaide, Australia; Alberta, Manitoba, Ontario, Saskatchewan, British Columbia, Nova Scotia, in Canada; England, Hawaiian Island, South Sea Islands, Germany and

John Smith, Treasure, reported:

Bal. April 1, 1913	\$2771.16.
Income.	
Herald Publishing House.	\$4106.92.
D. McGregor Report.	60.00.
	4166.92.
•	6938.08.
Expenses.	4575.54.
Bal. Apr. 10, 1914.	2862.54.
Cash in Bank.	262.54.
Deposited with Pres. Bishop.	2,100.00.
	\$2,362.54.

The Home Department Superintendent, Mrs. Florence McNichols, presented a report, reading in part:

The value of Home Department canot be estimated in statistics. One district with its 554 home department members means work, but the field is favorable. Another district with but 14 members scattered over the mountains possibly represents the expenditure of equal effort, but from the standpoint of membership may not be considered a glowing success.

The department has used 3,523 quarterlies during the year, and contributed \$1,222.82. The total membership for the year is 6,013, but with 636 members transferred to local schools we have a present enrollment of 5,377 mem-

The Social Purity Board reported, the report being identical with that presented to the Religio R. W. Farrell is the Sunday school Convention. member of that board.

The Committee on Revision of Lessons, A. Carmichael, John Smith and R. S. Salyards, reported. A part of the report says:

Another established rule provides that all matter quoted should be quoted with such exactness, be enclosed within quotation marks, and citations be given in all cases; also, that the King James Translation should be the basis of the lessons, with citations or quotations from the Inspired Version when thought necessary to give a correct rendering, and that when such citations or quotations are given from the Inspired Version, they should be indicated by the letters "I. T." Failure to observe these rules, by some but not all of the editors has occasioned considerable work and delay. Inexact quotations, including free insertions of words not in the text, have also required much work to

A report from the Committe on Merging the Sunday School and Religio, appointed last year,

Independence, Mo., April 3, 1914.
To the General Sunday School Association:
We, your committee appointed to consider the matter of merging the Religio Society and the Sunday School Asso-

report: held a brief introductory session jointly with the committee appointed by the Religio Society during the General Conference of 1913, at which time the matter was briefly considered but no conclusions reached, only that the members of the committee would, during the year, the matter consideration and form a report to the convention at a meeting held prior to the Religio Conven-

No further joint sessions were held.

The committee further reports that we do not favor a merging of the two societies at the present time, only as they both shall merge into the General Church by a closer affiliation throughout the presiding and governing councils oc the Church

To accelerate this affiliation we recommend the adoption of the resolution pending before the convention rela-tive to the placing of one of the First Presidency and one of the Twelve on the executive staff of the Association. And we further recommend the adoption of any proper measures that will give to the Quorum of Twelve and the First Presidency in council assembled some say in the appointment of the General Superintendent of the Association. In this way we believe that the foundation for a correct and cohesive merging of Zion and her institutions can best be effected.

Daniel Mocgregor, D. J. Krahl

It was moved that the report be adopted. developed considerable discussion, and upon request the record of last year's convention relating to this matter was read. An amendment to strike out the words "at the present time" was made, and discussed in connection with the motion to adopt. We note some of the expressions:

G. R. Wells: "I am pleased with this report because it does not aim at a complete merger of the Sunday school and Religio, but to a closer affiliation with the parent body—the Church.

J. W. Wight: "There is something definite in this report. To merge the two bodies under one head is impracticable, as no one head could govern two bodies."

Jasper Dutton: "I believe we are unnecessarily duplicating the work of committees, etc. should have one body under one head.

Francis Ebeling: "The report still squints at merging. If the merger seed is left in it may grow into a bad weed. It is inconsistent to think of merging two bodies. I believe the two societies should ge closer to the individual heads work-

ing in closer harmony."

Lyman Fike: "There is nothing like 'Git, go, and gumption.' The Auxiliaries need specialists who are qualified for the different lines of work, but we need to get closer together."

The previous question being ordered, upon vote the amendment was lost and the original motion was unanimously adopted.

By appointment of the chair and ratification of the body Mrs. B. M. Anderson was made chorister, Mr. Charles B. Eaton, assistant chorister, and Mrs. Arthur Hodges, pianist. Also J. F. Mintun

and Mrs. O. L. James, assistant secretaries.

By action of a select committee representing the Joint Council of the Presidency and Twelve meeting with the Executive Committee of the Sunday School Association the following report and resolution were presented, and its adoption moved. After some discussion, the previous question being ordered, the matter, with the embodied

resolutions, were adopted unanimously.

Independence, Mo., April 4, 1914.
To the Convention of General Sunday School Association,

Assemblea:
At the request of a select committee representing the
Joint Council of the Presidency and the Twelve, the Executive of the Sunday School Association met to confer with said committee, April 3, 1914.

The aforesaid select committee stated that the Sunday chool Convention of last year having referred to the residency and the Twelve a resolution regarding the matter of the General Superintendent giving his whole time to the work of that office, it seemed necessary that consusta-tion should first be had with the officers of the association regarding the matter of nominating the incumbent of the office of General Superintendent. After due deliberation upon this matter the following resolution was moved and

unanimously adopted:

"Resolved, That we recommend to the Sunday School
Association that the power to nominate the General Superintendent be lodged with the Joint Council of the Presithe Association to meet with the Joint Council of the Presidency and Twelve; a committee of three to be appointed by the Association to meet with the Joint Council and confer with the council on such nominations."

This resolution is now respectfully referred to the Convention for your action.

G. R. Wells, Secreate

The convention proceeded to the selection of the committee of three provided in the resolution. Those chosen were D. J. Khahl, W. W. Smith and J. A. Tanner.

An effort was made to nominate for the office of superintendent, when a point of order was raised that the report just adopted placed the power of nomination with the Joint Council, The chair ruled that the body could make selection of names to be presented to the Council, when the decision of the chair was appealed from before the body. First Assistant Superintendent G. R. Wells resigned the chair to Mrs. M. A. Etzenhouser, Second Assistant, during discussion of the appeal. Upon taking the vote the appeal was sustained.

Some privileged remarks were made and the session closed with singing "Earnest Workers for the Master," and prayer.

### SATURDAY, APRIL 4th. Afternoon Session.

"Onward Christian Soldiers" was sung with vigor when Superintendent Daniel Macgregor opened the session at 3 p. m. Prayer was offered by Frank Mesley, of Niagara Falls, N. Y.

The convention was highly entertained by two vocal numbers by Master Orville James, son of Mr. and Mrs. O. L. James.

A school of methods had been held from 2 to 3 p. m., the various departments separately. departments were: Superintendent, directed by G. R. Wells and Mrs. M. A. Etzenhouser; Secretaries, directed by W. N. Robinson and E. D. Moore; Librarians, directed by Amos Allen; Seniors, directed by J. F. Rudd and Miss Mabel Knipschild; Intermediate, directed by M. A. Etzenhouser and Miss Emma L. Criley; Juniors, directed by Mrs. J. H. Logeman and Mrs. D. H. Blair; Primary, directed by Mrs. T. J. Sheldon and Miss Anna Zimmerman; Beginners, directed by Mrs. G. T. Griffiths and Mrs. R. D. Etzenhouser; Home Department, directed by Mrs. E. S. McNichols: Normal Department, directed by Mrs. D. H. Blair, A. E. Warr, H. A. Doty and Mrs. R. S. Salyards.

The chairman called for three minute reports from some of the directors in the school of methods, and the following responded: G. R. Wells, J. F. Rudd, W. N. Robinson, Amos Allen, M. A. Etzenhouser, Mrs. J. H. Logeman, Mrs. T. J. Sheldon, Mrs. E. S. McNichols, Mrs. D. H. Blair, Mrs. G. T. Griffiths. Further mention of these reports. will be made elsewhere.

Supt. Macgregor said he thought the practical work of this conference was the most valuable feature of the convention.

Several resolutions were read and referred by the chair to the Resolutions Committee.

E. H. Fisher, member of the Library Commis-The commission having also resion, reported. ported to the Religio, and the report embodied in the minutes of that convention, it is not given

A committee appointed to draft resolutions of condolence to Bro. Heman C. Smith and Vida E. Smith upon the death of their youngest daughter, Elizabeth, wife of Bro. Walter Badham, of Lamoni, Ia., reported suitable resolutions, which were unanimously adopted.

An address was made by Supt. Macgregor which set forth high ideals of character and service, showing the necessity of individual preparation.

A violin solo by Joseph Anderson, son of Apostle Peter Anderson, gave the audience a short The "Nocturne" period of pleasing relaxation. from Chopin was well rendered.

Proposed amendements published in the January Exponent providing for a general superintendent of the cradle roll department were read and their adoption moved. The time of adjournment hav-Continued on page 6

### RELIGIO CONVENTION.

The eighteenth Annual Convention of Zion's Religio Literary Society met in the lower auditorium of the Stone Church at Independence, Mo., at 9 am Thursday April 2nd. One half hour was devoted to a prayer service which was in charge of Patriarch J. W. Wight and President J. A. Gunsolley. A profitable session was had there being five prayers and eighteen testimonies.

At 9:30 the business session was opened with President J. A. Gunsolley and Vice President T. J. Elliott in charge. After singing number 144 from Zion's Praises and prayer by Elder Alma Barmore, the printed report of the credential committee was presented, the committee being J. F. Rudd, Arthur E. McKim, and W. A. Bushnell-Several items were referred to the committee, and the report so far as known as correct was adopted.

### Organization.

President J. A. Gunsolley and his associate Vice President T. J. Elliott were chosen to preside, and authorized to appoint the committees named in the program.

The credential committee reported some minor changes in the printed report which were approved.

The chair anounced the selection of the following committees:

On Resolutions: J. W. Wight, J. A. Becker, B. J. Scott

Notification: A. C. Barmore, A. W. Smith.

Press: J. F. Garver, Paul Craig, Charles Fry. The passage of a motion to provide for a nominating committee was denied.

Appropriations: Edward Rannie, J. A. Tanner, S. A. Burgess, J. O. Dutton, M. C. Fisher.

Patriarch and Mrs. F. G. Pitt were chosen in charge of the music of the convention.

REPORTS.

The report of Harvey Sandy of Kansas, City, Superintendent of Good Literature was read, followed by a paper written by Max Carmichael of Thurman, Iowa, was read by Miss Ruby Jackson, of St. Joseph, Mo. The subject of the paper was "Should Articles on the Problems of the Day enter into the Literature Distributed."

The report contained the following:

Literature distributed: Tracts, 87,895; Ensigns, 4,686; Heralds, 5,022; Autumn Leaves, 41; Books, 134; Miscellaneous, 6,132; grand total, 103,910. Subscriptions to church papers taken, 30. The figures alone are gratifying, especially when it is taken into consideration that they show an increase of 150 per cent over last year's report. But the part that pleases us most is the manifest willingness the part that picases us most is the manniest willingness and enthusiasm shown by the literature workers throughout the land. The people are beginning to see the wonderful possibilities of this department of the society, and are taking hold of it with faith and confidence. The word comes from allparts: "I cannot do enough for the gospel literature match!" literature work.

The report of the Librarian, S. A. Burgess, of St. Louis, Mo., was read, after which Mrs. T. J. Sheldon of Independence, Mo., gave an address on

After the singing of a hymn the president addressed the convention on "The Keynote of the Coming Year." The "keynote" of his address was 'Learn and Do."

### AFTERNOON SESSION.

The afternoon work was begun with a series of conferences which held until 3 pm. Elder J. A. Tanner of Kansas, City held a round table discussion with those interested in "Adults."

Mrs. M. A. Etzenhouser of Independence led a conference dealing with the subject: "Boy of the teen age." M. H. Seigfried, W. O. Hands, and M. A. Etzenhouser made addresses at this confer-

Miss Mable Knipschild of Lamoni was the leader of enthusiastic conference with workers in-terested in "Girls of the Teen age." In addition to the leader, Prof. J. A. Gunsollev addressed the conference.

At 3 p. m. the convention gathered in the upper auditorium and after the singing of a hymn prayer was offered by Eld. A. G. Miller of Mississippi. The minutes were read and an additional report of the credentials committee.

### Standing Committee.

The reports of standing committees were taken up one by one.

In behalf of the Executive Committee the president reported that there had been no meeting held since immediately after the close of the last convention, and that consequently there was no report to make.

The lessons Committee reported having held such meetings as were necessary in connection

with adopting outlines of subject matter upon It was which the less ons were to be written. found early in the year that material for biographical sketches of prominent men and women of the church for Junior Lessons was difficult to obtain, and hence a change was authorized whereby the biographies of men of Book of Mormon history were taken instead."

The Committee on Revision of Lessons reported having performed its duty, and that the utmost good feeling between the Committee and the Editor had characterized the work throughout the

The Religio Historian, Mrs. J. A. Gardner, reported her work. The report in part follows:

We have just completed copy which covers the first two ears of the history of the Religio, and several years pre-

liminary to its organization.

The progress of this work has been slow because of insufficient data in the records, and we have had to make a careful and detailed search through the church papers and conference minutes. Besides this, much correspondence has been necessary in order to confirm certain data and to correct conflicting statements.

Any statement of facts given which were not found in minutes of the Religio, Conference or Church pay been verified by two or more of those who were immediately concerned.

A typewritten copy of the above mentioned history is ow in the hands of our President, J. A. Gunsolley.

Some constitutional amendmendments were reported by the Committee on Constitutional Amendments, the same having been published in the February "Autumn Leaves' sufficiently previous to the convention as to be within the rules. No action was taken at this time.

Elbert A. Smith, Editor of the Arena Department in Autumn Leaves reported having performed his work, being ably assisted by Sr. Estella Wight. He said the work was so well known to readers of Autumn Leaves that he did not need to report further.

Ralph W. Farrell. editor of the Religio Quarterly reported that it seemed that he had already reported every week. Apleasing change had ben made in the apparanc of the Qurterly. He says: "If I did not think that some good was being accomplished I should give up the task; as it is I feel that a larger interest in the latter day revelations has been awakened, and the end is not yet\* \* \*The great chief thing which the Religian must have before his or her eye is the NEXT step which leads toward God."

S. A. Burgess reported for the Committee on Normal Text Book of the Bible. He said in part: We have heard nothing directly from any other member of the committee or Board of Editors since the last Gen-eral Convention. Early in the Convention year we prepared manuscript on topics assigned us, "The Bible, Its Meaning, Books, Texts, Canon and Origin" and the Jewish Calandar," and sent them to the chairman of the committee, Elder J. W. Peterson. We had previously received his manuscript. Whether any other manuscript has been prepared we do not know. We were advised early in the year , through your executive officer, that Mrs. Anna Salyards had resigned. An effort was made to fill the vacancy, but, we were recently advised, without success. Your President also informed us that Mrs. W. H. Deam has resigned.

Per a previous request of Elder Elbert A. Smith, we also prepared a more extensive outline on Biblical Criti-cism, which was printed in the Herald. This had nothing directly to do with the committee, except that this matter of fuller discussion in the Herald had been considered by committee.

ersonally we believe there is need for such work; and that we have the talent in the Church and its auxiliaries to prepare it, so believe the work should be continued and completed.

E. H. Fisher, the Religio member of the Library Commission, reported encouragingly of the library work. Among other things he said: See report in another column.

C. B. Woodstock, Religio Member of the Social Purity Board representing the Religio, Sunday School Association and the general Church, reported. The report in part reads:

The past year has seen but little public activity on the art of the Board for the reason that we have sought through careful study and research to reach a successful through careful study and research to reach a successful analysis of the problems we desire to solve. The lack of agreement among leading educators of today concerning both method and policy in dealing with the perplexing problems of immorality and impurity, warrants us in moving forward with caution. We are convinced that the most fruitful field for educational development is among most fruitful field for educational development is among the present home builders and the coming fathers and mothers of the next generation. A certain amount of warning may be necessary that serious evils and pitfulls may be avoided, but more we need right living among parents, right preaching on the part of the ministry, intelligent parental instruction of the young, proper supervision of, and provision for, wholesome, legitimate, and educational recreation for our young people of all ages; a simple, nutritious diet, and the spirit of the restored gospel put into practical daily application. It is the power of the Holy Spirit, enlightening, directing, and strengthening the body, that may enable the Saints to occupy as the children of God: The gospel of Jesus Christ intelligently and consistently lived, stands paramount as the most

and consistently lived, stands paramount as the most effective moral prophylaxis.

Among the publications by men, dealing with the thought and problems of the age, we are selecting a linited number which may be endorsed and recommended by our board, and by other official bodies of the church organizations, and then placed within the reach of the membership at large. These books shall be the best that can be obtained until similar works are produced under the influence of the grantle. fluence of the gospel.

S. A. Burgess, president of Graceland College, Lamoni, Iowa, reported that the special fund appropriated last year to help worthy students secure their education, had all been used, the money being loaned to students. It was expected it would be repaid within two years when it would be again available for helping others. It was urged that a similar appropriation be made this year.

A paper on"Conserving for the Church;' was read by Miss Minnie Scott, of St. Joseph, Mo., which was by vote referred to the Editor of Autumn Leaves for publication.

Elder R. C. Russell of Canada addressed the onvention on the subject of "What can the Religio contribute to the life of the Church?

The report of the president, J. A. Gunsolley was read by himself. He said the statistics showed a gain all along the line.

We are in the "hastening time," it has been said, and what element could contribute more to this speeding on-ward than to see our army of young men and young women, our boys and our girls, so trained, and so enthused with the idea that this is the work of God, that they o!! would become active laborers in the Lord's vineyard?
1.0 one can estimate the rate of progress this church would take on were this the case.

To bring this about two things are necessary, a greater deeper spirituality, and a more complete directing of the activities of the young people. Your presiding officer believed it was a mistake when we abandoned the monthly prayer-meeting, and strongly advises that there he a r turn to the greater devotional spirit incident to the ob-servance of specific time for devotional training. Some of servaine to specific time for devotional training. Some of our best locals are at the present time gaining rich experience from this feature of their activities. I am also convinced that our policy of dealing with the young is too much of the "Johnnie don't" kind. Little use it is to be adminishing them "don't do this," or "don't go there," or to complain over the lack of interest in better things, so long as so little is done to furnish them something interesting

as so little is done to furnish them something interesting to do or some interesting places to go.

It is of little consequence, too, for me, or any one, to call attention to this matter without offering some suggestions as to practical ways of improving the situation. It is with no little satisfaction to know that social purity work has taken definite satisfaction to know that social purity work has taken definite shape and has come to stay, after being urged in two consecutive communications to the conventions. Taking courage from this, I venture suggestions along this line. Every branch of the church has young people, more or less. All young people are alike, more or less. Nearly all branches have Sunday Schools, and many have Religios. These branches, Sunday Schools and Religios all have officers. These officers are responsible for the care of the membership, not only to see that they do not do wrong, but to see that they do do right. The training of the young in right-doing is of much more ine training of the young in right-doing is of much more importance than restraining them when older from wrong-doing. Hence, these officers should co-operate, as all have to do with the same individuals, more or less. Council meetings should be held at stated intervals, attended by the officers of all the organizations, including those of the Woman's Auxiliary, at which the whole sitution should be canvassed, measures discussed and adopted to improve conditions. Containly the branch officers to improve conditions. Certainly the branch officers should take the initiative in such meetings.

Why should not the church be made more of a special center, where the young may find such amusement, enter-tainment and training as will develop them along right lines? This need not necessarily remove from it in any degree aught of sanctity that should attach to it.

Why could there not be as a result of joint effort, by committees for the purpose, some manual work that would not only entertain, but also train in useful things? Why could there not be as a result of such co-operation a committee to have supervision and charge of directing the amusement and entertainment of the community, securing a series of good lectures, concerts, and entertainments of various kinds? The social feature could be worked out upon the part of the Religio through the Social Comittee, but there is no committee whose particular duty it would be to provide for the industrial work. The joint council, however, could provide one.

These two things I believe to be our most preent need at the present time. The sweetest thing anyone ever experienced is the communion with God through His Holy Spirit. Our young people need to have this experience, and it will be realized in the prayer and devotional service as no where else. The study is all right, and the program idea is correct, but more is needed. As evidence that it is needed we have only to be reminded that in some branches clubs and leagues are being organized for the acomplishing of such things as I have mentioned. There is nothing undertaken by any of them that the Religio could not properly provide for, and should do so, so long as they are legitimate.

as they are legitimate.

May we, then be guided by divine wisdom in planning
and executing, so that a movement "onward and upward"
may be seen all along the line.

Mrs. Eva Holsworth, Superintendent of the

Home Class Department reported. The report showed receipts \$13.58. Expenditures \$7.56.

The report said:

The report said:

Some of the superintendents have reported that the interest has grown in this department; while others find that many will take up the work but owing to the fact that our lessons are based upon the Doctrine andCovenants many of the members drop out. The department obtains most of its members from among the isolated Saints and it appears that the lessons we are using are too difficult. Among isolated ones we find that the Book of Mornion the second so much polyand. We have sought this year to Among isolated ones we find that the Book of Mornion lessons are much enjoyed. We have sought this year to reach some of the isolated ones and now have an enrollment of about sixty members, the majority of whom are entirely isolated from church privileges, and they seem to be very appreciative of the instruction they are obtaining through this medium.

The Home Department is a missionary work, and we wish all the superintendents could realize the macnitude.

wish all the superintendents could realize the magnitude of their calling, and the great possibilities before them of gaining souls to Christ, and of presenting this work to many hungry souls who are isolated. To these it is a means whereby they may qualify for future usefulness and service in the Master's cause, so when the Master calls they may be ready to say, "Here am I, Lord, use

me."
The report of Mrs. David H. Blair, Superintendent of the Normal Department was read, covering eleven months of the year. The receipts were \$69.23, Expenditures \$50.37, Balance on hand \$18.86. Among other things the report said:

The normal department has had a very busy year. We have not had so many enrollments as formerly, but a very much larger per cent have taken examinations. This shows that our workers now realize that a normal diploma is a reward of merit and means a definite amount of work

Examinations.—Teacher training lessons: First examination, 287; second examination, 121; third examination, 70. Examinations Book of Mormon Normal: First examination 56; second examination, 27; third examination, 39; making a total on the standard course of 109 gradu-ates. Six have taken examinations on the advanced course.

The Sunday School and Religio officers are beginning to realize that they are responsible for the training of an efficient force of workers and teachers, and many see the advisability of making the training work a part of the curriculum of every school and local.

A motion providing that one lesson be ommited from the Quarterly on election weeks, was upon

A motion to revert to the former method of holding a Religio prayermeeting monthly as suggested by the president in his report, was referred to the resolutions committee.

The following was also moved, and referred to the resolutions committee.

Resolved that the suggestions on social and industrial features in the report of the president be approved, and resolved that the executive committee of the Z. R. L. S. in consultation with the First Presidency of the church be authorized to prepare a definite plan for the maturing of such features, such plan to be presented to the next General Convention for consideration and action.

Two letters from Jerusalem, one from Apostle U. W. Greene, and one from Sr. Koehler setting forth the conditions and needs of the work in that mission, and suggesting how help might be offered were read. No action was taken.

Hymn 73 was sung and the benediction was offered by M. C. Fisher, of Boston.

Thursday April 2nd, Evening Session.

This session was opened with Pres. Gunsolley and W. A. Bushnell in charge. Following the opening exercises Christian Ott, Mayor of the City of Independence made an address of welcome. greeting the visiting delegates and giving them the freedom of the city, inviting them to call upon him at the city hall. The mayor was warmly greeted and his address well received by the saints.

An excelent talk was made by L. F. P. Curry of Pitsburg, Pa., who talked on "Mr. Pastor, how are you rated?" showing the assets and liabilities of the pastor's makeup

Pres. E. A. Smith also addressed the convention on Three Keys, which were Work, Study, Faith. In introducing his address he said he appreciated the invitation of the mayor as he had never been in the city hall though he had been in the jail-Being a progressive however he did not remain there. He led on from the thought of being progressive to show the three keys to a successful life.

To give a few minutes relaxation to the essembly Elder Pitt sang "The Holy City," Sr. Pitt accompanying him upon the piano. The audience sang "When we met safe at Home," and W. A. Bushnell offered the benediction.

### Friday April 3rd, Morning Session.

At eight o'clock a meeting was held in the lower auditorium to consider the subject of Social Purity. It was under the auspices of the Social Purity Board, R. W. Farrell of Winter Hill, Mass., being in charge, who also offered the prayer. He introduced Charles B. Woodstock of Lamoni, member of the board, who spoke upon "Social Purity in the World." He emphasized the fact that the world recognized the pressing need of action by those whose minds have been awakened to the terrible menace sweeping the country. He offered statistics to show the alarming extent to which the evil has developed, and that it has actually become a fearful scourge. F. A. Russell also spoke "Purity Work in the Church." He said we must have before we can give. Only to the extent that our lives and actions are pure can God approve. Be pure and clean in conversation and conduct, avoiding the suggestion of evil. He represented the extremes of thoughts which seek to enter the mind as the animals of a menagerie. Innocent and pure thoughts like the lamb may be left free to act and frolic-they will do no harm. but evil thoughts like the lion, must be caged and kept under absolute control or serious harm will result. The meeting was well attended by the men of the convention.

The regular session opened at 9 am, with J. A. Gunsolley presiding, assisted by A. W. Smith, President of the St. Louis District who offered praver.

The report of the general treasurer was read, showing total receipts including a balance of \$2756.36 on hand March 26th 1913, of \$3530.84 The expenditures were \$1261.31, leaving a balance on hand February 16, 1914 of \$2269.53. It was reported correct by an auditing committee composed of Charles Fry, Lester Haas, and Kearney Kelley. Both the treasurer's and the auditor's reports were adopted.

### Temperance Department.

A proposed amendment was read from February Autumn Leaves providing for the adding to the list of officers a "Superintendent of Temperance Department," who "shall have general charge of the work of this department," etc. A recommendation for its adoption from the resolutions committee was approved and the amendment adopted.

### Amendment on Tobacco.

A proposed amendment to the constitution, also published in February Autumn Leaves providing that "Members of Zion's Religio Literary Society purposes than those sanctioned in Doctrine and Covenants, are hereby declared disqualified for officers or teachers in this organization," was read and its adoption moved. This developed considerable discussion from which we caught the following points:

J. W. Wight: Its adoption may prevent the organization of many locals in localities where the people have not as yet been educated above the use of tobacco.

O. D. Shirk: It seems to me that if we adopt this resolution, to be consistent we should adopt one to deny the offices of the Religio to those who eat meat in the summer time, as both are advised against in the Word of Wisdom.

F. G. Pitt: I doubt if there is anyone in the church to whom tobacco is more disgusting than myself, but I have come from a part of the country where tobacco is generally used by men or women. I think we ought to go slow. Our aim should be to educate—not to force. A brother told me once when they were trying to pay off a church debt: "Let them get the good Spirit and the money will come alright." So with tobacco— In time these outlying districts will come to cease its use. I plead for tolerance.

W. A. Bushnell: There was a time years ogo when among the officers of the Independence local several used tobacco, but that time has passed. Others may come to our standard.

J. A. Tanner: This resolution does not infringe upon the liberties of any. It does not say that you shall not smoke or chew, but it provides that only pure men and women shall be our teachers to train our children. There should not be one set of rules for the ministry and another for the members, but the revelation says we should all be blameless. We have the right to say that a man shall not spit on our carpets, or smoke in our parlor, and we have a right to say that one who uses tobacco shall not hold office in the Religio.

Bro. Zeigler suggested that the matter be left to the districts and locals.

Mrs. Joseph Harrington referred to the ideals set by the North in regard to slavery and stated that the whole country had been benefitted by the adoption of those higher ideals notwithstanding it created somewhat of a stir.

Leon Burdick: I have been some in the regions where many of the saints are addicted to tobacco but never yet have I seen an active worker in the church who used it but what he was ashamed of

Dan. Macgregor spoke of the power in the gospel which helps men to overcome their evil habits, but said that legislation never will. Such resolutions come up every year. If we pass it, another will come up next year like this "Resolved that we don't baptize anybody who uses tobacco," "Resolved that nobody shall be permited to pray or bear testimony in church who uses tobacco. Let the Spirit of God do its work.

F. A. Russell: The resolution does not prohibit members from doing as they please in this matter, but only says that we shall not make them officers in the Religio if they use it. I have been informed that by the action of the Iowa Legislature a boy who uses tobacco is not permitted to attend the public schools. If persons want to occupy as officers this resolution means they must clean up.

The vote was taken and carried, 117 voting for and 31 against.

Granville S. Trowbridge spoke on "Organization and its Activities as a means of Character Build-

Elder F. G. Pitt sang "If we could only understand," from Zion's Praises, the audience joining in a chorus, following which B. J. Scott of St. Joseph, Mo., spoke on "The Religio and the Community."

The report of the committee upon merging the Religio and Sunday school Associations, appointed last year presented a report. Tine for adljournment being near no action was taken at this time.

### Friday April 3rd, Afternoon Session.

The session apened with singing, prayer being offered by J. L. Parker of Des Moines, Iowa.

### The Merger.

After the reading of the minutes, the matter of merging the associations, which was pending at the adjournment of the morning session, was taken up, and the report of the committee was again read:

Independence, Mo., April 3, 1914. To the General Religio Convention, Greeting:

We your committee appointed to consider the question of affiliating the auxiliaries of the Church, desire to rethat so far as practicable to do so the committee has had, under advisement the matter committed to them though much of the work has of necessity been done out side of committee room.

The members of the committee are agreed that the time is opportune for at least the initial steps to be taken look-ing to a closer affiliation of the work of the auxiliaries of the church. Therefore, we desire strongly mend that the question of amalgamation be looked upon with favor by your honorable body, though the committee is unprepared at present to attempt a report upon the details of the organization. Suffice it to say that in the opinion of the committee this movement will not in any opinion of the committee this movement will not in any way reduce the number of workers, but will increase the opportunities for individual efforts, though the duplication of machinery will thereby be eliminated, and this is the great point to be reached, namely, the elimination of all unnecessary duplication of machinery, and increasing the force of workers so that activities will be entered in upon. Let us indicate briefly what some of these unreached activities are:—The social welfare of our young people such as are provided by the Y. M. C. A. and Y. W. C. A.; physical culture; entertainments and social improvement in general; an expanded literary program; provement in general; an expanded literary program; general educational facilities not provided by our public schools; musical development; manual and vocational training; night schools for the benefit of those not able to take advantage of the facilities of public schools; general course of intellectual development for young and old; amusements and entertainments, together with athletic activities; improvement of conditions surrounding the young people of rural districts; vacational activities, such as summer camps combined with institutes and special programs and summer conventions; in a word, general physical, moral and intellectual deveropment of the young people particularly, many places of which are at the present time entirely neglected by the church and its auxiliaries.

Frederick M. Smith John W. Rushton

Committee.

It was moved to adopt.

R. S. Salyards spoke as a member of the committee. He said in part that it had been suggested that the matter should not be presented till next year, but he believed it was time that we should be thinking about it. He spoke of the duplication, and multiplication of machinery in carrying on the work, and thought that by integration of the various departments more effective work might be done. He held that the plan did not mean the loss of identity of the Religio.

A substitute was offered and moved as follows: Moved that we favor the general idea of closer working arragement between the church and the auxiliary so-

cieties and more extended activity along lines suggested cieties and more extended activity along lines suggested in the meiging committee's recommendation, and that the matter be referred to a joint committee composed of three members each from the Religio and Sunday school and Woman's Auxiliary; this committee to formulate a definite plan for amalgamation, and report to next General Conference and conventions, provided the General Conference and other auxiliaries concur.

· E. Rannie

Your committe favors consideration of the above report J. A. Becker Sec. Com on Resolutions

Pres. Gunsolley made some explanatory re-

marks and the discussion continued: J. W. Wight: I'm not in favor of either of these resolutions. They seem to tend to a centralization of power, putting it in the hands of a Their adoption would be an opening

wedge which might lead to dangerous results. Alma Barmore spoke in opposition referring to the referendum and recall in civic matters as showing the tendency to avoid centralization of

R. S. Salvards again spoke showing the right of nomination resident within the leading quorums of the church.

A question being raised as to the effect of the substitute upon the original motion it was moved that the substitute be laid upon the table until the main question be disposed of, which was carried.

After further remarks the vote was taken resulting in a tie seventy on each side. The vote being challenged a recount was made resulting in its adoption by a vote of 83 to 78. An effort to take up the substitute failed.

### Election of Officers.

It was moved that the body nominate the entire staff of officers and submit to the council of the Presidency and Twelve of the Church for its approval.

It was resolved as a substitute that we proceed to the election of officers.

On the original motion the question was asked if it did not infringe upon the constitution to thus change the order of the procedure in the election.

The chair ruled the proposed action constitutional, reading from the constitution: manner of election shall be determined by the convention assembled."

After some discussion the vote was taken and the substitute was lost. The original motion prevailed.

"Take up thy cross," was sung and the body proceeded to nominate by acclamation as follows: For Superintendent: J. A. Gunsolley, T. J. Elliott, L. F. P. Curry and J. A. Gardner.

For Vice President: T. J. Elliott, W. A. Bush-

nell, Granville S. Trowbridge, L. F. P. Curry. For Secretary: Mrs. M. A. Etzenhouser, Miss Minnie Scott, Mrs. Annie Stuart.

For Treasurer: J. A. Gardner, John Smith, J. A. Becker.

For Librarian: S. A. Burgess, Mrs. J. A. Gardner, Mrs. T. J. Sheldon.

For Superintendent Home Department: Mrs. Eva Holsworth, Mrs. Alberta Lake.

For Superintendent of Temperance Department: J. W. Gunsolley, B. J. Scott.

The chair announced that the list of nominees would be submitted by the hand of the Notification Committee to the joint council of the church.

The Resolutions Committee presented the following which was adopted.

"Resolved that the suggestions of the president relating to social and industrial features, be referred to the First Presidency of the Church and the Executive Board for consideration and report."

The committee also reported the following:

"Resolved, That the appointment of field workers be referred to the Joint Council of the Presidency and Twelve for their consideration and report, with the request that they make such recommendations and suggestions with reference to such appointments and our rights therein as they may feel should be made."

The resolution was adopted.

In substitution of a resolution read at a previous session it was

Resolved, that as a convention, we favor the reinstatement of the monthly prayermeeting, as suggested in the President's report.

Several spoke in favor of strengthening the devotional spirit, and the resolution was adopted.

A letter from the Joint Council was read re-

porting a pleasant and cordial session had with the Executive of the Religio.

S. A. Burgess, President of Graceland College reported the disposition of the \$300 appropriated last year to help Graceland Students:

last year to help Graceland Students:

In regard to the appropriation made by the General
Convention of 1913 to Graceland College, we beg leave
to report that some problems in the administration required consideration this year so that all the applications
were not made quite as fully as we should have liked.

On the practical side, five students received material
help, and this help was limited to those actually needing
it The number of students was limited for the simple

it The number of students was limited for the simple reason, that those requiring less than \$60.00 were assigned to the Sunday School fund, for ease in book-keeping, since five times sixty makes the even \$300.00. This money has been a great help to the students. We condidently expect that a great part of it will be repaid within two years, and so become again available.

The College is in serious need of help, because of the taking of the collection for the debt fund for the Presiding Bishop hindered the collection in behalf of the College until November, and meant on the whole, a decrease on the College day collection and endowments. Early in November Elder John W. Wight, at the advice of the Bishop, was put in the field and succeeded in raising nearly \$1,20.00.0 by March 15. While this is valuable help, it will easily be seen that it will not relieve the College from wareing demands let alone precise which your lege from pressing demads, let alone provide what your fund does for those students needing help. Previously those in need of help received it by donations of scholarships or room rent coupons. We believe your method to be greatly preferred; that is, to loan the money when the student needs it, with the privilege and expectation of

its being repaid, as soon as may be practicable.

We therefore, respectfully petition and request of your honorable body, the continuation of this fund by a like donation this present year.

The term of Sr. W. H. Cowan of Denver as member of the Committee on Graceland College Endowment Fund having expired, she was elected to succeed herself.

The Council of Seven Presidents of Seventy of the Church presented a report expressing the opinion that members of the Quorum of Seventy,

the the missionaries of the Church, should not be chosen for officers of the auxiliary organizations without the approval of the appointing powers of the Church to whom they are subject. The matter was referred to the Joint Council.

A report from the Appropriations Committee including a document from the Quorum of the Twelve was read. The document from the Twelve as follows was approved:

To the appropriation committee of Z. R. L. S.

I am authorized to present you the following resolution of the Quorum of Twelve: Moved, we advise the 2 R. L. Society to limit their donations to the Palestine Mission to \$50 for tracts and \$75 for supplies for school work. But do not favor at the present time the investment of money in translating the Book of Mormon into Arabic language.

The Quorum express their appreciation of the generosity of the Z. R. L. Society in donating money for the translating of literature and other work, but advise that in future all money which your society can donate for these purposes be placed in the hands of the Presiding Bishop, subject to disposition by the Presidency and Twelve, and

e Bishopric. Very respectfully,

John W. Rushton, Secy.

Approved by Appropriation Com. M. C. Fisher, Clerk.

The appropriations recommended by the committee for yearly expenses were as follows the same being adopted:

Good Literature Department \$75. Normal Department \$75, Home Department \$50, Social Purity Board \$50, General expense fund \$350, Library Commission \$100.

The session apjourned to the evening hour.

Friday April 3rd, Evening Session. "Trust and Obey," was sung, and A. E. Warr of Bay Minette, Ala., offered prayer.

### Election of Officers.

Pres. J. A. Gunsolley surrendered the chair to F. G. Pitt. The report of the Joint Council referring to the office of President was read recommending preferences of nominees in the following order who upon vote received the number opposite their names:

### President.

T. J. Elliott received 58 votes, L. F. P. Curry 10, J. A. Gunsolley 90, and J. A. Gardner 4. J. A. Gunsolley having the majority of all votes was declared elected.

### Vice President.

J. A. Gunsolley resumed the chair. The nominations stood with the votes. T. J. Elliott 131, W. A. Bushnell 1, Granville S. Trow-bridge 4, L. F. P. Curry 20. T. J. Elliott elected.

Secretary. Mrs. M. A. Etzenhouser 81, Minnie Scott 54, Mrs. Annie Stuart 3. Mrs. Etzenhouser elected.

Treasurer.

J. A. Gardner 35, John Smith 3, J. A. Becker 99. J. A. Becker elected.

Librarian.

S. A. Burgess 87, Mrs. J. A. Gardner 7, Mrs. T. J. Sheldon 48. S. A. Burgess elected.

Superintendent of Home Department.

Alberta Lake requested that her name be withdrawn from the list of nominees which was grant-Eva Holsworth received unanimous vote.

Superintendent Temperance Department. J. W. Gunsolley 15 votes and B. J. Scott 82, the

latter being elected.

### Committees,

Nominations for member of Social Purity Board with votes received were C. B. Woodstock 93, R. W. Farrell 6. Bro. Woodstock being elected.

Moved that the committee on merger of last year be continued. A substitute was moved that we proceed to the election of this committee which was carried. Nominations were made and votes received as follows: F. M. Smith 108, J. W. Rushton 77, R. S. Salyards 84, J. W. Wight 78, John Smith 20, Daniel Macgregor 28. The three having the highest number of votes were declared elected, Viz. F. M. Smith, R. S. Salyards, and J. W. Wight.

By vote the Lesson Committee, consisting of J. A. Gunsolley, Sr. M. A. Etzenhouser, F. M. Smith, R. W. Farrell, editor Quarterly, and Altha Deam, were continued.

Nominations were made for members of the Committe on Normal Text Book, when it was moved "That as far as our rights are concerned, the matter be referred to the Executive Committee, Board of Publication, and Church Historian with power to act." It was so referred.

### Amendments.

The proposed constitutional amendment published in March Autumn Leaves providing that local elections be held the second week of December and June instead of the first week of January and July, and also providing that the District Presidency shall be ex-officio members of the district convention, was adopted-

No action was taken on the proposed amendment to Section 3, Article 3, as published in January Autumn Leaves.

"The business of the convention being finished," President J. A. Gunsolley, in his closing remarks said, "I am as happy as I can be and have been so all through the convention, not excepting the time this afternoon when my name was in I would have been just as happy if a change had been made in the Presidency, and I would have been glad had Bro. Elliott been chosen, but I want to be willing to work when the responsibility is placed upon me. It has been gratifying to note the excellent good feeling throughout the convention, with nothing in the way of dis-harmony to disturb. I hope for a successful year."

"Go Spread the Joyful Tidings" was sung, and President Gunsolley gave a fitting benediction, when the convention stood adjourned.

### THE SUNDAY SCHOOL CONVENTION.

Continued from page 3 ing arrived the matter was voted deferred to the evening session.

"I Have Found the Glorious Gospel" was sung with emphasis, and Chairman G. R. Wells dismissed with prayer.

### Evening Session.

The Saturday evening sesion mixed entertainment with business in a pleasant way. Little time is lost between sessions, so that the convention "Hark! 'Tis the Shepherd's opened at 7 o'clock Voice" was sung by the largest audience of the conventions, and prayer was offered by J. F. Garver, of Lamoni.

A very interesting paper on "Learning to Live by Serving," was read by Mrs. Flo. McNichols, of Atchison, Kas., which was by vote referred to the editor of Autumn Leaves.

The Committee on Appropriations recommended that the proposed appropriation of \$50 to the Social Purity Board be referred to the Executive Committee with power to act. It was so referred.

A further recommendation that the request of Elder Alexander Kippe, of the German mission, for help in translating and publishing the Doctrine and Covenants in the German language, be referred to the General Conference, was adopted.

The Independence choir, under the direction of Mrs. B. M. Anderson, daughter of President Joseph Smith, rendered two excellent numbers entitled "Daybreak" and "Silent Night."

The request of U. W. Green, of the Apostleship, for help in prosecuting the Palestine Mission and in the establishing of a school at Jersusalem, was, upon recommendation of the Appropriating Committee, referred to the General Conference. committee then recommended an appropriation of \$125, the amount asked of the Association, which was granted.

A petition for the adoption of a letter of removal of members of Sunday schools removing from one school to another was presented through the Resolutions Committee. A motion to adopt was laid on the table-

A petition from the Southern California District for a new form of record book was referred to the Executive Committee with power to act.

A request for the publication of a book of poems and recitations suitable for Sunday school children, and representative of the faith of the Church, was referred to the Executive Committee with power to act.

A request from the Eastern Michigan District, relative to changes in the Quarterlies, was referred to the Executive and Lessons Committees with power to act.

A petition of the Southern Nebraska District for a field worker was likewise referred to the Executive Committee.

The matter of a Cradle Roll superintendent, deferred from the last sesion, was taken up. It was moved to defer one year. A motion to lay on the table prevailed.

A report from J. W. Peterson as a member of the Committee on Bible and Normal Text Book was read, showing that a portion of the work had been completed and was in the hands of the President of the Board of Publication,

Upon the suggestion of Supt. Macgregor that an offering be taken at the Sunday afternoon session in behalf of the Palestine Mission it was so moved. After some discussion it was decided to take the collection to-night. While "Onward Christian Soldiers" was being sung offerings were made to the amount of \$117.31, to which was added from the sale of delegate badges \$6.20, making at total of \$123.51. This, with \$125 previously appropriated, and a like amount appropriated by the Religio, provides a fund of \$373.51 for the mission at Jerusalem. A subsequent action provided for a further collection on Sunday evening.

The matter of a Bible Normal Book was taken up and referred by vote to the General Conference.

### Election of Officers.

Upon taking up the election of officers the chair was resigned to G. R. Wells. The committee appointed to confer with the Joint Council reported the council's nomination of Wallace N. Robinson for Superintendent. He was elected by a vote of 233 to 4.

For First Assistant Superintendent-Nominations: L. F. P. Curry, G. R. Wells, Granville S. Trowbridge. G. R. Wells elected.

For Second Assistant Superintendent-Nominations: L. F. P. Curry, D. J. Krahl. D. J. Krahl

For Secretary-Nominations: E. D. Moore, of Lamoni, and M. A. Etzenhouser, E. D. Moore was elected.

For Treasurer-John Smith was the only nominee and was unanimously elected.

Home Department Superintendent-Mrs. E. S. McNichols, the sole nominee, elected unanimously.

Member Library Commission—Mrs. T. J. Sheldon and E. H. Fisher nominated. Mrs. Sheldon

Committee on Revision of Lessons was re-elect-The members are: John Smith, R. S. Salyards and A Carmichael.

Member Social Purity Board-R. W. Farrell nominated and elected.

Auditing Committee and Lessons Committee One member to be elected on each. Their selection was referred to the Executive Committee with power to act.

A vocal sextette, "Donizetti," was sung by Misses Bernice Griffith and Emma L. Criley, and Messrs. C. B. Eaton, Frank Criley, O. Flanders and Clarence Resch. It was well rendered and received the approval of the asesmbly.

A vote of thanks was tendered the retiring Superintendent, Daniel Macgregor. Also to Mrs. M. A. Etzenhouser, the retiring Second Assistant Superintendent

"Praise God From Whom All Blessings Flow" was sure and Supt. Macgregor offered the closing benediction.

Sunday, April 5, 1914. work began early this Convention morning, meeting at 7:45 for prayer, John Smith and G. E. Harrington being in charge. From 9:30 to 10:30 the regular session of Sunday school was held, in charge of the local officers. The attendance was reported as being over 2,000. Immediately after the school session at 10:30 the appointed program was taken up. After the usual devotional exercises Mrs. W. N. Robinson, of Kansas City, rendered a vocal solo, followed by "A Critic's Comments on the Sunday School Session Just held." D. J. Krahl spoke on "Securing Efficiency," and L. F. P. Curry spoke on "The Father of the Boy." A violin solo and a talk on "Music; Its Place and Power in the School," by Albert N. Hoxie, Jr., of Philadelphia, completed the morning

### Sunday Afternoon, April 5, 1914.

From 1 to 2 o'clock the School of Methods held a session similar to that of Saturday afternoon, convening in the basement of the church. The various departments of the Sunday school work were represented.

Beginning at 2:15 a sacramental service was held in both the auditorium and the basement, that first mentioned being in charge of the Independence Stake Presidency, and the latter in charge of Elder M. H. Bond. The meetings were active and a good spirit was manifested throughout.

At 3:30 a chorus selected from pupils of the lntermediate Department of the local Sunday school rendered a song, which was followed by threeminute reports from the School of Methods.

At 4:10 Miss Mabel Knipschild, of Lamoni, Ia., read a paper on "The Successful Teacher," which was very interesting and instructive. This number was later ordered to be submitted to the editor of the Sunday School Exponent for publication.

Members of the Sunday School Orchestra then contributed a number, following which John Smith, President of the Lamoni Stake, made a talk on "An Old New England School." This completed the program for the afternoon.

The attendance was quite large, which necessitated overflow meetings. This was arranged for during the afternoon by holding a session devoted to Round Table work in the basement. A number of excellent points on the process of teaching were developed. This discussion was in charge of W. W. Smith, Philadelphia, Pa., and D. J. Krahl, Independence, Mo.

### Sunday Eevening, April 5, 1914.

The session opened at 7:30 o'clock, Supt. W. N. Robinson and the retiring Superintendent, Daniel Macgregor, being in charge.

The congregation very heartily sung number 38 in the "Zion's Praises," after which prayer was offered by Elder John W. Rushton.

Two numbers were then rendered by the Mt. Zion Orchestra, "Hozanna," by Granier, and a selection from the opera "Il Trovatore," by Verdi. Mr. Chas. B. Eaton wielded the baton

A paper was read, written by Miss Lucy H. Sears, New Bedford, Mass., on the subject of "Handwork and Homework."

One of her remarks was that "Eve learned something she wanted to know when she ate of the forbidden fruit, but she didn't enjoy the knowledge."

A story of a little girl's question on tithing excited much interest: "Do you think," asked the little one, "the Lord will trust me until I get big enough to earn money to pay my tithing?"

At this juncture, Frederick M. Smith made several announcements relative to the opening of the General Conference on the 6th. This was followed by a talk on the "Adolosecent," by Mrs. M. A Etzenhouser, who, in her characteristic style, very vigorously outlined several striking points on the growing child.

Speaking of that period when the lad begins to think of the girls, which she called the "supersilly time," she said: "This is about the time the boy bégins voluntarily to wash his neck." sally elicited a hearty laugh from the listeners.

She pleaded that the church open its doors more readily to the young and that more provision be made to keep the youths in the church during this very important stage of development.

as authorized at the business session the preceding day, another collection was taken for the Jersusalem Mission School.

A baritone solo was rendered in a very pleasing way by Paul N. Craig, in charge of the work at Omaha, Neb.

The concluding number of the evening program and of the convention was a talk by Elder W. W. Smith, Philadelphia, Pa., on "Stopping the Leaks." He dwelt upon the different factors which hinder the spiritual growth of the individual and the things which draw the young away from the influence of the church.

He laid stress on the fact that the Sunday school should not be called a branch of the Church, but should be considered as a function of the Church, just as eating and sleeping are not termed departments of the home, but are looked upon as functions of the individual.

In speaking of the failure of the minister to gain the attention of the young people to his discourses, he told a story of one minister who, when he lost the attention of his congregation, or lulled them to sleep, had his deacon use drastic means to awaken him.

As the numbers were rendered in the auditorium the speakers repaired to the overflow meeting in the basement, where they were repeated for the benefit of those who could not gain admittance above ..

Just before announcing the closing song, Wallace N. Robinson, the newly-elected Superintendent, made a very earnest plea for the support of the Sunday school workers during the ensuing vear.

Song number 21, "With a Steadfast Faith," was used, which was sung with such heartiness that a feeling of inspiration went with it, drawing attention to the thought expressed by one of the placds displayed on the wall of the auditorium: "The end of the convention is the beginning of effort."

Prayer by Elder F. G. Pitt brought the Twentythird Annual General Association Convention to a The character of the matter submitted throughout marking it as the best yet held.

### CORRECTION.

In the opening address of President Joseph Smith in this issue, page 1, a little below the middle of the second column, the word "divinity" should have been "avidity," making the sentence read: "As to what may transpire during these sessions, I may have some avidity of mind," The wrong word carries a wrong meaning.

### INCIDENTS AND REMARKS.

The elders who met at 8 o'clock April 6, 1914, at Carson's undertaking parlors, were startled by the presiding officer announcing as an opening song "Nearer My God to Thee." The atmosphere perceptibly cooled.

Due to the rain of Monday, the opening day, the gallery of the auditorium looked like the piked walls of ancient battlements as the array of umbrella handles extending above the balustrade presented a formidable apppear-

Advice to those who discuss the motions: Don't look at the gallery—the delegates are not seated there. One speaker, referring to the college finan-

college finances, said a farm was bought in order to raise milk and vegetables for the dormitory table. Came presumably from the milk

In illustrating how economy might be practiced with reference to the conduct of the college and the reduction of her debt President Burgess mentioned for example, that 20 per cent might be saved in buying sugar in larger quantities than at present and cash paid instead of credit g asked. One interested in supplying groceries to the being asked of \$90 has been already extended to the college in the past The chair remarked that the brother was trying to sugar-coat the pill for conference to swallow:

### MUSICAL NOTES.

Bro. O. R. Miller, in his sermon Tuesday morning, emphasized the influence of music. His appeal for us to consider the words of popular music, and its possible influence upon our lives, struck home to the hearts of While most of this trashy, sentimental stuff have words

of a meaningless nature, some of it contains suggestive phrases, better not used, or found upon our music racks.

We admire his courage for the stand he more of our missionaries would consider this, and the rest of his message, it would help us in promulgating the cause of better music in our homes as well as the church.

spite of the cold and rain of Monday night, one hundred and twenty-five members of the Conference Choir reported for work. The splendid enthusiasm of these reported for work. consecrated workers is sending a message of great worth and cheer to all.

The interest of the assembly at the first session was most intense when the venerable President arose to address the delegates. Some saw and heard him for the first time in their lives and the hopes of years were realized. others had known him long and rejoiced that he still lives
—honored of all men as far as his life and work are
known—and found delight in once again hearing his voice bear aloft the principles of truth.

Frank Russell should enlarge his vocabulary, for instance, by working with Rushton. Then he could read the secretary's reports "succinctly."

"We would be head over heels."—Dutton. How should we be?

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NO 16

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In writing concerning subscriptions, always give the nam of the Post Office to which your paper has been ging, as by so doing the lost of hours in looking for it may be avoided.

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### THE GENERAL CONFERENCE (Continued from last issue.)

Wednesday, April 8th.

Samuel Burgess gave the first of his series of lectures to the ministry on "Comparative Religions," at 8 o'clock. These lectures are very helpful to the elders, whether missionaries or pastors, and should be followed up each year with similar lectures upon various topics of vital interest to the active men of the church. Every man called to the ministry should make his purpose to qualify himself by study along the various lines and be prepared to meet the different issues that come up in his work. These lectures are a means of help.

The rest of the morning, so far as the ministry were concerned, was taken up with quorum work, each quorum taking up such matters as properly belong to it. It may be interesting to note some of the duties devolving upon the several quorums:

The Presidency have the arranging of the mission fields, of the ministers in charge and the assignment of men over them, and with the Quorum of Twelve to make the appointments of all High Priests. Either independently or con-jointly with the Twelve they have the consideration and decision of a multitude of questions and problems referred to them by the General Conference or otherwise; the consideration of names for ordination to the office of High Priest or Bishop, and many other matters. The Twelve, in addition to the above, have the appointment of all the Seventies and Elders and Priests who are sent out as missionaries, the consideration and solving of many problems coming from various sources, and passing upon many things presented to them by the Conference as well as by individuals. quorum has been in session since March 17th.

Other quorums, councils, committees and members are busily at work doing the many things which enable the machinery of the Conference to run smoothly and quickly. The High Priests Quorum occupies in the Church of Christ building on the Temple Lot, and two of the Quorums of Seventy meet in the Baptist and Christian churches. The Bishops, though belonging to the High Priests' Quorum, sometimes meet separately to consider matters along the temporal lines which belong strictly to their office. The Patriarchs, also an order in the Quorum of High Priests, meet separately a portion of the time to consider the special evangelical work.

The usual prayer meeting was held at 9 a. m., J. C. Chrestensen and M. M. Turpin in charge, and the preaching service at 10:45 a.m., in charge of D. E. Tucker, the sermon being by Samuel Brown, of Canada.

Wednesday Afternoon, April 8th.

The session opened at 2 o'clock, with Frederick M. Smith again in the chair. President Joseph Smith and Elbert A. Smith were also in their places.

The opening song, led by Paul N Craig, Omaha, Neb., was, "God Is Marshalling His Army." room rang with the vigorous singing of this num-

Bishop Richard Bullard, of the Independence Stake, offered prayer.

Further printed ministerial reports from the following were received and included in the minutes without objection:

W. M. Aylor, in charge of Southern Mission No. 13; James A. Gillen, in charge of Mission No. 1; John W. Rushton, in charge of Missouri, Kansas and Central and Southeastern Illinois; Peter Anderson, in charge of Rocky Mountain Mission; J.

F. Curtis, in charge of Mission No. 11; R. C. Russell, in charge of Mission No. 4.

The report of the Board of Auditors was also received and placed in the minutes.

It was moved to approve the report of the Board of Auditors.

It was then moved that the special report mentioned as having been made to the Joint Council be read to the body.

After lengthy remarks a motion was made to defer the matter until Saturday, April 11th, at 3 o'clock. This resulted in further heated discussion followed by the previous question being or-The motion to defer, and the motion to have the special report read were lost. The motion to approve the report prevailed.

### Report of Sunday School Association.

A report from the General Sunday School Association was included in the minutes, as was also a supplemental report which was read, dealing with the session which closed Sunday night.

It was moved to adopt that part of the supplemental report referring to making a member of the Presidency and one of the Twelve members of the Executive Committee of the Sunday School Association. The part referred to reads as follows:

Among the important resolutions approved was one authorizing steps to be taken to provide for the adding to our Executiv Committee one member from the Presidency and one member from the Twelve, who, representing the parent body, may serve us in an advisory way.

It was adopted, the selection of such members being left to the quorums named.

### Report of Religio.

The original and a supplemental report from the Zion's Religio Literary Society were inserted in the minutes, as likewise was the report of the Woman's Auxiliary for Social Service.

### Bishops' Report.

The report of the Presiding Bishopric, accompanied by the anual statistical report, were in cluded in the minutes.

It was moved that the financial report, together with the supplemental report, be approved and that the appropriations and recommendations By motion the items therein be provided for. were taken up separately.

### College Budget.

That relative to the provision of a budget of the expense of conducting Graceland College for the ensuing year was first taken up.

A motion adopting the recommendation was made, but was superseded by a motion to defer further consideration until 3:30 o'clock p. m. tomorrow, which carried

### Certificates of Stewardship.

Reference was next made to the recommendation of the Bishopric relative to the issuance of certificates of stewardship to those who have complied with the law.

It was moved to adopt, which, after discussion on the part of the delegates, and an explanation

by Bishop Kelley, was done.
"Guide Us, O, Thou Great Jehovah" was sung and prayer was offered by Patriarch F. A. Smith, and the session adjourned.

Thursday, April 9th.

The usual lecture was delivered to the ministry by Walter W. Smith at 8 a. m. The prayer meeting at 9 was in charge of Samuel Twombly and George A. Smith, and at 10:45 J. E. Wildermath was the speaker, assisted by R. O. Self. quorums continued their sessions during the morning.

### Thursday, April 9th.

The business session opened at 2 o'clock, with President E. A. Smith in the chair. President Joseph Smith took his place a few minutes afterward.

The song "God Speed the Right" was used, led by F. G. Pitt, after which prayer was offered by Bishop E. A. Blakeslee.

A report from the Quorum of High Priests was read recommending the ordination of the following to the office of High Priest: A. J. Corbett and G. W. Stewart, of Australia; James F. Kier, Chicago, Ill.; Samuel A. Burgess, President of Graceland College, and Ephriam Squire, Brooklyn, N. Y.

The recommendation was concurred in by the First Presidency.

Bro. Burgess, the only person under discussion present, stated that he had received evidence of this call some years since, and that he was prepared to accept, feeling that his attitude was best expressed by the words, "I'l go where you want me to go." The other brethren were favorably me to go." spoken of by the delegates who knew them, following which the motion to approve the recommendations and provide for the ordinations was carried.

A report from the Seven Presidents of the Seventy relative to those selected for ordination to their quorum was read. The following were recommended for ordination: David J. Williams, Hiteman, Ia.; Wm. E. Shakespeare, Lamoni, Ia., and Jas. D. Shower, Independence, Mo.

The first two named accepted the call, while 'n the case of Bro. Shower, he stated he was not prepared at this time to accept.

Accordingly a motion prevailed approving the recommendations on the names of Brethren Williams and Shakespeare, while action on the name of Bro. Shower was deferred and the name referred to the Seven Presidents of the Seventy. Bureau of Publicity was read and made a part of the minutes. It was recommended that the bureau be continued and that a similar work be done among the teachers and editors as has already been done by the "Open Letter to the Clergy,"

sent to over ten thousand ministers. Report of the First Presidency on Bureau of Publicity.

Report of the First Presidency on Bureau of Publicity.

To the General Conference:—

In order to properly carry on the work of distributing litrature and information the First Presidency deemed it necessary early in the conference year to effect at least a temporary organization of a Bureau of Publicity. This was done after consultation and agreement with the Presiding Bishop and members of the Quorum of Twelve. Elbert A. Smith and John F. Garver were placed in charge of the work for the year.

The main feature of their work has been the distribu-

tion of the Open Letter to the Clergy. This document, gotten out in very neat and attractive style, has been mailed to many clergymen in various parts of the counmailed to many clergymen in various parts of the country. One edition of ten thousand copies has been exhausted and the work of distributing a similar edition is under way. In each instance the Open Letter is accompanied by a letter from the Bureau of Publicity inviting further investigation. In the matter of distribution the bureau has co-operated with ministers in charge and district and branch presidents. There is practically no limit to the work that might be done along this line if means were at hand to carry it forward. Almost unlimited numbers of names and addresses might be secured from the year beeke of various denominations had we the money to propose of various denominations had we the money to propnames and addresses might be secured from the year books of various denominations had we the money to properly prosecute this work. But the bureau did not feel at liberty to go farther than it could go with the aid of voluntary contributions from local congregations, and has made the work pay its own way thus far.

The matter of publishing and mailing the Open Letter was handled by the Herald Publishing House, the manager co-operating with the bureau in that regard. The price of the Open Letter was placed at such a figure as to cover express of nostage and clerical aid so that that feature of

expense of postage and clerical aid so that that feature of the work was handled by the Publishing House and not by the bureau.

The bureau has endeavored to render assistance in other

The bureau has endeavored to render assistance in other ways to those in the field and to promote publicity for the work wherever practicable.

The British Isles Mission proposes to establish a mission bureau of publicity for the distribution of the Open Letter in that mission. Their communication to the Joint

Letter in that mission. Their communication to the Joint Council regarding that project has been referred to the Bureau of Publicity for action.

Apostle U. W. Greene secured the publication of the Open Letter in the press in Jerusalem and proposes to publish it in German for use among the Germans. We recommend that some action be taken by the Conference to continue the Bureau of Publicity, as we see in the most resultilities for good to the work by general.

is great possibilities for good to the work in general.

The work among the clergy should be followed by a similar work among school teachers and editors.

Respectfully submitted, M. Smith

Frederick M. Smith.

It was ordered that the report be approved and that the bureau be continued. It was further directed that the matter of appointing the personnel of the board be left to the First Presidency.

It was then moved that such works written against our church as may need reviewing and reply be replied to by the Bureau of Publicity.

(Continued on page 4)

Report of First Presidency.

Report of First Presidency.

To the General Conference, Greeting:—
In the past year the members of the Presidency have continued such activities as they could under existing circumstances. President Joseph Smith has remained in Independence, working, as his health would permit, at his correspondence, editorial work and memoirs. The Second Counselor, E. A. Smith, has acted as Associate Editor of the Saints' Horald and Editor of Autumn Leaves, which work has absorbed most of his time and attention, though the property of the Saints' Horald and Editor of Autumn Leaves, which work has absorbed most of his time and attention, then the proposed most of his time and attention, the proposed most of his time and attention, the saint of the saint sai though he has done some correspondence on affairs connected with the Presidency, and visited at two reunions and some conferences, and has carried on considerable correspondence in connection with the bureau of publicity.

The First Counselor and Secretary of the Quorum was for about nine months of the year in the West, though the work of the office was carried on as best it could be under such conditions. This absence necessitated addi-tional correspondence, but despite the disadvantages he kent quite closely in touch with the work of the Church different phases, besides doing some writing for

Some of the activities of this Quorum will be indicated other parts of this report.

he Secretary of the Presidency has at various times in the past year had correspondence with the State De-nartment at Washington, D. C., and through these efpartment at Washington, D. C., and unough these cr-forts has reached the foreign office of Great Britain and the German Empire relative to our work in those cou-tries. It will be necessary to follow these matters up as the results reached have not been satisfactory, so far as the German Empire is concerned, though from the proper authorities we have been informed that in Great Britain there is at present little likelihood of any legislation that will be inimical to our work there.

Reports.

It has been the object of the Presidency to formulate and put in active operation a system of reporting where-by the Presidency would be regularly informed as to the conditions existing in the various districts, so that the local work might be kept pretty closely under the general supervision of this Quorum. We are pleased to state that the system of reports installed by us has met with quite general support on the part of the District Presidents out of a total of seventy districts we have received the last quarterly report from all but four, and these four may be heard from at any moment. In general, these ports indicate a rather pleasing activity on the part of local priesthood though there are some districts which are not in good shape owing to the indifference or inactivity or lack of supply of local priesthood. We are pleased to note that in many of the districts there is a for more men for ministerial work, and the oppor-ities for work greatly exceed the supply of men needed.

In this connection we desire to state that we have felt the necessity for the general appointing powers of the Church, namely, the Presidency and Twelve, to select High Priest of presiding ability to look after some of the districts which are needing the work of an executive, and to improve the condition in some of the branches where the lack of good spiritual conditions can be attributed almost directly to a lack of proper co-ordination of the work of the local priesthood. This work of arousing the local priesthood to activity and to regular appointments and a general and persistent interest in the prosecution of the work has in many quarters progressed encourag-ingly and we urge closer attention to it. In many places, however, the need for pastors is great and we trust that the developments of the near future will anable us to fill thee demands.

Besides the reports from districts, we are receiving reports more or less regularly from practically all the Quor-ums of the Church through these reports are not up to the general standaard that we desire to see. However, as greater interest in Quorum work becomes developed and as the benefits of Quorums activity are becoming more apparent, we find an increasing desire on the partof Quor-um efficient leads after the poettage for remarking to Carefum officers to look after the matter of reporting to Confer-ence, we have as indicated in the past, been quite insistent in our instructions that Quorums organized locally should report to local conferences and should not expect to re-port to the General Conference, though all Quorums should report at regular intervals to the First Presidency. Thus the local conferences, so far as the Quorums are concerned, will stand as representatives of the General Church in receiving reports from Quorums. We desire to commend the activity of the Quorum officers who are striving to enhance the value of their Quorum meetings and to urge upon all Quorums the holding of regular meetings where properly supervised and carefully worked-out programs may tend to the elevation of the spiritual nd mental tone of the members of the Quorums.

Besides reports from districts and Quorum officers, the

Presidency has received reports from special officers of the Church, general and otherwise, and we desire to state that this matter of reports will receive even more careful attention at the hands of the Presidency, as we desire to keep in close and constant touch with the general officers and the work throughout the world by careful and persistent reports. The reports of the Mission Presidents have as usual reached you through channels direct.

Publication of Reports.

It will be remembered that the last General Conference authorized the Presidency and the General Church Secretary to print all reports to Conference, so far as practicable to do so, previous to the opening of Conferpracticable to do so, previous to the opening of Confer-ence. The Presidency desires to express its pleasure at the readiness with which the various officers and com-mittees have responded to our urging that their reports be in our is add in time. These reports have been pub-lished and will be placed in the hands of the Conference, We have received reports from practically all officers and most of the committees and these reports will be found published.

One report, however, which reached us in time for publication does not appear, namely, the report of the Physician to the Church, Dr. Joseph Luff. This report

reached us accompanied by a report on the Sanitarium made by the House Physician to Dr. Luff. The report was held up until too late to appear in printed reports, owing to an attempt at adjustment of the question as to whether the reports should reach the Presidency and the Conference through Dr. Luff or through the Beard of Sanitarium Trustees. Therefore, his report is presented separately, and will be read to the Conference.

Graceland College.

The Presidency desires to call attention to the paragraph in the report of Graceland College as found on page 25 of the published reports, in which attention is called to the fact that the finances of the college can only be handled satisfactorily in connection with those of the whole Church. The time is ripe for Conference to determine a definite policy as to the financial support of the college. That institution, in our opinion, merits a support which will enable it to enter upon its activity without being crippled as it has been in the past by uncertain financial backing, and we hope the Conference shall be able to devise some means whereby those in charge of the college may be able to figure with a reasonable degree of definiteness upon the financial support upon which it can depend. The immediate needs of the institution are succinctly set out by the President of the college, and we trust that careful consideration will be given this question.

General Chorister.

The Presidency is in receipt of a report from the General Chorister, Bro. Albert N. Hoxie, who was appointed by the Presidency and the appointment ratified by the General Conference. We are pleased to note the general interest which has been awakened in musical circles, and the co-operation of the work of the choristers that has been effected by Bro. Hoxie's enthusiastic and efficient We are specially pleased to note from his report that a splendid feeling exists among the musicians of the Church, and that the spirit of jealousy so often found

seems to be at a minimum.

In his report Chorister Hoxie expresses the belief that the time has not yet come for us to consider a musical organization so far as a formal and heavy organization is concerned. The Presidency believes the present organiis concerned. The Presidency believes the present organization is quite effective and we suggest that the organization be allowed to remain as it is, namely, that the General Chorister be selected by the Presidency subject to the approval of the General Conference. Acting on the presumption that such will be the case this year as in the past, we submit the name of Bro. Albert N. Hoxie to be continued as General Chorister of the Church.

Portions of Bro. Hoxie's report to the Presidency will be of sufficient interest to the Church to justify their insertion in our report. He says: "The influence of the Choir movement has been quite

generally felt throughout the Church. The progress and achievement of the various choirs have received recog-nition in the Staff column, edited once a month by Sr Audentia Anderson, and published in the Herald. They have been so numerous and interesting as to cause us to be encouraged with the gradual awakening of our people as to their possibilities along musical lines. Sr. Anderson is to be commended for her careful and conscientious son is to be commended for her carctul and conscientious work. From Conference time until August 1st, I visited Independence, St. Louis, Omaha, Chicago, Lansing and Flint, Mich.; Toronto, Niagara Falls and the Eastern Michigan Reunion in the interest of the Choir Movement, gave several concerts, rendered many solos, and spoke in the interests of the movement. In August I was se-lected to the Choristership of the Philadelphia Branch, and organized a choir of fifty voices whose efforts along the organized a choir of fifty voices whose efforts along the lines of oratorial and concert work have received much commendation from the press and our friends. This choir rendered special programs for about twelve different occasions, and went in a body to the Elk Mills Convention, and the Brooklyn, N. Y., Conference, assisted the New York Choir in the rendering of the Holy City. "In addition to my Philadelphia work I have conducted the Brooklyn Choir most of the winter. Since last Con-

the Brooklyn Choir most of the winter. Since last Con-ference I have conducted about 150 rehearsals, and the last week in December made a special trip West in the last week in December made a special trip West in the interest of the Choir Movement, putting forth a special

effort in Independence and Lamoni.

"I can report very active work in the New York and Philadelphia District, St. Louis, Omaha and the Lamoni and Independece Stakes. Sr. McNichols, E. C. Bell and Bishop Becker have performed much good work as Dis-trict Choristers. I have interesting reports of labor per-formed by Paul N. Craig in Council Picfs and Omaha.

"We published our yearly series of anthems in August, and by the first of the year the entire edition was sold.

"We are encouraging the cause of music in the Church, and the consecration of talents to the service, and the splendid results in increased activities assure us that the inauguration of the Choir Movement was a timely step. manuguration or the Color atovement was a timely scip-We are looking for a splendid demonstration of the re-sults of our year's work, and every indication points toward a big gathering of musicians at Conference. "It has been a great pleasure for me to serve the

Master in this way.'

### Committee on Tracts.

years there has been carried on the minutes of the Church a committee known as the Committee Tracts, and inasmuch as this committee has been the First Presidency we do not see the advisability of carry-ing this longer as a committee, but that such work as has been done by this committee as such be referred to the First Presidency as a function of their routine duties. That is to say, we deem it unnecessary to longer recognize this as being a specific committee. The committee, therefore, in our opinion, may be abolished and the work recognized as a part of the routine of the Presidency's office.

Some few years ago, on the suggestion of the Presidency, there was referred to the Joint Council of Presidency, Twelve and Bishopric the matter of reorganizing Quorums with respect to locality. This committee after taking the matter under advisement referre? the matter

to the Presidency for action favoring the reorganization suggested by the Presidency. The Presidency in turn suggested by the Presidency. The Presidency in turn turned the work over to the Secretary of that Quorum and turned the work over to the Secretary of that Quorum and the work has been prosecuted as advantagously as appear-ed practicable under conditions exicting. We have hereto-fore reported on várious Quorums organized and are pleased to see that the results following the reorganiza-tion have justified the anticipations of the Presidency to a large extent, though there is still much to be done in this direction. In the past year the following Quorums have hear organized: have been organized:

St. Louis Quorum of Elders (St. Louis District, Cent-St. Louis Quorum of Edgers (St. Louis District, Central and Southeastern Illinois Districts), organized September 28, 1913, by J. W. Rushton.

Ohio Quorum of Elders (Ohio, Southern Indiana and Kentucky), organized February 22, 1914, by R. C. Rus-

St. Louis Quorum of Priests (St. Louis, Central and St. Louis Quorum of Friests (St. Louis, Central and Southeastern Illinois Districts), organized September 28, 1913, by J. W. Rushton. St. Louis Quorum of Teachers (St. Louis, Central and Southeastern Illinois District), organized September 28,

Southeastern Illinois District), organized September 28, 1913, by J. W. Rushton.

We feel that there is no necessity for a committee be

ing continued on this matter, as the work has developed and is organized to such an extent that further develop-ments can well be left to the direction of the Presidency ments can wen be lett to the direction of the rresidency as part of the routine of that office, leaving them free to suggest organization of new Quorums as the demand seems to exist, referring the matter of organizing in speseems to exist, referring the matter of organizing in specific localities either to the members of the Quorum of Twelve direct or to such local officers, such as Stake Presidency, etc., as in the judgment of the Presidency are qualified to effect the organizations demanded. We therefore recommend that the matter of further organization be left to the Presidency, and the committee as form-erly constituted be considered as discharged and that the minutes so show.

Peace Congress Delegate

On the 14th of April, 1913, at the last General Conference, the Secretary of the Presidency presented to the Conference a matter touching the appointment of delegates to the Fourth National Peace Congress. By moto the Fourth National Peace Congress. By mo-tion the Presidency was authorized to appoint delegates to this congress. Subsequently the Presidency ap-pointed as such delegates Elders F. M. Sheehy, J. W. Rushton, T. J. Elliott and Russell Archibald. No formal report has been submitted to the Presidency by these delegates, though two of the members, namely, Brethren Sheehy and Rushton, have verbally reported to the Secretary of the Presidency concerning their attendance at this Congress. We feel that the movement was well advised and that the Presidency should be authorized to appoint delegates to conventions of this character when in their judgment attendance thereat would be advantageous to us as a body.

On the whole, the general outlook is encouraging.

reports coming to this office indicate an awakening in many places. So, while storm clouds appear to threaten many places. So, while storm clouds appear to threaten disturbance of the waters, yet the appearance of the sun in other places gives promise of better things. Such disturbing causes as exist can with brotherly and saintly co-operation, under divine guidance, be sooner or later eliminated, we feel sure. Let us grow together under the peaceful, gentle, but advancing influence of the Holy Spirit and saintly fraternity.

Respectfully submitted,

Frederick M. Smith.

REPORT OF PRESIDING BISHOPRIC. To the Presidency and Members of the Conference, Greeting:-

The work of the Bishopric the Conference year just past has in many ways been specially blessed under the divine hand, and whatever may be said of the indifference, lack of earnestness or unfounded criticism on the part of a few who have been faithful laborers with the Master in His cause, the fact remains that generally speaking no previous year has witnessed the universal interest on the part of the Saints in the financial work as that manifested

rring the one just closed.

The demands upon this arm of the service have also the demands upon this arm of the service have an expense attaching to foreign and home missions; furnish aid for the sick, poor and needy; sustain the general and special work of building and improvements, and many others, have required the hearty volunteer help and service of the laborers, whatever the calling, in the interest of the gospel work in home and foreign fields.

gospel work in home and foreign fields.

It will be naticed upon examining the financial statement herewith submitted that the receipts the past year exceed those of any previous year in the sum of \$32,235.87, the total for the year reaching the sum of \$560,611.30. The expenditures, including the amount on church debt fund, aggregate \$514,873.30. The amount of church debt fund paid in to January 10, \$23,166.44.

This, notwithstanding the fact that there has been a depression in financial lines in many parts of the country.

pression in financial lines in many parts of the country, shows true growth and development in the financial work the year 1913.

During the year past Bishop E. A. Blakeslee, Counselor, has devoted what time he could in the interest of the work, has devoted what this he could not be indecessor the story, and local bishops and agents have generally performed excellent work in their respective fields, the full account of each appearing in the full financial report submitted for

There is urgent request for help the present year in ar nere is urgent request for nerp the present year in arranging the mission work in Jerusalem and other cities of Palestine, which merits immediate attention. The financial condition of the work in the British Isles Mission is much improved and Bishop R. May reports confidence in further advancement the present Conference year.

the Scandinavian and German Mission fields there must be ample financial support the present year, as in the past, to overcome the many difficulties to be met by the missionary in his work, but the outlook is brighter for this The Bishop for Australia, Bro. George Lewis, sets forth the financial work in that country to be in an improved condition, and the Saints in that far-off country, as also foreign countries, have manifested their full interest in the gospel work by the late remittances received of their portion of the special debt fund.

The conditions of the Society Island Mission and also the work in the Sandwich Islands indicate a need for some help in a financial way during the year which must be met from the general fund, but we do not anticipate any great difficulty in meeting these demands.

As per suggestions of the last general conference we respectfully call your attention to the condition of Graceland College, the financial report of which has already been presented by the President and College Board. Graceland College has been unfortunate in the last few years in having to provide for its work, just the things that its patrons and the church membership, who were acquainted with its work, were demanding. An argricultural department was deemed necessary (and properly too we think) and land was purchased to enter upon this department of the work. Dormitories were absolutely necessary to the proper running of the institution and the College Board proceeded to erect the same. New buildings for heating plant were necessary, as also a new plant, and these must be had or the college stop, so this was erected and a proper heating plant secured. All of these required extra large expense. The college day was set apart in the church to raise funds to meet the expenses necessary to the running of the institution. While the expenses necessary to the running of the institution, yet not sufficient collections have been made to meet the outlay of funds to secure the necessary grounds and buildings demanded for successful running the college, and the college at the present time shows an indebtedness of a little more than \$30000 that must be provided for. I know of no number of this body or the church who takes the ground that these furnishings for the college were not to be the best educational advantages, but the objection seems to be that a debt was created in performing the work. I know of placing funds to what was deemed a necessary use. In this consideration of the case it occurs to me there can be but one true way to settle the question, tha is, to move forward and arrange for the payment of the debt.

This has been fully realized by the Bishopric for the past year and it has been our determination that when the church debt fund, that was called for, was paid in that from \$15000 to 20000 of the same would be devoted to the extinguishing of this college debt fund, the Bishopric believing that the \$75000 called for would be sufficient so that the college debt fund could be handled in connection with its work. It is for this reason that the church has not expected to call for either interest or principal upon the \$4000, college indebtedness, which it carries. To the mind of the Presiding Bishopric it will cost more to cease the running of the college than to carry it on. True economy is on the side of running the institution. No one can just exactly take the position that saints and friends shall not educate their children and in a proper way. If we stop our educational institution much more money is required to send the children to other institutions of learning than to provide them for our own. This was effectually shown by the amount of the money expended by those who avail themselves of the priveleges of other institutions before Graceland College was opened, even by the few who were given such privileges but there were very few children of the few saints who received these educational advantages prior to the opening of Graceland College in comparison to those who have been supplied since.

lege in comparison to those who have been supplied since. In the view of the Bishopric, as a financi': verture the church is benefited instead of injured by running the College and then we comprae the advantage of moral life and culture in behalf of the children who must be sent to an institution of the kind for educational advantages, it removes the question of what shall be done with the college beyond reasonable discussion.

In addition to looking after the indebtedness, which we have referred to, the budget of running expenses of the college for the year is as follows.

the conege for the year is as follows:
For salary of fourteen instructers and helpers. \$8000.00.
For fuel for all buildings1100.00.
Expense, water, light and machinery600.00
Insurance
Up-keep of Library
Advertising college work and properly presenting the in-
stitution
Bookkeeper 200.00.
Stenograghers 400.00.
Making a total of

These are the amounts which have been fixed in consideration of the budget with the president of the college, and adding an tem of \$125 for unseen expenses, which will likely arise, we present to you as necessary to the running of the college for the ensuing year the amount of \$131,000.00. From \$2500 to \$3500 of this may be calculated upon as tuition received from students. About the same amount can be relied upon from the college day offerings, making a total of about \$6500. The remainder, 4500, would be required from the church unless by the increase of students in the college and the increase of the college day collection, this remainder of \$4500 shall be provided

The past few years the question has been urged upon the Bishop of the church to issue to brethren, desiring to conform fully to the rules of the law, certificates of stewship. We have not thought it would be wisdom or proper for the bishop to issue certificates of this nature unless authorized by the body, believing that all things of such special undertaking as that, should be begun undertaken rule of combon to consent in the body. It is the opinion of the Presiding Dishopric that this work may be entered upon if the body and of the same mind and seese fit to incruet the presidency and Bishopric to enter upon the administration of this part of the law.

We submit herewith full itemized financial report of the business of the year just passed.

Very respectfully, E. L. Kelley, Pres. Bp. Independence, Mo., April 8, 1914.

### NOTES.

The first week of the Conference was a busy one. Business was disposed of with about the usual dispatch, or possibly a little more rapidly than usual. The time usually consumed in reading the numerous reports of officers and standing committees was saved by having the reports printed and placed in the hands of the delegates. The proposed change in the manner of selecting the trustees and assistant physicians of the Sanitarium occupied some time though no exchange was consummated.

The furnishing of a budget of expense for Graceland College by the Bishop was a new departure, which was provided for by a resolution last year. It required some time for its consideration, as it involved the question of meeting the deficit of the college from the general funds of the church. The budget was adopted by a large majority.

A change of procedure was effected on Saturday when the body by vote amended the rules so that the central branches in the Stakes would have their own President independently of the Stake Presidency, leaving the latter free-to look after the work throughout the Stakes. Much was said upon both sides of the question, though we believe much of the argument did not properly belong to the question, while the real issues were scarcely touched. The previous question in this case shut off the opportunity for further discussion which ought to have been had in the consideration of a matter so far-reaching in its results, for not only the two Stakes now existing are effected but all the Stakes to be organized in the future unless the church should again consider the matter.

The developments of the Conference show an extension of the work into new lines, a systematizing of the work through more perfect organizations, and a growing interest in every department. The Saints are learning more fully than ever before that Zion can only be built up by intelligent, persistent effort and development in every proper line. While the ministry must develop in their work the membership must also develop in their suntil they attain perfect conditions. There must be a re-adaptation, a taking on of new conditions, a steady improvement of environment, if the Saints are to be rid of the distressing conditions now prevalent in the world and Zionic conditions are to be attained.

No full happiness, as far as earth life is concerned, can be had by a community where sickness and ill health abound, hence the need of Godfearing physicians and nurses and other teachers to teach and put into practice the laws of health. The Sanitarium, built by command of God, is helping to do this. True happiness cannot obtain when poverty abounds, hence the law of the gospel embodying the practical application of the golden rule, "Therefore all things whatsover ye would that men would do unto you, do ye even so unto them," and the Bishops of the Church whose duty it is to teach that part of the law.

Ignorance will never lead to Zionic conditions, hence the need of the various methods of education by which the mind might "know the truth," and that by the truth they might be made free. The Sunday school, the Religio are nelping the Church in this great work.

Music has its place in meeting the yearnings of the soul. The general choir movement, with what will vet grow out of it, is helping or will help, to meet this need, and that movement will become a power in the Church in singing the gospel into people's hearts and souls. A story was told once by a missionary who became the object of the vengeance of a mob which came to drag him from his abode. He begged the privilege of singing a hymn before going and sat down to the organ and sang 'Nearer, My God, to Thee," and the mob hushed. When he finished the strongest among them, with heart melted to tenderness, stepped to his side and became his defender. This is the power of music, and this great gift rightly developed and properly used, attended by the Spirit of God, will accomplish wonders.

Happier conditions can be obtained by improvement in the home life in its various phases, and the work of the Woman's Auxiliary is helping

in this, teaching along the lines of training children, cooking or domestic science, and other things pertaining to the home and family.

The developments of the Conference provide for the improved qualification of the ministry in their work through the lectures on Homiletics and Comparative Religions, and the work of the several quorums in taking up various matters for consideration and discussion.

In all of these things, and others, the Church is steadily and rapidly re-adjusting itself to the new demands which are being made upon it, and while it has not kept up with the times on some points, the effort is now being made not only to bring it up to the times, but to set it far in advance so that it shall become indeed a light to the w rid.

So far the Church and its membership have

So far the Church and its membership have been able to exemplify the full gospel of Christ only in small degree, and there must come an uplift, a shaking off of the old conditions and putting on of the new, in order that the truth shall be shown in acts, and love by deeds. The conference indicates rapid progress along these lines, and if he would keep up and become a helper, each member must continue to loosen his hold upon the world and strengthen his hold upon God by a holy life, with prayer and faith, and faithful, diligent effort.

The number of young men and women at the Conference, many for the first time, who are active workers, and earnestly desirous of doing all in their power for the gospel's sake, and of consecrating their lives to God, give promise of future support to the work. New men are being astantly raised up to take the place of the gospel veterans who are of necessity ceasing the active conflict. The advantages of many of these younger men and women educationally and in religious training are in advance of those had by those of other years.

Another item of incidental interest was passed on Saturday, viz., a resolution requesting the Board of Publication to omit from church publications advertisments of ral estat, banking institutions, and any projects of a speculative character. This we believe is not improper, but will be a protection to the Saints throughout the church in places outside the two leading branches of Independence and Lamoni. Much sentiment gathers about these places in the minds of the more distant Saints, and it is to this sentiment that the advertising of homes in the places named appeals, and through it many are induced to buy without knowing fully the conditions, only to meet with disappointment sooner or later and possibly financial loss. It is not a question of the honesty of the advertiser, but the law of the Church makes the Bishop or Bishops of the Church the advising officers in contemplated removals to the Stakes, and when they are ignored it is inconsistent to hold the church to blame for mistakes which may be made or losses incurred.

With the continued increase of young workers, with the new developments along many lines of church work we look for great things to happen in the way of results.

### AN ORDINATION MEETING.

On Saturday evening a meeting was held at the office of the Quorum of Twelve, 819 West Electric Street, and among other business ordained the brethren who had been approved for the several offices, and who were present at the Conference.

Samuel A Burgess was ordained to the office of High Priest by John W. Rushton and J. F. Curtis, R. G. Davis was ordained to the office of Seventy by J. W. Rushton and C. A. Butterworth; W. T. Shakespeare to the office of Seventy, by William H. Kelley and James McKiernan; and D. J. Williams to the office of Seventy by J. A. Gillen and Wm. Aylor.

These brethren will be received into their respective quorums and will enter at once upon the work of their offices.

- I would urge a closer co-operation between the various departments of the work. This is pre-eminently a work of co-operation. We cannot do the work individually, but collectively.—Gunsolley.
- I want you to carry home the true missionary spirit.—Macgragor.
- "It is a great curse to be out of work; it is a greater curse to be unable to work; but the greatest curse of all is to be unwilling to work."—Elbers A. Smith.
- I want you to impress the little minds with the value of prayer.—Macgregor.

### THE GENERAL CONFERENCE. (Continued from page 1)

A substitute was offered that books attacking the faith of our church be referred to the First Presidency, Board of Publicity and Church Historian for their consideration and reply if thought necessary.

While discussion on these matters was being carried on the time arrived which had been set for the special order for to-day at 3 o'clock, namely, consideration of a report from the Joint Council of the Presidency and Twelve on the Sanitarium. The special order being called for it was ordered taken up. Printed copies of the report had been distributed as follows::

To the Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, Assembled at Lamoni, Iowa, April, 1913.

Greeting:—After having given the matter serious and prayerful attention and for the purpose of facilitating the work of the officers and directors of the Sanitarium, and to avoid possible difficulties that may arise in the carrying on of the work for which the Sanitarium was instituted, I call your attention to what there should be a

At present the mode of nominating and appointing members of the board, known as the Sanitarium Board, and the assistant officers necessary for the carrying on of the work leaves the matter in some confusion, in that it is a matter in which there is no understood method by It is a matter in which there is no understood method by which the nominations to fill the vacancies in the board when occurring or to appoint the assistant physician to the physician-in-charge, whose duty it is to be in service at the Sanitarium itself and to look after the immediate interests there which the physician-in-charge cannot pay sufficiently close attention to, may be made, and is left to the same apparently loose method by nomination by any who may be present at the conference where the appointments are made.

I therefore deem it my duty to present to your body the idea, that, to secure and maintain a greater degree of harmony within the board and between the board and narmony within the board and between the board and the physician-in-charge, whoever he may be at the time, and the assistant physician who is to serve at the Sanitarium, I recommend that the privilege or duty of nominating individuals to fill vacancies in the board when they occur shall rest with the members of the board itself, or with the physician-in-charge, in order that persons may be with the physician-in-charge, in order that persons may be selected who may work in harmony together as members of the board, and also with the physician-in-charge, who has been appointed or who may be hereafter appointed, and to secure greater efficiency in the work of the Sanitarium itself. For a similar reason the duty of selecting or appointing the assistant physician who will be in charge at the Sanitarium itself under the physician-in-charge appointed by the body, and that a similar harmonious relation may be preserved, should rest with the physician-in-charge. the physician-in-charge.

The work of the Sanitarium has greatly increased in the number of patients receiving treatment, and is likely to increase still more. It is, therefore, essential that the matter of securing a board and an assistant physician-who may work together in harmony with the physicianin-charge should be better understood and be less likely to errors or mistakes.

The Physician to the Church, who is understood to be The Physician to the Church, who is understood to be in charge of the medical administration in the conduct of the Sanitarium at the present time, is known to be Elder Joseph Luff. Since his appointment the work has grown to a considerable extent and the services have been difficult and wearing. His increasing age and consequent decreasing powers of recuperation are a warning that it may be found necessary for him to retire from the active oversight which it has been justly expected should be exercised by the physician-in-charge and another chosen in his stead. It would seem therefor to be wise that the church should empower the physician-in-charge to make selection of an assistant whom he should nominate for the support of the church and the board, in order should a change be necessary the local machinery of the department may not be seriously deranged.

It is for this purpose that I, as President of the Church and as one who has been cognizant of the manner in which the Sanitarium was called into being and the Physician to the Church appointed to the charge thereof, make this recommendation to the body, that they may by voice make such direction in the matter as wisdom may

There can be no objection upon the part of the physician-in-charge to place the nominating power for the members of the board in the board itself, or members thereof who may be present at the conference when vacancies are oers of the noard in the poard itself, or memoers thereon who may be present at the conference when vacancies are filled. While he might possibly feel that nominations made by himself would continue to be more satisfactory as far as harmony is concerned, he evidently would cheerfully acquiesce in the nomination and appointment of any made by the voice of the body.

It would seem to be wise that the nomination of an assistant should lie with the physician-in-charge, but the presumption is fair that by an understanding with the beard this nominating power might also be entrusted to the board or members thereof; of course recognizing the glat of the body to ratify the nominations which should be made.

There is a similarity in this recommendation in the articles of incorporation which provide that the Board of Publication advised be nominated by the Bishop, who is made an ex-officio member of the Board of Publication.

Trusting that this recommendation will meet with the

favor which we deem necessary for the future success of the work of the Sanitarium, I am, As ever your co-worker,

Joseph Smith,
President of the Church.
By W. R. D.

Independence, Mo., March 25, 1913.

Independence, Mo., April 6, 1914.

Independence, Mo., April 6, 1914.

To the General Conference, Greeting:

We are authorized to transmit to you the following action of the Joint Council of First Presidency, Twelve and Presiding Bishopric, touching communication from President Joseph Smith pertaining to the Sanitarium, which was referred to the Joint Council by the last General

After a comparison of the document with the articles of incorporation of the Sanitarium, we find that the docu-ment could not be adopted without a modification of the articles. The articles of incorporation make it the duty articles. The articles of incorporation make it the duty of the Trustees to provide for a board of physicians and regulate and direct the management and business of the Sanitarium, and provide further that such rules and regulations shall be in harmony with the articles of in-

Article 9 of the Articles of Incorporation reads as fol-

### "ARTICLE IX

"ARTICLE IX.
"Duties of Trustees.
"The Trustees by a two-thirds majority vote at any regular or special meeting shall have power to enact measures, make by-laws, provide for a Board of Physicians and regulate and direct the management and business of the said Sanitarium, providing always that such rules and regulations shall be in harmony with these articles of incorporation."

e suggest and recommend the following procedure: First-The Board of Trustees of the Sanitarium shall be selected or sustained by the Annual or General Con-ference; the Conference to nominate direct unless it shall choose to refer such nominations to a committee or to

quorum or quorums of the Church.

Second—The physicians to be selected and appointed by the Board of Trustees as at present provided for in Articles of Incorporation, after due consultation with the physician-in-charge.

Respectfully submitted. Frederick M. Smith, Secretary Presidency. John W. Rushton Secretary Twelve.

"It was moved to amend the report of the Joint Council by striking out all after the word 'Church" in the second paragraph and adding the following: "That where vacancies occur in the board in the interim between Conferences, that such shall be filled by the board themselves. Second. That in providing for the Board of Physicians as set out in the Articles of Incorporation that the Chief Medical Director and Physician to the Church should make the nomination, subject to the approval of the Sanitarium Board of Trus-Third. That in case of the need of an assistant to the Chief Medical Director of the Sanitarium that such assistant to be appointed by the Medical Director, subject to ratification of the Sanitarium Board."

It was moved that the report be adopted.

While the amendment was being debated the time arrived for considering the College Budget, made the special order for 3:30 o'clock to-day.

A motion to defer until thet report on the Sanitarium was disposed of was carried, when discussion on the Sanitarium matter was continued.

Bro. Joseph Luff, Physician to the church, was speaking to the amendment when objection was made to certain papers he was reading. A motion permitting him to proceed was sustained. Other speakers touching upon various phases of the subject were: Joseph Smith, E. L. Kelley, F.M. Smith and R. C. Russell.

Debate occupied considerable time, extending until 4:30, when announcements for the following day were made.

"Yes; we trust the day is breaking; Joyful times are near at hand," was sung, and Bishop Bullard offered the closing prayer.

### Friday, April 10th.

The congregational prayer service was held at 9 o'clock, in charge of Orman Salisbury, of Des Moines, and A. V. Closson, of Independence.

David Dowker, of Chicago, preached at 10:45, being assisted by E. G. Goodenough. The regular lecture to the priesthood was given by S. A. Burgess, on the different beliefs in Deity. By the large number of elders attending these lectures and the interest being taken in them are evidences of their appreciation. They are being well received and will strengthen the ministers in their

### Business Session.

Pres. Elbert A. Smith called the asssembly to order at 2 p. m. and the hymn "Come, Gracious Lord, descend and dwell, by faith and love in every breast," was sung and Patriarch J. W. Wight offered prayer.

Following the reading of the minutes the chair stated that the matter relating to the Sanitarium. pending at the adjournment of yesterday's ses-The following was sion, was before the body.

"At this morning's session of the Quorum of the First Seventy the following was adopted, to be presented to the body for favorable considera-

"Resolved, That it is the opinion of the First Quorum of Seventy in the matter pending before Conference yesterday in regard to the Sanitarium, that the whole matter be referred to the Presidency, Twelve and Seventy. This action has been concurred in by the Second and Third Sev-J. F. Mintun,

"Secretary First Seventy."

It was moved to so refer, which motion prevailed.

Pres. F. M. Smith then took the chair and the matter of the Bishop's report on the College Budget was by vote taken up. By motion the speeches were limited to 10 minutes. The record touching this matter was read and the chair stated that the motion to adopt the budget was before the body. Upon call that part of the Bishop's report was read as follows:

In addition to looking after the indebtedness, which we have referred to, the budget of running expenses of the college for the year is as follows.

For salary of fourteen instructors and helpers. \$8000.00.

 
 stitution
 200.00

 Bookkeeper
 200.00
 Stenograghers 400.00.

Making a total of \$10875.00.

These are the amounts which have been fixed in consid-

eration of the budget with the president of the college, and adding an item of \$125 for unseen expenses, which will likely arise, we present to you as necessary to the running of the college for the ensuing year the amount of \$11,000.00. From \$2500 to \$3500 of this may be calculated upon as tuition received from students. About the same upon as tution received from students. About the same amount can be relied upon from the college day offerings, making a total of about \$6500. The remainder, 4500, would be required from the church unless by the increase of students in the college and the increase of the college day collection, this remainder of \$4500 shall be provided

Almost every phase of the question was discussed with interest and education to the body by H. E. Moler, Columbus Scott, S. A. Burgess, F. J. Ebeling, Walter W. Smith, F. A. Russell, Joseph Smith, H. J. Davison, J. W. Wight, E. Holloway, E. E. Long, Bishop Kelley, and Jasper O. Dutton. The previous question was ordered and a number called for the yea and nay vote.

The demanding of the yea and nay vote necessitated the assembly breaking up into its numerous delegations to formulate their votes.

Upon reassembling the secretaries read the exofficio list, taking the vote of each elder, followed by the reading of the delegations and the recording of the voice of eash. The time being late no count was announced, the same being left till the session of Saturday.

"Blest be Thou, O God of Israel," was sung and the assembly was dismissed with prayer.

### Saturday, April 11th.

The morning lecture by Elder W. W. Smith, at 8 a. m., to the ministry, was on "The Subject of the Sermon." He outlined a convenient and proper procedure for study in the preparation of the subject for a sermon, also the selection and arranging of the matter collected.

The prayer and preaching services had a large attendance, the former being in charge of Patriarch H. O. Smith and Elder T. C. Kelley, and the latter in charge of Elder J. M. Stubbart, James E. Yates being the speaker.

The Business Session.

President E. A. Smith occupied the chair at the opening of the business session and announced hymn No. 251 and the body sang, "Come, O Thou King of Kings! We've waited long for Thee."

Prayer was offered by Paul M. Hanson. In the reading of the minutes the secretary read the ex-officio and delegate vote upon the adoption of the budget for Graceland College, presented by Bishop Kelley. The vote stood to adopt, ex-officio, 185; delegate, 389; total, 574. Against

adoption, ex-officio, 76; delegate, 162; total, 238. President Joseph Smith made a statement relative to his attitude in the matter of the Sani-

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tarium Trustees and Physicians, acted upon on Thursday, and asking that since two members of the quorum took a different view than himself, asked that he be excused from the necessity of sitting with the council to whom the matter had been referred. By motion his request was granted.

President F. M. Smith requested in this connection that a copy of President Joseph Smith's state-ment be furnishd to the council in their consideration of the matter, which was also granted.

Sale of Property.

The laws of the State of California require that real estate held by a trustee or trustees in behalf of religious and similar organizations can only be sold by the direct authorization of the organization.

To meet this requirement, the sale of three lots in San Diego, one in San Fernando, and two rural tracts was ordered.

A report from the Council of Bishops was read: "I am instructed by the Bishopric to present to you the following resolution for your consideration and adoption:

"Resolved, that we instruct the Board of Publication not to accept for printing in the church papers any advertisements of real estate dealers or banking institutions.

"J. A. Becker. "Secretary of Bishopric."

It was moved to adopt.
A motion to amend "to include mining stocks or other projects of a speculative character" was made.

An effort to limit speeches was followed by the previous question being ordered when the amendment was carried, and also the motion as amended.

The following report from the Independence Stake was taken up and read:

From Independence Stake.

"Resolved, That this Conference petition the General Conference, beginning April 6, 1914, to amend the Rules of Order and Debate, page 105, Section 170, second and third lines, as follows:

In place of the words 'Branch in the city of the Stake, or seat of organization,' substitute the word 'Stake,' so that the rule as amended shall read as follows: "The duties of the Stake Presidency are to preside over the Stake, have immediate charge and oversight of the general spiritual work of the Stake, etc.'

Its adoption was moved, when it was moved to refer to the Presidency, Twelve and Seventy, which was lost.

A motion to refer to the Presidency and Twelve was also lost.

Discussion was had by R. S. Saivards, J. W. Wight, M. M. Turpen, Joseph Roberts, M. H. Bond B. F. Miller, J. F. Curtis, J. Zahnd, W. H. Garrett, C. E. Guinand, C. Scott, J. Garver, G. E. Harrington and B. J. Scott, the speeches being limited to ten minutes. The vote being taken the motion to adopt prevailed, 231 for, 51 against.

Bishop Kelley arose to a question of privilege, and said that he thought that some misunderstood his attitude in regard to the special report made by the auditors to the Joint Council, and that he now presented a copy of their report to the Conference for its reading if so desired, with an explanatory statement of his own attached. It was moved that the papers be read. It was further moved that the reading of the papers be indefinitely postponed. The latter motion prevailed.

It was moved that the amendment already adopted providing for an amendment to the Rules of Order relative to the Presidency of Stakes, be referred to the Committee on Revision of the Rules of Order, with authority to insert. It prevailed.

A question being asked as to when the new rule would become operative the chair stated that it was in force now, the Presidency of the Stakes holding over until their successors were elected.

The matter of fixing the time limit for the introduction of new business was left with the Presidency.

A long list of announcements was made for the Sunday appointments, which provided ministers for the adjoining branches and missions, as well as the place of the Conference. The audience sang "My Times are in Thy Hands," and Bro. Joseph Loff pronounced the benediction.

### Monday, April 13th.

Elder S. A. Burgess delivered the third of his

lectures on Comparative Religions at 8 o'clock. A goodly number of the ministry have been in attendance at these lectures and the interest taken shows their popularity.

The morning prayer service was conducted by Brn. R. M. Elvin and T. W. Chatburn, and was well attended.

Elder Amos Berve, of Lamoni, Ia., speaker at 11 o'clock, being assisted by J. M. Terry, of Oakland, Cal.

### Business Session.

The second week of the Conference business was begun at 2 o'clock p. m., when President F. M. Smith called the assembly to order. "All hail "All hail the power of Jesus' name" was sung, being led by Edward Bell, of St. Louis. Prayer was offered by Patriarch Ammon White.

After the reading of the minutes, the time limit for the introduction of new business was set for 3 o'clock p. m. to-day.

A report from the Presidency recommending the ordination of Joseph Lane, of Pisgah, Ia., to the office of High Priest, the recommendation having been concurred in by the Quorum of High Priests, and the Quorum of Twelve. It was approved and the ordination ordered provided for.

A resolution referring to the lectures on Homiletics, and one on the Boy Scout movement, were tabled.

The following was moved and after brief discussion was adopted:

"Resolved, That it is the sense of this body that no further debt be incurred by the Board of Trustees of Graceland College for such extensions as gymnasium, dormitories, etc. until such proposed work of extension shall have been first presented to this body for their approval."

A petition of S. A. Burgess, President of Graceland College, relative to auditing the accounts of the college was read:

"To the Presidency and General Conference:

"As a matter of personal privilege and in fairness to the conference, we respectfully beg leave to make the following statement in regard to the audit of the Graceland College books:

"In the interests of economy, the bookkeeping has been done by students of the college. result was, on account of sickness of the bookkeeper and other reasons, the books were not fully closed when the auditors were first in Lamoni. We urged that the books should be audited and the conditions frankly stated. The auditors, however, very courteously suggested that we should close the books and they would return for the audit. The books were in shape and the auditors notified prior to the submission of our financial statement either to the publisher or the Presiding Bichop and the auditors repeatedly agreed that they should be audited, certainly before the opening of the Conference. Various other demands interfered with their doing so, but still it was agreed that the audit should be made. And we were very much disappointed to learn yesterday that it had not been done.

"We therefore respectfully request that the auditors make an examination as soon as possible after the close of the Conference, and that their report be published in the church papers and in the Conference minutes.

"Respectfully submitted,

"S. A. Burgess."

"Independence, Mo., April 11, 1914." The request was granted.

A motion pending when the time the special order relating to the Sanitarium was called on Thursday, the 9th, and upon which no final action was taken, was called up. The resolution was "That books attacking the faith of our Church be referred to the First Presidency, Board of Publicity and Church Historian" that reply might be made if deemed advisable. It was discussed and a motion to lay it upon the table carried.

The paragraph in the report of the Trustees of Graceland College relating to College finances, action on which had been deferred until after considration of the report of the Bishop on the college budget was had, was taken up. It was read as follows:

"We respectfully represent that the finances of the college can only be properly handled in connection with the finances of the whole church, and consideration given to every department. end may largely be met through an annual budget, and when fully undertaken, the college should be run within the limits laid down by the body, the debt met, reduced, and paid off, and when paid kept paid, and additional expenditure made only with the consent of the body. should be economy in collection as well as in expenditure. But under existing circumstances, it is an open question if there is any other alterna-tive than for the College Board of Trustees aggressively to push efforts for the securing of means."

Discussion was on the motion to approve. A substitute was offered:

"Moved as a substitute that the college debt, together with the appropriations provided for in the budget made by the Bishop, be paid out of the general Church funds."

The substitute was lost by a vote of 140 to 202. and the motion to approve carried by a vote of 234 to 37.

Some misunderstanding having arisen over some points involved in the resolution last adopted, and the chairman having previous to its passage, in answer to a question, given his understanding of the meaning of it, it was moved that the interpretation given by the chair be inserted in the minutes of the Conference. The motion prvailed. The statement of the chair was as follows:

"If we adopt this motion as we have it contained in the report of the college, it places the administration of the college financially under the financial officers of the Church and authorizes them to pay it out of the funds of the Church if hey so choose,"

The time of adjournment having arrived, announcements of the services to follow were made, and the assembly sung:

"From all that dwell below the skies,

Let the Creator's praise arise."

The benediction was offered by Patriarch J. W. Wight.

(Continued on page 7.)

### AN INTERESTING CONVERSION.

Among the delegates at the Conference are Bro. and Sr. Charles E. Jones, of Columbus, O., who have been members of the church but a few years. Their whole souls are in the work, however, and they are daily rejoicing in the glorious gospel which they heard for the first time in the far-distant north.

Some years ago they were in Alaska, and being disposed to seek the better way, attended the Congregational church. In the same place and having the same desires for righteousness were Bro. and Sr Will Stoft, who as members of the Reorganized Church never fail to let their light shine. They also attended the Congregational churchthe only one available-and the high character of the principles set forth by them, supported by righteous lives, gave light to Mr. and Mrs. Jones. who were very much impressed with what they heard of the gospel. As neighbors they together took up the Home Class work in the study of the Book of Mormon in connection with the Bible.

Leaving Alaska they traveled in various parts of the United States and searched the while for more light among the various churches with which they came in contact without success. sojourn in Florida left them still hungering, and they moved to Columbus, O. Here they sought out the Saints at their meeting place, and to their joy found the very gospel they had been looking for, and in the 25th of June, 1911, offered themselves for baptism.

The multiplied joy which came to them on their reception of the greater light in the gospel still remains with them, shining out upon their faces as well as in their lives, and they are diligently engaged in helping in every way possible to spread the glad message to others. Bro. Jones was ordained to the office of teacher shortly after his baptism, and one year later was ordained to the office of priest, and six months later to the office of elder, in which office he is doing faithful labor. He is studying also to qualify himself for future work. Sr. Jones is also actively engaged in auxiliary work, and is a great support to her husband in his work in the ministry.

One of the delights of the Conference to them is the renewed association with Bro. and Sr. Stoft, now of Omaha, who first led them to the light in far-off Alaska.

"We want to carry the spirit of prayer into our study, and the spirit of investigation into the Church."-Elbert A. Smith.

### THE HOLY CITY.

This beautiful cantata which had been in preparation by the numerous choirs of the church for several months was rendered on Saturday even-ing, April 11th. Long before the time of beginning the church auditorium was crowded to its capacity and hundreds were unable to gain admittance, notwithstanding it had been previously announced that it would be given again on Sunday

Bro. W. N Robinson was in charge of the occasion, prayer being offered by J. W. Wight and W. W. Smith giving an introductory address. Albert N. Hoxie was the director, Miss Amy Winning organist, and R. G. Smith pianist. A quartette, consisting of Mrs. W. N. Robinson andMrs. Frances Norris, and Brethren O. L. James and Paul Craig. Each of these also took solo parts. The chorus also had within it a double trio of ladie's voices, and a second choir of sixteen voices. The entire program lasted about two hours.

"The Holy City" is a fine musical production portraying in its first part the longings of earth life for the thinge divine in the havens, and expressing the anticipated joys of that glorious realm. The second part attempts a description in music of the new heavens and the new earth, and the praises of the redeemed as they stand around the throne of God singing "Holy, holy, holy is the Lord of Hosts," the rejoicings of those who have come "out of great tribulations, and have washed their robes and made them white in the blood of the Lamb. The final climax of joy and exulting praise is reached in the last chorus, "Great and marvelous are Thy works Lord God Almighty; Just and true are Thy ways, Thou King of Saints."

The effort is such as can stir the soul, and bring into the inner life an apprciation of the divine goodness and the glories of the world to come that can not be had in any other way. The wonderful harmonies of the ladies' voices as they sang:

List! the Cherubic host, in thousand choirs, Touch their immortal harps of golden wires, With those just spirits who wear victorius palms Singing everlastingly devout the holy psalms."

seemed to bring a touch of heaven to earth, or perhaps opens to the longing soul a momentary view of that world of light and purity. It was uplifting and inspiring.

This effort is but a beginning of what will be don by the choirs of the church combined from time to time at the General Conferences. It should be a stimulus to more of the young people to take up the study of music and develop their natural gifts, and thus be fitted more fully to render praise to God and blessing to their fellow

### THE COST OF MILITARISM.

In a letter addresed to the Pressident of the Peoples National Bank of Pittsburg, Col. Samuel Harden Church states that while in Europe last summer he made the somewhat startling discovery that articles frequently purchased in Parisian shops can be bought to better advantage as regards quality, attractive models and price, in New York than in Paris. He learned upon inquiry of Frenchman of high position the reason for high priccs abroad. "They replied," he says, "without hesitation, that the rise in prices, not only in Paris, but throughout Europe, was due to the extra war taxes prevailing everywhere. For example, every soul in the population of France, young and old, and both sexes included, is required to pay on the average \$7 a year for the maintenance of the army and navy, and this does not include pensions."

Col. Church also drew up some statistics showing the cost of war preparation for each of the ten principle nations (without including pensions or the destruction caused by past wars) and the ratio which the cost of army and navy bears to the total expenditures of each nation. The figures are for the year 1911; since the Balkan war the European nations have increased financial burdens.

The cost of the army and navy in Austria-Hungary was 9.8 per cent of the nation's total expenditures; in Spain 22.9 per cent; in Russia 23.5; per cent; in Italy 24.1 per cent; in France 30.9 per cent; in Turkey 31.4 per cent; in Japan 32.5 per cent; in Great Britain \$4.3 per cent; in the United States 43.3 per cent; in Germany 43.5 per cent.

The cost per unit of population varies from \$1.-70 in Austria-Hongary to \$7.60 in Great Britain! The Feoples National Bank concludes the state-

ment thus: "Altogether apart from the ethical side of the question, it must be odvious to all thinking persons that such huge burdens impair the economic efficiency of nations; and if effect is carefully traced back to cause, will be found large ly responsible for the social unrest in Europe.

### IN EXPLANATION.

A number of complaints have come to our office stating that subscribers were not receiveing their daily Ensigns regularly. Upon investigation we find the names correctly upon our lists, and each issue has been mailed upon the day of issue with the exception of our first number dated the 6th, which failed to get into the outgoing mail on that day and consequently laid over in the sacks until Tuesday morning the 7th. Upon taking up the matter with the postal authorities it is found the delay has been in the sacks not being distributed promptly to the trains leaving Kansas City. The Ensign office has done all possible to have the difficulty remedied at once, and we hope that there will be no further delays.

### THE GENERAL CONFERENCE.

(Continued from page 5) Tuesday, April 14th.

The lecture on Homiletics was equal to those preceding, and it was quite evident that it found appreciation with practically all the ministry. Walter W. Smith was the speaker.

A still larger audience attended the morning prayer service, the upper auditorium being filled upon the main floor. The testimonies were good, expressing abiding faith in the gospel, and the progress of the Church. One feature is that those taking part in these gatherings have come from various parts of the land, from the Atlantic States and the Pacific States; from Canada and from the Gulf States, and others less distant, but all bring the same testimony of the power of the gospel to save, and of the reception of the blessings promised to the obedient believer. A variety of spiritual manifestations are related, and the gifts of the Holy Spirit are enjoyed. William Johnson and John Midgorden were in charge of this morning's service.

The audience was somewhat increased for the preaching service when H. J. Davison spoke, being assisted by Wardell Christy.

### The Business Session.

After the opening exercises at 2 p. m. the assembly proceeded immediately to business.

A resolution was adopted providing for the sale of on or more real estate lots at Urbita Springs, San Bernardino, Cal.

A report from the Joint Council of the Presiaency and Twelve on a petition from the Minnesota District relative to carrying out the principle of equality in ministerial allowances, referred to the council on the 6th, was read. The report was adopted.

"Independence, Mo., April 13, 1914.

"To the General Conference:

"We are authorized to report the following action of the Joint Council of First Presidency, Twelve and Bishopric in reference to petition from the Minnesota District which was referred to the Joint Council by the General Conference for examination and report:

"'Resolved that in our opinion the matter is already sufficiently covered by existing resolutions and the law as contained in the Book of Doctrine and Covenants.

"Respectfully submitted,

"Frederick M. Smith, "Secretary Presidency. "John W. Rushton, "Secretary Twelve."

The Presidency presented a report relative to changes in the Standing High Council which was adopted, as follows:

"Independence, Mo., April 14.

"To the General Conference:-

"The Presidency desires to suggest the advisability of releasing Bro. John Chisnell from the High Council because of advanced age. Bro. Chisnell has been a member of the Council for many years, and though we regret to find his age is disqualifying him, yet we feel that it is necessary to have someone on the Council who can give his time when necessary. We therefore suggest that Bro. Chisnell be honorably released. To fill such vacancy and the one created by the ordination of

Bro. W. A. McDowell to the office of Patriarch and Evangelist, we desire to submit the name of Brn. Charles Fry and Richard J. Lambert.

"Respectfully submitted, "Frederick M. Smith,

"Secretary Presidency." A resolution asking for an official explanation of the provisions for collecting finances for Grace-land College was laid upon the table without dis-

The Committee on College Text Books, appointed last year, reported, the report being approved by vote. It is as follows:

cussion

"Independence, Mo., April 6, 1914.

"To the First Presidency and General Conference. Greeting:

"We, your committee appointed to consider the advisability of publishing proper text books for Graceland College, respectfully beg leave to report as follows:

"We have carefully canvassed the situation, and recognize the fact that many of the text books now commonly used in institutions of learning, assume as proven certain hypotheses, which in the minds of the young tend to raise questions of doubt as to the faith of their fathers, and that the manner in which these questions are sometimes discussed tends towards Agnosticism or even

"And while we believe that in the revelation to Oliver Cowdery and W. W. Phelps, an opportunity vas given to meet some of these difficulties, yet in the education of our young people we must fit them to meet the questions of the day, and many of these ideas are too firmly established to be ignored with impunity, even were that desirable.

"Aslo, for accredited standing, definite work must be covered, and especially if advanced work is to be taken in other institutions of learning.

"We therefore respectfully recommend that the standard text books used in other institutions of like rank be used in Graceland College.

"That as rapidly as possible supplementary lectures be provided in which these topics are discussed in a fair and proper manner, and that provision be made for discussion by the proper instructors on these questions in a manner to set forth clearly the truth; and that when it may be deemed advisable, supplementary texts may be provided, but such texts only to be used in connection with the standard texts most commonly used in other institutions of learning of like rank.

"Trusting that the cause of truth may triumph,

"Respectfully yours,
"F. M. Sheehy,

"A. Carmichael, "S. A. Burgess,

"Committee."

A report of the United Order of Enoch was read, the chair stating that it was received and would be spread upon the minutes there being no objection.

Independence, Mo., April 1st, 1914.

To the General Conference in Session at Independence, Mo., Greeting:-

As the Trustees of the United Order of Enoch we present this as our annual report for the year, indicating the service performed so far as existing circumstances would permit.

### Organization of Board.

At our first meeting the organization of the Board was effected by the election of E. L. Kelley, Chairman; M. H. Seigfried, Treasurer, A. H. Parsons, Secretary, with power to chose his assistant. David J. Krahl was selected. In addition to these officers named, Richard Bullard and George E. Harrington were selected to act with them as the Executive Board for the Trustees.

### Work Accomplished.

Some of the work accomplished during the year by the Board was the drilling of a well so as to have living water for the people of Summit Addition. After going about three hundred feet it was abandoned and a pipe run out there carrying city water, the projects costing about \$126.00 for both deals.

### Deeds and Abstracts.

Deeds and abstracts have been delivered for 298 lots on the Summit Addition to the City of Independence, Mo.

### Donations of Different Kinds.

Donations of different kinds have been extended to the Order, such as Stock in the Independence West Planing Mill Co., twenty shares, by Wm. Newton; fifty-nine shares in the Independence Coal Mining Co., by the same party; six hundred shares in the Central Lumber Co., by D. L. Palsgrove. And many patent rights have been offered and equity in real estates, some of which the Board did not see their way to accept.

Treasurer's Report, March 1, 1914.

Receipts.	,	
Cash on hand March 1, 1913		\$531,72
General Sundries,	•	
Wm. Tillery, Real Estate		
Account\$5	2,142.50	
Pasturage, Rent, Hay,		
Broomcorn, etc	396.82	
Miscellaneous Items	19.93	2,559.25
Accts and Bills Payable		12,154.35
Accts and Bills Receivable		13,224.05
Interest and Discount		508.40
Cash		20,629.69
Real Estate		9,740.00
Home		30.33
Donations		8,633.55
Sundry Expenses		. 7.75
Total		68,019.09
Expenditures.		

General Sundries, Wm. Tillery Real Estate

Donations . . . .

Miscellaneous . . . ......

Sundry Expenses,

Office Expenses (Salary) .....

Account	\$3,139,54	
Taxes	585.28	•
Cent. Lumber and Mfg. Co.		
(stock)	295.00	
Ind. Coal Mining Co. (stock)	50.00	
Miscellaneous Items	38.70	4,108.52
Accts. and Bills Payable	•••	22,055.80
Accts. and Bills Receivable	-	9,846.60
Interest and Discount		1,405.46
Cash	_	21,012.65
Real Estate		7,783.91
Charity	-	390.86
Home,		
Hired Help	24.00	
Coal	20.38	
Insurance	38.00	
Improvements		-,-
Table and Bed Linen	30.91	٠.
Incidentals	15.85	169.14
ma		

561.40

..\$68.019.09

60.00

Realty Abstracting ...... 364.00 Boring for Well ..... 100.00 Cutting Hedge . . . ..... 34.00 Work on Roads . ..... 8.00 Piping for Water ...... 25.50 Water for Residents ..... 22.50 Invention Committee . . ...... 5.00 Miscellaneous Items. . . ..... 57.75 616.75

Statement of the Assets and Liabilities of the Order of Enoch.

Assets.

Accts. Receivable	\$ 1,339.81	
Bills Receivable	710.00	
Cash		
Home and Furnishings		
Indep. Sash and Door Co. (Stock)		
Indep. Coal Mining Co. (Stock)		
Office Furniture and Fixtures		
Accts. Rec., Real Estate Conts		
Real Estate and Improvements		
near Estate and Improvements	21,000.02	
Total	\$42,838.76	
Liabilities.		
Accts. Payable	\$ 2.66	
Bills Payable		
Real Estate Contracts		
Gain		
Received on Unselected Real Estate		
neceived on Onselected near Estate	190.00	
Total	\$42,838,76	
Gains.		
March 1st, 1913, Gain	\$12,485,35	
March 1st, 1914, gain for the year		
	J	
Total Gain		
2001 01011 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		

The Woman's Auxiliary for Social Service reported having selected Mrs. Lucy Resseguie as its nominee for member of the Board of Trustees of

A. H. Parsons, Secretary.

Respectfully submitted in behalf of the Board.

the Children's Home. The name was indorsed

and Sr. Resseguie made a member of the Board.
The Woman's Auxiliary also reported the work
of its convention, the report being received and
spread upon the minutes. That part of the report relating to business transacted reads:

port relating to business transacted reads:
"At our business session held on Thursday, April 9, Mrs. B. C. Smith, President, gave a survey of the work of the organization for the past year, further stating that as she had borne the responsibilities of the presiding officer for a great many years, it might be well to make a change and release her from this office. Therefore she placed before the convention the matter of soliciting the advice of the Joint Council of Presidency and Twelve, in the selection of a President, and any suggestions they may have to offer regarding our work. Regrets were expressed by speakers at the possibility of Mrs. Smith leaving the office she had held so long, and in which she had so faithfuly served. But believing the burden could now be assumed by others a motion was made that the Joint Council be notified of our meeting and that nominations for presiding officer be sent them with the request for their selection and any further advice they may have to give. A courteous reply was returned to us with the selection of Mrs. S. R. Burgess for President, Mrs. B. C. Smith for Vice President. This action was ratified by the convention. Mrs. D. J. Krahl asked to be released from the office of Secretary, and in the regular order of election of officers Miss Minnie Scott, of St. Joseph, Mo., was chosen Secretary, Mrs. J. A. Gardner, Treasurer. The two additional members of the Advisory Board are, Mrs. M. A. Etzenhouser and Mrs. D. J. Krahl.

"The Convention, by a rising vote, expressed their appreciation of the past service of Mrs. B. C. Smith and Mrs. D. J. Krahl, President and Secretary.

"By vote of the Convention, Mrs. B. C. Smith was made Historian of the organization.

"Respectfully submitted,
"Mrs. D. J. Krahl,

"Mrs. D. J. Krahl, "Retiring Secretary."

The Second Quorum of Seventy presented a report by H. E. Moler, Secretary. One part of the report provided for the suspension of one member and the expulsion of another for transgression, which action was affirmed by the Conference by the adoption of the report. In part it reads:

"The Second Quorum of Seventy have held eight meetings in all, and have participated in three joint meetings with the other Quorums of Seventies. Thirty-seven of our number are present. They are: William Anderson, A. C. Barmore, Samuel Brown, A. M. Chase, J. D. Curtis, H. J. Davison, John Davis, E. A. Erwin, Levi Gamet, M. F. Gowell, O. J. Hawn, A. J. Layland, C. G. Lewis, Daniel Macgregor, J. W. Metcalf, H. E. Moler, J. L. Parker, J. W. Peterson, A. B. Phillips, J. T. Riley, F. A. Russell, J. W. Roberts, F. L. Sawley, C. Scott, R. O. Self, T. J. Sheldon, A. C. Silvers, S. W. Simmons, F. M. Slover, W. A. Smith, C. L. Snow, Henry Sparling, J. D. Stead, J. M. Stubbart, Swen Swenson, D. E. Tuckeer, R. T. Walters.

"The amount of labor reported having been done by the Quorum during the past year is as follows: Services attended, 10,084; sermons, 6,178; assisted or presided, 2,777; baptisms, 362; confirmations, 234; children blessed, 197; administrations to the sick, 1,954; ordinations, 25; debates held, 6; marriages, 24; new openings, 23; actual time in the field, 8,949 days; Sunday schools organized, 4; Religios organizd, 4."

Graceland Extension Institute.

The beginning of a new organization designed to encourage and help the studious men of the church, especially the young, in their study of various subjects, and to provide help and give direction in such study, presented through the Secretary, Walter W. Smith, a report, which by motion and vote received the endorsement of the Conference.

"To the Presidency and General Conference Assembled, Greeting:—

"I beg to submit the following on behalf of those interested in education as a means of glorifying God and rendering service to His children.

"Two informal gatherings have been held upon invitation of President Frederick M. Smith, much interest was manifested by the brethren and a general demand for extension and correspendence work seems eminent among the Saints. At the first meeting, on April 6th, a committee was selected to outline a plan for organizing and unify-

ing the educational interests of the church by bringing together those interested in education, either as teachers or students,

"There seems to be a great demand for home study and extension work in educational, scientific and philosophical subjects. To meet and supply this demand a plan was adopted and an organization effected to be known as Graceland Extension Institute. President Frederick M. Smith, of Indpendence, Mo., was chosen director; Elder Samuel A. Burgess, President of Graceland College, Lamoni, Ia., was chosen Associate Director, and Professor Chas. B. Woodstock, of Graceland College, Lamoni, Ia., was chosen Register. The three officers to constitute the managing board of the Institute.

"Membership of the Institute shall be composed of two classes. First, the Fellows, those who are willing to outline and prepare courses of study and supervise extension work; and second, martriculated members who shall register with the Institute and pursue an approved course of study. A nominal rebistration fee is required to cover the cost of postage and stationary. The services of the officers and fellows are entirely free.

"An annual meeting of the Institute is provided at which time officers shall be elected and regular business transacted. The Institute is open to all, and an invitation is extended to all those who have teaching qualifications to assist in this work, and to all those who desire assistance to enroll as students.

"Trusting that this may meet wish yoru approval we submit the same for the Institute.

"Walter W. Smith,
"Secretary of the Meeting."

"Independence, Mo., April 11,1914."

A resolution asking that a committee be appointed to consider the matter of incorporating the Church in Canada was laid upon the table,

The Next Conference.

Resolutions of Lamoni Stake and Branch inviting the General Conference of 1915 to meet at Lamoni were read.

It was moved that when this Conference adjourns, it does so to meet April 6, 1915, the place to be designated by the First Presidency.

A substitute was offered that the invitation of Lamoni Stake and Branch be accepted.

A plea was made in behalf of a petition from the Southern California District to the Conference of 1911, asking that the Conference of 1915 be held upon the re-union grounds of the Southern California District. After some discussion the previous question was ordered and the substitute was lost, and the original motion carried.

The recommendation in the report of the Frist Presidency (published in Daily Ensign of April 9th), recommended the perpetuation of the present musical organization and the selection of Albert N. Hoxie, Jr. as General Chorister, was by vote endorsed.

The recommendation of the Presidency to discontinue the Tract Committee as such, the same being composed of the First Presidency and that the duties of that committee be left with the Presidency as a part of their routine duties, was adopted.

The further recommendation that the Committee on Reorganization of Quorums be dispensed with, the work having been largely accomplished, and that future work in this direction be left with the First Presidency was also adopted.

The suggestion in the Presidency's report that the Presidency be authorized to appoint delegates to congresses or conventions, such as the Fourth National Peace Congress, which was held last year, was approved and authority granted

In regard to the request of the General Sunday School Association for the Presidency and one of the Twelve to sit as honorary members of the Executive Committee of that society the chair stated that E. A. Smith had been nominated to represent the Presidency on that committee. The nomination was approved.

The chairman as a member of the Committee on Filling Vacancies in the Board of Auditors, reported that there had been no vacancies and hence the committee had not been called together. The committee, consisting of F. M. Smith, J. W. Rushton and H. A. Stebbins, was sustained.

The business of the afternoon was done with dispatch and with the spirit of peace and good will prevailing in all. "Shall we meet by life's pure river?" was sung and the closing prayer offered by Richard Bullard.

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VOL 25

### INDEPENDENCE, MISSOURI, THURSDAY, APRIL 23, 1914

NO. 17

Ohnroh Library F

### ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of ter Day Saints, every Thursday, at Independence, Mo.,

Published by the Reorganized Churct of Jesus cultina, Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

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all letters and make all remittances payable to ENSIGN PUBLISHING HOUSE, Independence, Mo

## THE GENERAL CONFERENCE.

### (Continued from last issue.)

### Wednesday, April 15th.

The elders in their morning gathering, by unanimous vote, expressed their approval of the courses of lectures given by Elders S. A. Burgess and Walter W. Smith, and declared themselves in favor of their continuance another year at the Conference of 1915. The lectures have helped to broaden the minds of the eldership and to lay the foundation of a personal research and study. Elder Burgess occupied this morning, taking up the principle of Priesthood in its purity and divinity, and also in its perverted forms, showing how that fragmentary truth has followed through a perverted priesthood.

John Smith and D. E. Powell were in charge of the morning prayer service, and the preaching following was by James W. Davis, assisted by Lyman Fike.

At the conclusion of the morning lecture President F. M. Smith distributed to the officers of the various quorums a document from the President of the Church for quorum consideration, and directing that the ministry assemble in the places appointed and pass upon it. The quorums so assembled in their usual places.

### The Business Session.

Upon the assembling of the delegates for business they sang:

"The Spirit of God like a fire is burning; The latter day glory begins to come forth."

and A. B. Philips, of Boston, offered prayer. After the reading of the minutes, a report from the Quorum of Twelve was read announcing the selection of J. W. Rushton as its representative to meet with the Executive Committee of the Sun-The selection received day School Association.

the approval of the Conference. J. W. Rushton and F. M. Sheehy reported for the delegates appointed to attend the Fourth American Peace Congress, held at St. Louis last With the two other delegates viz.: T. J. El-May. liott and Russell Archibald, they had attended seven of the eight meetings of the Congress, being registered as delegates from the Reorganized Church of Jesus Christ of Latter Day Saints. The report showed a hearty sympathy with the peace movement, and by vote the report was approved and a copy ordered sent to the Secretary of the American Peace Society.

### The Revelation.

President F. M. Smith, who was in the chair, stated that a document from the President of the Church, and which hed been considered by the quorums, would be read with the action of the several quorums thereupon. Secretary R. S. Salyards read the document as follows:

"To the officers, delegates and members of the Reorganized Church of Jesus Christ of Latter Day Saints, in Conference Assembled; Greet-

"In agreement with the notice for the general fast of the Church to be observed on the first Sunday, being the 5th day of April, 1914, I, Joseph Smith, President of the Church, in common with the custom of the brotherhood, observed the rule requiring the fast and spent that day in meditation and prayer upon the work of God and our present duty in the affairs intrusted to our care. Before the hour of breeking the fast came I was blessed by the presence of the Holy Spirit resting upon me in quiet assurance and in power. In the still small voice which giveth light and understanding

to the intelligence of man, exalting the soul and sanctifying the spirit, there came unto me the directing voice of Him whose work we are engaged

"Thus saith the Spirit unto the Church: The time has now come when the necessities of the work require that the servants of the Church, Bishops Edwin A. Blakeslee and Edmund L. Kelley, should be more closely associated in the carrying on of the financial affairs of the Church and caring for the various organizations requiring the expenditure of the moneys collected from the membership of the Church and the care of the properties belonging to the Church as an organization under the laws of the Church and of the To accomplish this object the servant of the Church, Edwin A. Blakeslee, should make himself more thoroughly acquainted with the affairs in the office of the Bishopric, that he may be better prepared to advise, strengthen, and aid in controlling the affairs of the Bishopric to the successful accomplishment of the object in view when he was called and ordained to the Bishopric.

"The Spirit saith further, that it is expedient that additional aid be given to the Bishopric in charge of the general affairs of the finances, and to do this Richard C. Kelley, son of my servant Bishop Edmund L. Kelley, should be called and ordained to the office of an Elder that he may act with the Bishopric in case of necessities and to work in the office of the Bishop in looking after and caring for the affairs appertaining to that office; and in due time, if he approve himself in this work, he should receive an ordination to the High Priesthood, which would authorize him to act fully as a part of the Bishopric.

"The Spirit saith further, that the spirit of distrust and want of confidence in those who are called and ordained to act in the various responsible positions in the priesthood and in authority in the Church is unbecoming those professing faith in God, Jesus Christ His Son, and the Holy Spirit of Truth, and evinces a serious lack of that charity which Paul, an Apostle of Christ, declared to be the quality of Christian virtue which thinketh no Those who go out from the assemblies and solemn conclaves of the Church should exercise great care in their ministration abroad, both to the branches where they may officiate and in their preaching the gospel to them outside to avoid sowing seeds of distrust and suspicion either in public ministration or in private conversation. The Church has been admonished heretofore in this respect and the Spirit saith again, it is unbecoming to the character and calling of them who administer in the name of Jesus Christ the Lord.

"In Witness whereof I, Joseph Smith, President and servant of the Church, hereto set my hand this 14th day of April, in the year of our Lord 1914.

"(Signed) Joseph Smith."

President Elbert A. Smith reported verbally: "The junior members of the Presidency have examined the document and are willing to accept it as a revelation from God and cheerfully to abide by its provisions."

Reports were read from the Quorums of the Twelve, Seventy, High Priests, Order of Evangelists, Order of Bishops, Elders and the Aaronic Priesthood, all expressing indorsement of the document as a revelation.

It was then moved that the revelation be adopted and that it be incorporated into the canon of Scripture known as the Doctrine and Covenants. Comments were made by various members of the Conference, after which the vote was taken, the motion carrying without a dissenting vote.

It was moved and ordered that the revelation be printed in proper form for insertion in the Doctrine and Covenants, and published as a supplement to the "Saint's Herald "and "Zion's Ensign."

Address of President Joseph Smith.

President Joseph Smith addressed the Conference, his address being listened to with close interest. It is here given in full: Brother President:

"It would have been manifestly improper for me to have spoken to the adoption or the rejection of

this document, for no one knows better than I, who stand in the presence of God to-day, that I shall have to answr for the genuine character of that which was presented and shall be judged upon the honesty of purpose and the integrity of duty. Called, as has been acknowledged by the Church, by divine authority under which the Church originated and under which it has always existed, and that call and the investiture of the right to act having been received from the people of the Church in solemn assembly and acquiesced in it for fifty-four years, I have a right to believe that as I stand to answer before God for my honesty and uprightness of intent and purpose and for the integrity of duty which I may have performed under this calling, and know full well that I stand nearer to the answering of my duty before God than perhaps any other man in this assembly (with perhaps two or three exceptions); hence, I may say, with confidence, that I feel very grateful indeed to God and very grateful to the people composing the Church and its representatives here, for the kindness of their treatment to me in me discharge of this duty of answering to the call of the people in imploring divine direction, and in transmitting what I received through the Spirit, which directs the work unto those who represent the body at large.

"The difficulties rise up before me, and it is necessary, and it always has been, for me to take a careful survey of the whole field, so far as my ability enables me to do, and when that is done, to transmit faithfully the intent and purpose and the will of the Master, who has so far carried the work, in His wisdom, and has not, as yet, permitted it to meet with defeat or disaster. Hence, 1 would, if I could, put within the mind-and I may add, the soul-of every one present to-day, what I have felt of the difficulty of the situation under which I was called to act, and that which I have felt in discharging that duty. For the wisdom of it I do not answer; for the reason of it, my portion of it, I do not answer; I know not, beyond what is given, what may have been in the divine mind, and should any one of you ask me about this or that in any of the Revelations which I have been permitted to give to the Church, I must answer, inevitably, unless the Revelation itself contains a reason, or the reasons for them, I am not able to I am but a humble instrument in the answer. hands of God, as are all of you; I claim no higher tribute, no higher characteristic or qualifications of honesty of intent or purpose than that which each one of you may claim. I am not to be considered as within the counsel of the Almighty, only so far as that counsel is transmitted by the voice of inspiration to me, when occasion on my part is required. I dare not listen to the cries of disaster, loss or damage. I dare not life up my heart in triumph at apparent conquest over enemies that oppose the Church. I can only, as the rest of you, do that duty that lies nearest to me, and which I am expected to perform, and leave the result in the hands of God, and brethren, if He does not know His duty, and has not had the ability to perform it, I am sure, so far as I am concerned, He has chosen a weak instrumentality. Whether or not individuals called thus, choose to serve the Church or refuse, it lies with them. we refuse to receive the word of God, that which must ensue lies with us; if we do, and we are blessed as we have been hitherto in many instances by following the divine Mind, we surely are justified in a large degree for still making appeal to Him, and trusting to that which He may give us.

"I have, for the past year, studied earnestly what might result, providing that the inflow of means to sustain our work should cease, and that sooner or later the Bishopric would not be able, out of that which was in the treasury, to meet the demands of those who are abroad in the fields, or those officers who are necessarily gathered to the centers of business for the transaction of the affairs of the Church. What would be the result? For a good number of years, the Church existed and the administration of the preaching of the

(Continued on page 4.)

INDEPENDENCE ITEMS.

With a few exceptions the multitude of missionaries and delegates which have been here attending the gen-eral conference have returned to their homes or missions, and our city is resuming its normal aspect again.

and our city is resuming its normal aspect again. The saints generally seem quite well pleased with the accomplishments of the conference and look to the future with a degree of hopefulness.

Bro. Alma Barmore spoke at Armstrong, Kans., on Sun-

Bro. Alma Barmore spoke at Armstrong, Kans., on Sunday evening, and is giving a lecture on Australia at a number of the adjoining branches this week. He will speak at the South Side on Thursday evening. Bro. Barmore has been engaged in mission work in Australia for a number of years, having returned last year.

A series of spelling contests have been held at the high school during the school year for the several grades, stimulating study in orthography among the children. On Tucsday a contest was held with the three best spellers from each grade in each school. On Friday evening May let a contest will be held at the high school under the auspices of the civic club in which adults as well as a number of pupils will take part. The fund derived from the ten cent admission will be devoted to the beautifying of the city.

the ten cent admission will be devoted to the beautifying of the city. Mission services are being conducted at the church, formerly the St. Luke's Evangelical Church, on North Liberty and Nettleton Ave., this week. Bro. Wm. Waterman is in charge and reports excellent audiences on Sunday and Monday vennings. Meetings will continue each night, and Sunday school will be held next Sunday. The preaching is being done by Brn. A. C. Martin and H. E. Winegar.

The Board of Trustees of the Sanitarium met on Mon-

The Board of Trustees of the Sanitarium met on Monday, April 20th, and among other matters of business selected Dr. Leonard G. Harrington, son of Elder G. E. Harrington, as physician-in-charge of the Sanitarium. Dr. Harrington has made a special study of hospital work, and with full faith in the gospel ordinances, will be able to work in harmony with the purposes of the institution. The Board chose Bishop E. A. Blakeslee president, Charles Pry secretary, and Bishop R. Bullard treasurer. Conference of the Utah Church authorizes New Church Editice in Independence.

S. O. Bennion, who has charge of the Central States mission for the Utah Mormon Church, returned yesterday from the conference of his church at Salt Lake City. Some time ago the Utah Church purchased a part of the

Some time ago the Utah Church purchased a part of the Swope tract of land and a corner lot at Walnut street and South Pleasant street, in Independence, and the conand South reasont street, in Independence, and the con-ference instructed Elder Bennion to go ahead with a \$30,000 church edifice for the Utah Mormon colony at Independence. It will be an up-to-date affair patterned after the Christian Science edifice in Kansas City, al-though net as costly. In the rear of the church there will be offices for the mission work, which has been conducted from Independence for several years. The building is to have a frontage of fifty feet, extending back ninety-three feet. This church will be several blocks south and east of the Reorganized Church of Latter Day Saints.—Kansas City Journal.

### INDEPENDENCE, SECOND BRANCH.

Sunday school held regular session at 9:30 with a fair attendance.

Preaching at the 11 o'clock hour was by Bro. J. R. McClain, who spoke on "Rightly dividing the word."

Prayer service at 2:30 with usual attendance and a

goodly feeling prevailed.

At the 7:45 p.m. hour Bro. C. A. Butterworth was the speaker, subject Heb. 2:15,16, for "He hath prepared for them a city." Some new and beautiful thoughts were presented, such as one might not accept at first thought, but appear very reasonable.

### HOLDEN, MO., BRANCH.

Quite a number of our members attended conference, and all express themselves as having had an enjoyable time and are unanimous in the opinion that the church is progressing.

Bro. Parmer of San Antonio, Texas, is a welcome guest of the branch and will do some preaching while here.

Bro. and Sr. S. J. Jeffers of Radcliffe, Ohio, are spend-

ing a few days with their daughter, Sr. Elmer Moler. They are no their way home from conference.

Our orchestra rendered some real good music Sunday

our ornests rendered some real good music Sunday morning. They are improving rapidly. Bro. Emery Thompson (Dr.) was unanomously elected mayor of our little city. His name headed both tickets. Something unusual and speaks well for the character of

Emma Scarcliff.

### CHICAGO, CENTRAL BRANCH.

Judging from the testimonies, the hour spent in testimony and prayer on Wednesday night of each week, is certainly a blessing to the saints here. We are only sorry that the world cannot see their folly and worldliness, and that the world cannot see their folly and worldliness, and that they are not putting forth any effort to learn of their Maker and the heavenly Father. They don't seem to look forward to a future. If they could but sense the sweet influence that we the "children of God" enjoy in our daily lives, with a realization that it does come from God, there is no doubt that a large majority of the world would abandon their desire for worldly pleasures, and would fit themselves to receive the blessings of God, and enjoy the pleasure that comes from no other source than a heavenly one. heavenly one

heaveily one. It is for us then, to become better men, women and children, that we may show by our daily walk and talk that we have something to be thankful for, that the world at large does not have, and that those whom we come in coatset with may be tempted, not by the adversary, but by our shining light.

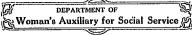
Six services were held Sunday, namely—Young People's Prayer, morning preaching, Sunday school, baptismal, Religio, and evening preaching. Bro. J. Kier of

the H. of I. Branch, addressed us in the morning, and Bro, R. G. Davis, who is on his way back from General Conference, addressed us in the evening.

Conference, addressed us in the evening.

Alice Weinwright and two daughters of Sr. Bell were baptized by Bro. Philemon Pennent, and confirmed by Brn. James Kier, R. G. Davis and Philemon Pennent. All three children were members of the Sunday school.

The work is progressing steadily and the children seem to take advantage of the privilege accorded them after their eighth birthday.



MRS. MADGE SIEGFRIED, EDITOR.

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SUPERINTENDENTS OF DEPARTMENTS.

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Ave., Wichita, Kansas. Sewing and Aid Department, Mrs. M. B. Nicholson, Lamoni, Iowa Young Woman's Dept., Mrs. J. A. Gardner, 707 S. Fuller Av., Indep NOTICE.

NOTICE.
All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Cardner, 267 S. Fuller Ave Independence, Mo.

### A LITTLE MOTHER PASSED AWAY.

On the morning of the twenty-seventh of March-just past midnight-the spirit of 'Beth, the wife of Bro. Walter Badham, and daughter of Bro, Heman and Sr. Vida Smith (one of our department superintndents) slipped away into the larger life and left a little son, only seven days old. Beth passed her twenty-first birthday last November, the third.

The hearts of the many in Lamoni and elsewhere have bled in true sympathy. The heart-broken husband clings to his baby and the pretty new cottage home, and is desolate and bowed down as with a weight of years.

But what can we say, and what can we do? "Such is life"-it is true; and many such experiences come to the households of the earth in this life,-but there is no comfort in this knowledge. There is only comfort in the knowledge that "there is no death" and that God is over all and in all, and will give us "strength to endure and to hold out faithful unto the end.

We often think of a poem written by one of our young saints, in humble, heart-broken submission, upon the demise of his bethrothed. One verse reads thus:

I lose the web of my desire. To set thee free, to set thee free. Fly forth on wings that never tire,

Nor think of me, nor think of me! Love, grief, submission, endurance! May the the Father of us all grant the young husband comfort, and pleasure yet in life, for he still has the baby life (flesh and blood of her who with him loved it and rejoiced and planned its coming. And she will come again!

Her parents have in Beth, parted with their baby, and the mother lay prostrate with grief and her heart filled to bursting with memories. She had received a blessed warning of the sad event, through the Spirit, and can well take comfort in the thought that the life just entered here will prove to be a balm and a solace, during the absence of the one just entered into the realms of the "future" life.

### THERE IS NO DEATH.

There is no death! The stars go down To rise upon some fairer shore, And bright in heaven's jeweled crown They shine forevermore.

There is no death. The dust we tread Shall change beneath the Summer showers To golden grain or mellow fruit Or rainbow-tinted flowers.

The granite rocks disorganize To feed the hungry moss they l The forest leaves drink daily life From out the viewless air.

There is no death; the leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours
The coming of the May.

is no death! An angle form Walks o'er the earth with silent tread; He bears our best loved things away, And then we call them "dead." He leaves our hearts all desolate-He plucks our fairest, sweetest flowers; Transplanting into bliss, they now Adorn immortal howers

The bird-like voice, whose joyous tones
Made glad this scene of sin and strife,
Sings now in everlasting song,
Amid the tree of life.

And where he sees a smile so bright, Of hearts too pure for taint and vice, He bears it to that world of light, To dwell in Paradise.

Born into that undying life, They leave us but to come again; With joy we welcome them-the same Except in sin and pain.

And ever near us, though unseen The dear immortal spirits tread; For all the boundless Universe Is life-there is no dead.

—Edward Bulwer Lytton.

### NOTICE!

In the rush of extra work caused by the issue of the conference daily the matter on hand for the Weekly Enconterence duly me matter on mand for the recent En-sign for the Woman's Auxiliary was overlooked, after leaving our hands. Hence you have not heard from us, Also, as per request, we furnished accounts of all the Aux-iliary Conference meetings for the conference daily. Some of these reports were also overlooked, and will pear in the regular column as soon as possible. A you will notice changes in the list of our officers and Board in our column heading. Through Sr. B. C. Smith's request she was not elected President again. She has spent long years of faithful service, and a unanimous vote of thanks was given her, expressing our appreciation of her efforts and success.-Department Editor.

### TO MY SON.

Do you know that your soul is of my soul, such part That you seem to be fibre and core of my heart? None other can pain me as you, dear, can do: None other can please me or praise me as you

Remember the world will be quick with its blame. If shadows or stain ever darken your name, "Like mother, like son," is a saying so true, The world will judge largely of "mother" by you.

Be yours then the task,-if task it shall be, To force the proud world to do homage to me, Be sure it will say when its verdit you've won, "She reaped as she sowed, Lo! this is her son. -Author Unknown.

## AS WE HAVE SOWN.

The tissues of life to be we weave with colors all our own, And in the field of destiny we reap as we have sown -Whittier

### MOTHERHOOD.

The following poem was written by Rabindranath Tagore, the Hindu poet, who has been awarded the latest Nobel prize for literature. The poem is called "The Beginning" and is from a collection entitled "The Crescent Moon," just published by the Macmillan Company.

"Where have I come from; where did you pick me up?"
the baby asked its mother. She answered, half crying half
laughing, and clasping the baby to her breast:
"You were hidden in my heart as its desire, my darling.
"You were in the dolls of my childhood's games; and
when with clay I made the image of my god every morning, I made and unmade you then.
"You were enshrined with our household deity, in his
worshin I worshinned you.

worship I worshipped you.

"In all my hopes and my loves, in my life, in the life of my mother, you have lived. "In the lap of the deathless spirit who rules our home

you have been nursed for ages.
"When in girlhood my heart was opening its petals, you

"Your tender softness bloomed in my youthful limbs, like a glow in the sky before the sunrise.
"Heaven's first darling, twin-born with the morning light, you have floated down the stream of the world's life, and at last you have stranded'on my heart.

"As I gaze on your face, mystery overwhelms me; you who belong to all have become mine.
"For fear of losing you I hold you tight to my breast. What magic has snared the world's treasure in these slener arms of mine?"-Kansas City Star.

> Not long, alas! Not long; the mother heart Knows well how quickly she will have to part With all this wonder; she who tries each art To lure him on; the first to coax and praise Each added grace; then first in sore amaze To mourn that he has lost his baby ways!
>
> Alice Wellington Rollins.

### CORRECTION.

CORRECTION.

The minutes of the Northeastern Nebraska District should have read: "Conference adjourned to meet at Decatur, Neb., at the call of the Executive Committee," instead of "Blair, Neb.," as previously reported.

Anna Hicks, Secretary.

### NOTES. Homiletics.

The interest being taken in the lectures on Homiletics (Preaching) by the ministry shows that the ministers of the Church are desirous of improving their personal standing and qualifica-tions by all proper means. The time when men thought that the only thing needed to preach was to enter the pulpit and open their mauths is past, and the power derived from intellectual and other attainments is recognized as having a necessary part in the work of preaching.

A resolution presented on Monday seeking to put the study of Homiletics under the ban was tabled as soon as it was presented. The elders have mostly been called from various vocations into the work of the ministry without having the advantages of a theological education, and some of them with but little of the common school education, and they have gone out and done good work under the light and power of the Holy Spirit. But their lack of education has become apparent to themselves, and they gladly grasp every opportunity of improving the conditions and fitting themselves for greater usefulness. The two series of lectures by Brn. Smith and Burgess are what they want and they are taking them in.

Development along these lines in no degree discredits the work and office of the Holy Spirit, but rather makes the work of that Divine power more convenient and effectual. If the Spirit is to bring all things "to your remembrance," it must be apparent that knowledge that is not already within the mind cannot be revived. Elder Smith represented the Spirit as a light brought into a dark room. It illuminated things but it did not create them or change them. The turning on of the light does not arrange the furniture of a room in order, nor polish the chandeliers, but only shows what is there. It is the individual's part to store the mind with the knowledge, and to arrange that knowledge in systematic and proper order for use, and then when the light of the Holy Spirit is given the speaker has at his command the whole storehouse of knowledge, and he has, as we say, "Liberty."

The lecturer also remarked that many mistook the tempering of the steel for the sharpening of it. The man may be tempered by the Holy Spirit He must do the but still be a dull instrument. sharpening. When he as an instrument of God is both tempered by the Spirit and is sharpened by personal attainment he becomes a power for good. How Long?

Usually the Conference does not move many days until the question is heard: "When are we going to adjourn?" or "When will we get done?" The frequency of the question grows with the days until adjournment comes. Present prospects as we see them indicate that the Conference will not finish its work before Saturday of this week, though any kind of a guess is very uncer-tain. What sometimes impresses us as momentous questions, and likely to consume considerable time are sometimes disposed of quickly, and in other cases matters unseen, or if seen, considered to be unimprotant, arise and require much time to settle. Sometimes problems arise suddenly, like a great thundercloud above the horizon appearing as if it would overshadow the whole heavens only to be turned away by a diverting wind leaving a

However, the important question should be not "How long?" but "How well?" Every member ought to determine that so long as there is important business to be done he will be in his place to help do it. Sometimes, we fear, men in their anxiety to do the business and get home, use the "Previous Question" to thoughtlessly and hastily and cut off discussion that ought to be had in order to arrive at the true facts. It may be observed that in the early part of the Conferences there is a tendency to argue to the limit every detail, and in the latter part when weariness ensues to rush lightly over some of the important things.

The General Conference is a deliberative body and its business should be done with the most careful deliberation in all points.

### MODEL OF KIRTLAND TEMPLE.

Upon suggestion of Bro. C. Edward Miller, now upon his mission in Australia, that a model of the Kirtland Temple should be made to scale, so that should the need ever arise for its reconstruction it could be done, President F. M. Smith arranged for carrying out the plan.

Some time ago Bro. Harry Smith, son of Bro. and Sr. B. C. Smith, of Independence, and who is engaged in architectural work in the East, visited the temple at Kirtland, O., and took careful measurements of the building in all of its parts, making drawings, etc., and taking photos. From these Bro. Harry, and Bro. Paul Craig, with Bishop Kelley's son Emlin, have constructed a plaster paris model to the scale of 1/4 inch to the foot. The details of the building are worked out in artistic exactness even to the showing of the thousands of small windowpanes, and the graceful lines in the large colonial windows. The model is on exhibition at the conference and attracts much attention both from those who have seen the original and those who have not.

The Kirtland Temple was built by the Church in a very early day, the corner stones being laid on July 23, 1833, and the building dedicated March 27, 1836. The manifestations of divine power at the time of its dedication and subsequently, were the greatest the Church has ever known, which gave assurance that the efforts and sacrifices of the Saints in building it according to the command of God were approved, and the building accepted at their hands. The remarkable manner in which the building has been preserved is an interesting story, and many believe it is due to the special providence of God.

According to the Revelation directing its erection it was built fifty-five feet wide and sixty-five feet long, having two large auditoriums, one above the other, besides the smaller rooms upon the third floor. It is prized to-day as one of the historical treasures of the State of Ohio, and visitors come from all parts of the world to see it. It is built of stone quarried in the neighborhood, and the outside is plastered with cement into which was mixed broken glass which sparkles in the sunlight. Most of the original cement still remains and seems to-day more durable than those parts put on at a later date in repairing the breaks.

After the Saints left Kirtland, soon after its dedication, it went into disuse, being left to its enemies, and it was not until about fifty years later that it came again into possession of the Church, which also had met with adverse conditions, but which had been reorganized with the son of the original prophet at the head. it belongs to the Reorganized Church and is being kept in proper repair and preservation.

The model is both interesting and useful in that it gives those who have never seen the original a proper idea of the appearance of the building from the outside, and also in that it preserves the outlines and dimensions, and even the details of the

> BE CAREFUL WHAT YOU SAY. In speaking of a person's faults, Pray don't forget your own: Remember, those with homes of glass Should never throw a stone.
>
> If we had nothing else to do Than talk of those who sin. better that we look at home, And from that point begin.

We have no right to judge a man Until he's fairly tried; Should we not like his company, We know the world is wide Some may have faults—and who has not? The old as well as young; Perhaps we may, for aught we know, Have fifty to their one.

Then let us all, when we begin ler friend of foe, Think of the harm one word would do To those we little know. Remember, curses sometimes, like Our chickens, roost at home, Don't speak of other's faults until You have none of your own.

-Exchange.

### WHAT THEY THINK OF IT.

Comments of the Elders on the Recent Revelation. Walter W. Smith .- It is just the thing we needed.

J. A. Tanner.-I received it as the mind and will of God touching on existing condition, and have full confidence in its wisdom and provisions. James McKiernan.-It is very satisfactory to

Rudolph Etzenhousey.--It will promote confidence, unity and success.

G. A. Smith.-Its effect will be for good to the Church if it is fully complied with,

F. G. Pitt.-After mature consideration of it I was satisfied it was what we needed under the circumstances.

John Davis .- Entirely satisfactory and will relieve the situation.

William Anderson .-- I see the wisdom of its provisions, coming just at the present time.

Robert Winning.—We are taking it for granted

that it will be carried out, and that it will be for

R. M. Elvin .-- If complied with it will loosen the tension due to lack of confidence.

Frederick A. Smith .-- The Revelation is a clear. clean-cut document. The instruction in the last part is well worthy of consideration and observ-

Frederick M. Smith,-A marvelous solution of a vexatious problem.

Columbus Scott.-If carried out it will work great good.

T. W. Chatburn .- The combined wisdom of a week of Conference sessions could not have produced a document like it, that could have slipped through and escaped the wreckage, and smoothed the troubled waters so nicely.

Warren E. Peck .- I consider it the very thing we needed under the circumstances.

J. Frank Curtis.—It tends toward improved conditions, meeting our wants and needs, giving strength to the Presiding Bishopric, and will be well received by the body of the Church.
Richard S. Salyards.—The Revelation meets

the demands of the hour and is well adapted to the present condition of the Church. makes provision for the future. It appoints men to carry into execution what the law provides, and success will follow conformity to its directions. It also includes good counsel for the observance of the entire body.

T. C. Kelley.-I am in perfect harmony with the sentiment of the Revelation and believe it will result in good.

Paul M. Hanson,-Again is demonstrated the value of Rvelation to the Church, and if its provisions are respected great good must come to the Church.

J. F. Mintun.-It came in answer to a most urgent need existing in the departments of the Church at the present time.

Albert Carmichael.—It meets the emergency.

J. Arthur Davis .-- I think it opportune and am heartily in sympathy with it. Our quorum is in accord with it.

John Garver.-I accept it as the word of God and recognize in it the wisdom of the hour.

### A PARTING MEETING.

Just after the final adjournment of the Conference the Eldership were assembled in the lower Auditorium for a few words of counsel. President Elbert A. Smith briefly spoke of the necessity of maintaining high ideals of life and character, and prging the men not to forget that they were out on important business of a high character, and that they could not afford to step down to yield to the sinful things of the world. J. W. Rushton also made some remarks relative to the list of appointments, and the meeting was closed with the invitation of the divine blessing upon all by the Presiding Patriarch, Frederick A. Smith.

The Eldership gathered in groups around their ministers in charge for final suggestion and personal direction, and then most of them hastened away to catch their trains to their diverse fields.

McKenzie, Ala., March 29

McKenzie, Ala., March 29.

Dear Ensign:—I was baptized into the kingdom of God
September 30, 1912, by Bro. Lloyd C. Moore, and was confirmed by Brn. J. R. Harper and L. C. Moore, and I have
never regretted obeying the gospel of Jesus Christ. The
Lord says that he that shall endure to the end the same
shall be saved. Now I am trying to hold out faithful and
I do think the Lord has been helping me. I ask all the
Saints far and near to pray for me that I may continue
faithful.

Your brother in the one faith,
W. D. Clark.

Mr. Mark Knott, Matherville, III.—I request the prayers of the Saints for my wife that God in his infinite mercy will heal her of her affliction which she has had for-twenty years, if it be His will. She has a lot of care.

### ADDRESSES.

F. G. Pitt, 545 W. Marion St., Joliet, Ill. H. N. Hansen, Vesselsgade 7, Copenhagen Denmark. Emma Burton, Holden, Mo.

### GENERAL CONFERENCE.

(Continued from page 1.) gospel continued, and we had no systematized form of administration of the affairs of the Bishopric. Individuals went out, taking, as it were, their lives and their human fortunes in their hands, and trusting to the charity of those among whom they labored for sustemance, the daily bread to them or those dependent upon them.

"I have concluded that should some of those things occur, which some have seemed to foresee, it could but be the interest or the duty of the Church in the magnificent faith of those who might remain faithful unto Christ to again take up the peripatetic work of the Church, and so far as it is possible for them to continue the preaching of the gospel until the fortunes of the Church shall again be resuscitated by divine assistance, and those who were able to help us, again send their tributes of support into the work of the Church, to those who had charge of the treasury.

"It seems to me that we ought not to faint, that we ought not to fail, that we ought not to quail, and when I learn that our elders have sat in discussion before those who have attacked the faith, I have lifted my heart and hands in prayer to God, asking that they might be sustained; and from the day when Bro. William Kelley and myself, in the discharge of our duty, our ministerial duty, pased on into Canada, and Bro. Blair departed in the discharg of his duty, we provided for a discusion at Quincy, Mich., and we three old elders in the work, left a boy, scarcely turned in his majority, to meet a polished minister of the Christian Church, and we went out and left him to the battle, and we carried away with us (I answer for one) we carried away with us no fear of disaster, no fear of defeat; we believed that as the young man with his sling and pebble from the brook, met the champion of the Philistine host and defended Israel against that attack, so would the Master's arm thus lead, and he would maintain the faith; and so it has been since that year--1878, if my memory serves me right--that we have been thus trusting to God and to Christ in the defence of His work. Shall we fail now? In the name of God, no; in the name of Christ, nay; in the name of the Holy Spirit, which has stood by us from the first to the last, I say 'NAY.' [Amens from the audience.] And I hope, brethren here assembled, I hope I say 'NAY' with you, and you say 'NAY' with me to this question. [Amens.]

"I thank you, my brothers; I thank you as men, I thank you as officrs, I thank you delegates sent here by the voice of your Conferences, your Districts and your Branches, for the faith you hav still rposed in me, and if I have failed by rason of advancing years in taking cognizance, proper cognizance of what my duty was unto the people, I pray you, if it would be feared that disaster should result from my being continued in the trust, that you will relieve me and put a younger and stronger man, or men, in the position that I have held so long before you, and I shall feel no regret; I shall feel no sense of injury, or personal difficulty or want of confidence in any one who may believe that such should occur. I am ready to lay down the weapons of my warfare, either to be taken to my final rest or to continue in session with you unshorn of any of this responsibility, and trust for you to choose whom you may call, or whom may be pointed out by divine wisdom.

"Again I thank you, one and all, for the confidence you have expressed in the vote which you have taken this day."

Under the leadership of the General Chorister the audience sang:

"We thank Thee, O God, for a Prophet To guide us in these latter days,"

President Elbert A. Smith offered the closing prayer, which was befitting to the occasion:

"As it was, our Heavenly Father, when the Master met His children anciently, so it is with us—that our hearts burn within us and we realize that He who came to save Israel has been with us. We thank Thee, our Heavenly Father, that during the viscissitudes of the past year Thou hast preserved the life of our aged prophet, and once more he has been privileged to deliver to us Thy word. We thank Thee, our Heavenly Father, that in all 'he past fifty years or more, that he has spoken to as through and by the aid of Thy Spirit, and we have always received that which has made men better, and never have we received that which has made them worse, and so by the fruits and by the works we realize that it is indeed the

Word of God that has come to us. And so we pray that Thy divine benediction may be upon this our latest Revelation from Thee, and we present before Thee those who are called to assume the greater responsibility, and we pray that they may be blessed in carrying that responsibility and in accomplishing the work that is entrusted to their care—that the work of the Bishopric may move forward, that together we may be inspired with confidence and with the spirit of consecration and devotion, and commending this, Thy people, to Thy care, we pray Thy blessing to be with us in Jesus' name. Amen."

The chair made some annoucements, and advised the quorums to make an effort to have all business ready for the morrow's session, in view of the possibility of reaching final adjournment at that time.

### Thursday, April 16th.

In view of the probable adjournment of Conference on Thursday it was arranged that Bro. W. Smith should give his lecture on Wednesday evening in the lower room. It was a continuation of the series on Homiletics. At the same time A. B. Phillips preached in the main auditorium, being assisted by T. J. Sheldon.

Thursday morning S. A. Burgess continued his series of lectures on Comparative Religions, following up the previous lecture on Priesthood, and showed the easy growth of perversions including those brought into the Church at Nauvoo, by which it was led into apostasy. It was a lecture that would be helpful to the elders in their work.

Two of the Presidency of the Independence Stake, Brn. M. H. Bond and W. H. Garrett, were in charge of the morning prayer service, and at 10:45 J. M. Terry was the speaker, assisted by James McKiernan.

### Business Session.

President F. M. Smith occupied the chair at the opening of the business session at 2 p. m. "Shout the Tidings of Salvation" was sung and William H. Kelley offered prayer.

Statements of Brethren Named in Revelation. Following the reading of the minutes the chair stated that the two brethren named in the Revelation and who were not present upon yesterday when the Revelation was received, were now present, and if they were so disposed he presumed the body would desire to have an expression from them of their attitude in regard to the provisions of the Revelation.

Bishop Blakeslee being called upon said:

"Mr. President:—This document was handed me a short time ago. I see nothing in it but what I can comply with and will try to do so as far as possible for me to. And any way that it is possible for me to help the Church, why I will be very glad to do so. I realize my weakness in these matters and always have. But I suppose that none of us can give the proper results in any of these matters except by the influence and help of the Spirit of God. I presume if we put ourselves in the right attitude and try to do the right thing that He will be with us to guide in every way that will be for the upbuilding of His work. "I can see great possibilities for the work if we

"I can see great possibilities for the work if we can get together a little more in harmony of heart and in harmony of purpose. I am confident that it will be necessary for us to do this, it will be necessary for us to do this, it will be necessary for us to have the spirit of charity, and the mantle of love must dwell in our hearts or we can never accomplish those results that the Lord desires us to accomplish here, and that which is in the heart and mind of each one who is working in the cause here.

"I am confident that we all are interested in the upbuilding of the work, and that we have an earnest, burning desire that it should grow and develop so that the gospel might be carried throughout the earth, that the honest in heart everywhere might have the privilege of hearing of it and thereby have the opportunity of obeying its blessed principles. But we never will be able to accomplish this until we get together and all work with one purpose, and we must abandon in our hearts and minds the spirit of suspicion, the spirit of doubt of the purposes of our brethren who are working with us. That should be the spirit of our prayer all the time. And if we feel that those with whom we are associated are not quite accomplishing that which perhaps in our minds we think they ought to accomplish, let us take the matter to the Master in prayer and pray for them, pray for that quorum, and earnestly unite our

sympathies and solicit the sympathies of Christ in their behalf to enable them to understand and fulfill the full purposes of their work. Perhaps then if we are not in perfect accord the Spirit of God will bring us in accord if we should happen to be outside. Sometimes I have thought we ourselves get outside of the line when we think our brother is outside.

"Now, I am confident that if our purposes are turned in this direction that nothing in this world can stop the onward movement of this great work in which we are engaged and which we all believe and know is the work of God here on the earth."

Richard C. Kelley, also being called upon, made the following statement:

"Mr. Chairman, Members of the Conference, Brothers and Sisters:—During the last three days I have been giving most serious consideration to that part of the late Revelation which sets forth that I should change the plan of life along which I have been working and should devote my work to the Church and to the ministry. I have the highest respect and honor for the men who have given their lives to the advancement of the work of the Church. I believe that I see in them examples of the highest type of service that men can give to their fellow men. In the eyes of all true Christians it must be an enviable position to go forth to represent the Gospel and the Church of Jesus Christ with that faith and spirit which can result only from great assurance that the work of the individual is mapped out and approved by no lesser authority than God Himself.

'I have been in attendance at many Conferences of our Church and have witnessed the acceptance of many Revelations pertaining to the general work of the Church and the calling of special men to positions in the Church. I have always believed that these men took up their work only after having received a personal direction and assurance of the Spirit that wherever and in so far as they lacked in their personality, in their physical and spiritual powers, that which would make them able to fill the part to which they have been called-I say that they had an assurance that whatever lack they had in those lines would be made up by the spirit which prompted their calling. I believe that ordinations to office should always be taken after the receipt of such assurance.

"I have no choice this afternoon other than to request that the arrangements for my ordination to Eldership shall be deferred until I may receive light in this matter and direction of the Spirit, which I have, as yet, not received. I bespeak your prayers in my behalf in seeking this light."

In view of the above statement it was moved that the ordination of Bro. R. C. Kelly be referred to the Presidency of the Church. The motion prevailed.

### Report of the Committee on Archæology.

A lengthy report of the Committee on American Archæology was read by the chairman of the committee, F. M. Sheehy. By vote the committee was continued as at present constituted, being composed of W. H. Kelley, A. B. Phillips, R. Etzenhouser and Wm. Woodhead, in addition to the chairman named. The report will be published in full in the official minutes.

### Counselor to Bishop Short.

Bishop Short stated that he had selected for his counselor in the Bishopric Hubert Case and asked that he receive the endorsement of the Conference. The selection was endorsed.

### Second Quorum of Seventy.

The Second Quorum of Seventy reported, from which we take the following:

"During this Conference Columbus Scott, who has presided over this Quorum from its organization, presented his resignation as President of the Quorum, which was duly accepted. Arthur B. Phillips was selected as his successor, which selection was ratified by the Council of Presidents of Seventy.

"Resolutions of appreciation wave adopted and presented to President Scott for his long and faithful service as President of the Quorum. He is still a member of our Quorum. Our present number is fifty-eight."

The action of the Second Seventy was approved. Recommendation for Ordination of Patriarch.

A report from the Quorum of Twelve was read recommending the ordination of Issac M. Smith to the office of Patriach. Its adoption was moved.

Elder I. M. Smith made a statement saying that he had received intimation of his call to this office

through the Spirit several times during the last three years, and though recognizing the defects in his qualifications was willing to accept and give such service as he was able. William Aylor of the Twelve and L. G. Holloway gave testimony of having received spiritual evidence of the brother's call, and of his fitness for the office. The recommendation was by vote approved.

### Committee on Boundary Lines.

The Committee on Boundary Lines reported on several matters which had been referred to them, making the following recommendations:

"That Tulsa County, Okla., be taken from the Eastern District and annexed to the Central Oklahoma District.

"That the State of Colorado be divided into two districts—Eastern Colorado and Western Colorado, and that the Continental Divide be the dividing line.

"That Montana be divided into two districts— Eastern and Western Montana, and the west boundary of the present Counties of Valley, Dawson and Roseland be the dividing line.

"That the petition of the Nauvoo District asking the annexation of Adams County be referred back with the suggestion that the district confer with the Central Illinois District in the matter."

The report was signed by C. I. Carpenter, Secretary of the committee and was adopted.

### Report of Order of Evangelists.

The Order of Evangelists reported having held nine meetings in which there was perfect unity of sentiment, and saying that they went out with re-There were present of the order newed faith. Presiding Patriarch F. A. Smith, F. G. Pitt, J. W. Wight, Ammon White, I. N. White, Wm. Lewis, A. D. Angus, John Shields, W. A. McDowell, H. O. Smith and Henry Kemp.

### Third Seventy.

The Third Quorum of Seventy reported having held eight meetings and three joint sessions with other quorums. Twenty-two members were pres-The quorum has never been filled. J. W. ent. Davis, Secretary.

### Council of Seven Presidents.

The Seven Presidents of Seventy reported having met on March 27, and held sixteen meetings. Two had been selected for ordination and previously approved by the Conference, viz., Daniel J. Williams and W. E. Shakespeare. Columbus Scott had resigned as President of the Second Quorum of Seventy and A. B. Phillips chosen as his successor. The council consists of Columbus Scott, Senior President; James McKiernan, President First Quorum of Seventy; J. F. Mintun, Secretary; W. E. Peak, T. C. Kelley, J. Arthur Davis and Arthur B. Phillips.

### First Seventy.

The First Quorum of Seventy reported having held twelve sessions and four joint sessions with other quorums. The quorum is full, having seventy members, though some are becoming aged. Sixty-five of them reported to the quorum.

### The Order of Bishops.

The Order of Bishops presented a report of their Conference work:

"To the General Conference, Assembled, Greet-

"The Order of Bishops beg leave to report that since April 4th they have held twelve sessions, four of which were held in Joint Council with the First Presidency and Quorum of Twelve. Bishops and three Counselors have been in attendance at the Conference and have been very regular in their attendance at the quorum sessions.

having an average attendance of ten. "Several problems of great importance to the

Church have been under consideration resulting in a better understanding of the duties resting upon this arm of the priesthood of the Church. While there has been a great earnestness displayed in the discussion of the matters before us, there has also been manifested that kindly and brotherly consideration for each other's feelings which characterizes the servants of the Lord.

"Our association with the First Presidency and Quorum of Twelve in Joint Council was of great importance to us as an order and has helped us to more clearly see and understand the relationship that should exist between us. Our hearts have been made glad as a result of our association with them.

"With a great desire as stewards over the temporalities of the Church, we are looking forward and arranging for future work which we hope will help us more fully qualify ourselves for the responsibilities resting upon us.
"J. A. Becker, Secretary."

Board of Auditors.

The matter of filling the annual vacancy in the Board of Auditors was taken up, and G. W. Blair, Lester Haas, G. W. Eastwood, James F. Kier and M. C. Fisher were nominated. G. W. Blair received a majority of all votes and was declared elected.

### Board of Publication.

Upon inquiry as to vacancy in the Board of Publication, Bishop Kelley nominated to succeed E. L. Kelley, Bishop E. A. Blakeslee, the other members to remain as at present constituted. They are: F. B. Blair, Albert Carmichael, Oscar Anderson, and T. A. Hougas. The nomination was approved.

A vote of thanks was tendered Bishop Kelley for his long and faithful services as President of the Board of Publication.

### Library Commission.

The representatives of the Church on the Library Commission were sustained. They are: E. A. Smith, E. A. Blakeslee, Heman C. Smith, E. H. Fisher and S. A. Burgess.

### Committees Abolished.

The recommendation of the Presidency that the Committee on Historic Relics be abolished and the work placed with that of the Historical Department was adopted.

A further recommendation that the Committee on Publishing Reports to Conference be abolished and the work left with the Presidency and Secretary was adopted.

The business of the day being finished the chair made annoucements and J. W. Wight offered the benediction, after the audience had sung, "Hark! Listen to the Trumpeters."

### The Evening Hour.

Hubert Case was the evening speaker, being assisted by W. A. Smith. At 7:30 an ordination meeting was held at the offices of the Quorum of I'welve on West Electric street, where the brethren selected for ordination to the several offices were ordained. Peter Anderson was in charge and after prayer, ordinations were performed as follows:

### Ordinations.

Hubert Case was ordained to be Couselor to Bishop Short, by William M. Aylor and R. C. Russell of the Twelve.

Isaac M. Smith was ordained a Patriarch by Presiding Patriarch F. A. Smith, and Peter Anderson of the Twelve.

Joseph W. Lane was ordained to the office of High Priest by F. M. Sheehy and J. E. Kelley of the Twelve.

Charles Fry was ordained a member of the Standing High Council by J. E. Kelley and F. M. Sheehy of the Twelve.

Richard J. Lambert was ordained a member of the Standing High Council by J. A. Gillen and Peter Anderson of the Twelve.

### Friday April 17th.

"The Delivery of the Sermon" was the subject of the morning lecture by W. W. Smith. elders received many helpful suggestions tending to aid them in the work of their ministry, especially in pulpit speaking.

It is apparent that a higher standard is being demanded of the men who represent the Church. by the conditions in the world where they have to labor, and by the necessities of the work as represented in the Church itself. No man should expect to become proficient in the work of the ministry without study and thought as to what he is going to present to the people and how he is going to present it. The "School of the Prophets" is a divine provision for the meeting of this need, but in the absence of the organized school, it is well that the preparatory efforts should be made, and no doubt the present movement will lead ultimately to the establishment of the school by divine direc-

### Prayer Service.

The gifts of tongues, interpretation and prophecy were had at the morning prayer service giv-ing counsel, warning and hopeful promise to the Saints, and assuring the ministry that God would be with them in their labors of the year. Asa Cochran and John Garver were in charge.

The morning sermon was preached by E. E. Long, assisted by George Robley. The attendance remained good notwithstanding the approach to the time of adjournment of Conference-the time that many are accustomed to depart for

### Business Session.

At the opening of the last session of the Confernce the Saints sang "Beautiful Zion, Built Above," and Patriarch F. A. Smith led in prayer. The house was well filled in anticipation of the reading of the appointments and final adjournment, interest in the appointments of the missionaries being keen.

### Report of the Joint Council.

A report of the Joint Council of the Presidency, Twelve and Seventy, which the Senior President had been relieved from on his request, and to whom had been referred the matter of the Sanitarium, reported:

"The Presidency, Twelve and Seventy, to whom was referred the Sanitarium matter, that was being considered by the Conference, met in Joint Council this forenoon, and after due consideration, the report of the former Joint Council of the Presidency, Twelve and Bishopric was adopted, and we were so authorized to report to you at this afternoon's session.."

It was signed by J. F. Mintun, Secretary for the Seventies, and J. W. Rushton, Secretary of the Twelve. The report of former Council was previously published.

A motion to adopt the report was discussed at some length and the vote being taken it prevailed.

### Actions on Committees.

The Committee on Church Offices, consisting of the Presidency, Twelve and Bishopric, announced that it had no report to make. It was continued.

Regarding the Committee on Saints' Homes, Bishop Kelley was authorized to make such changes in this committee he thought wise.

The chair stated that unless there be objection the Presidency would continue to appoint the Committee on Credentials prior to the General Conference.

The Committe on the Publication of a Teachers' Edition of the Inspired Version was continued.

The Committee on Jeuvenile Church History reported that the work was made up ready for the press and would be issued soon. The committee was continued.

The Committee on Translation of the Book of Mormon was continued.

The matter of the Sanitarium Board of Trustees was taken up and George E. Harrington resigned, his resignation being accepted. Nominations were D. J. Krahl, Charles Fry, E. Etzenhouser to fill the vacancy. Charles Fry being elected.

The Committee on Revision of the Book of Rules asked for further time, which was granted and the committee continued.

### Officers Sustained.

The various officers of the Church were sustained by motion from the body and vote. Following is the list:

Joseph Smith, as Prophet, Seer, and Revelator to the Church, and Frederick M. Smith and Elbert A. Smith as his Counselors.

The Quorum of Twelve. Presiding Bishop E. L. Kelley, and his Counselor, E. A. Blakeslee.

The Order of Bishops.

The Quorums of Seventy.

The Quorum of High Priests.

The Order of Evangelists. The Standing High Council.

The Church Historian, Heman C. Smith.

The Church Physician, Dr. Joseph Luff. motion that it be the sense of this body that the Physician to the Church should make a report to the Bishop was followed by a motion to refer the matter to the Presiding Bishop, to report at next Conference. It was so referred.)

The Church Secretary, R. S. Salyards. The Church Recorder, C. I. Carpenter.

At this juncture John W. Rushton offered his resignation as a member of the Board of Trustees of the Sanitarium, and on motion it was accepted. Nominations for the vacancy were I. A. Smith, D. J. Krahl, Dr. Charles Keowan and E. A. Blakes-E. A. Blakeslee was elected.

Bishop E. L. Kelley also resigned as member of the Sanitarium Board of Trustees, and nominated Dr. Charles Keowan to succeed, Dr. Keowan having the scond highest number of votes in the election just preceding. The resignation was accepted and Dr. Keowan's nomination affirmed.

A motion that unless objection was urged the Presidency and Secretary would upon behalf of the Conference extended thanks to those to whom they were due.

A motion to sustain the Auxiliaries prevailed,

and the minutes were read.

Bishop E. L. Kelley announced as the nominees for the Saints' Homes Board the present incumbents: Joseph Roberts, Lorenzo Hayer and R. J. Lambert.

Appointments.

All other business being finished, the matter of the appointments of the various ministers was taken up.

Appointments of Missionaries in Charge.

By the First Presidency.

Mission No. 1.—Comprising Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesota, Nebraska, Iowa; James A. Gillen in charge.

Mission No. 2 .- Comprising Kansas, Missouri, Central and Southern Illinois; John W. Rushton in charge.

Mission No. 3 .- Comprising Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Dela-ware, District of Columbia; Paul M. Hanson in charge.

Mission No. 4.--Comprising Ohio, Western Pennsylvania, West Virginia, Southern Indiana, Virginia, Kentucky, Tennessee, North Carolina, South Carolina; R. C. Russell in charge.

Mission No. 5 .- Comprising British Columbia, Washington, Oregon, California, Hawaii Territory; F. M. Sheehy in charge.

Mission No. 6 .- Comprising Nevada, Arizona, New Mexico, Mexico; James E. Kelley in charge. Mission No. 7 .- Comprising Montana, Idaho, Wyoming, Colorado, Utah; Peter Anderson in charge.

Mission No. 8 .- Comprising British Isles; W. H. Greenwood in charge.

Mission No. 9 .- Comprising Scandinavia, Germany; H. N. Hanson in charge.

Mission No. 10 .-- Comprising Australasia; Go-

mer T. Griffiths in charge.

Mission No. 11. — Comprising South Sea Islands; J. Charles May in charge.

Mission No. 12.—Comprising Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, Northern Indiana; J. F. Curtis in charge.

Mission No. 13.-Comprising Palestine; U. W. Greene in charge.

Mission No. 14 .- Comprising Oklahoma, Arkansas, Texas, Louisiana, Georgia, Mississippi, Alabama, Florida; W. M. Aylor in charge.

C. A. Butterworth .-- Under direction of Presidency.

### APPOINTMENTS OF THE FIRST PRESI-DENCY AND TWELVE.

### List of Evangelical Ministers.

- Angus, Archibald D., New York and Philadelphia and New York Districts.
  2. Baty, Jas., British Mission.
- Butterworth, C. E., South Nebraska and Fremont Districts.
- Carlisle, Joshua, Pottawatomie District.
- Davis, Jas., Northern, Central and Eastern Michigan Districts.
  - Greenwood, Henry, British Mission. Lambert, Joseph M., Lamoni Stake.
  - Я Leverton, Arthur, North Michigan.
  - 9.
  - Lewis, William, Kansas State.

    MacDowell, W. A., Pacific Slope Mission. 10.
  - Pitt, Fred. G., Kirtland and Ohio Districts. 11.
- Shields, John, Chatham and London Dis-12. tricts.
- 13. Smith, Hyrum O., New England States.
- White, I. N., Independence Stake. 14. 15. White, Ammon, referred to Presidency.
- 16. Wight, John W., Northeastern Illinois and
- Wisconsin Districts.

### High Priests.

- Armstrong, Wm. R., British Mission. Baker, J. M., Des Moines District.
- Becker, J. W., Kirtland, Pittsburg and Ohio Districts.
- 4. Berve, Amos, referred to Presiding Minister in Charge of Mission No. 2.
  - 5. 6.
- Burt, George W., Central Michigan District. Chatburn, T. W., Spring River District. Chrestensen, J. C., Eastern Oklahoma District.
  - 8.
  - Clossov, A. V., Northern Utah. Cock, M. H., Washington and Oregon.
  - Crabb, J. C., superannuated. 10.

- Ebeling, F. J., Eastern Maine District. Goodrich, V. M., Los Angeles.
- 18. Greenwood, J. R., British Mission.
- 14. Haver, Eli, Lamoni Stake,
- Hunt, C. J. Bishop, Gallands Grove District.
- Johnson, William, Seattle and British Co-16. lumbia District.
- Jonas, John, Australia. 17.
- 18. Jonas, Thos., referred to Presiding Minister in Charge of Brit.
- 19. Jordan, T. J., Saskatchewan District,
  - Lambkin, B. S., Minnesota District.
- 21. Leggott, George W., British Mission. 22. Lewis, George, Bishop, Australia.
- McLain, J. R., Kentucky and Tennessee.
- May, Roderick, Bishop, British Mission. 24.
- 25.
- Miller, C. Ed., Australia. Moore, A. J., Western Montana. 26.
- 27. Parkin, Chas. A., Bishop, Northern California.
- Scott, B. J., Far West District, St. Joseph. objt.
- 29. Smith, Walter, New York and Philadelphia District; Philadelphia objt.

  30. Sparling, William, North Dakota.

  31. Taylor, John W., British Mission.

  - Taylor, Thos., British Mission. 32.
- 33. Tanner, Joseph A., Independence Stake; Kansas City, Central Church objective.
- 34.
- Terry, J. M., Seattle. Thomas, T. U., New York and Philadelphia District. Scranton objective.
- Turpen, M. M., Lamoni Stake.
- 37. Twombly, Samuel, Northeastern Kansas District
- 38. Wells, Gomer R., Nauvoo District.

### APPOINTMENTS BY THE TWELVE.

### Seventies.

- Allen, Arthur, Eastern Michigan District.
- Anderson, William, Eastern Mission.
- Arber, Joseph, Central Oklahoma. Baker, A. M., Central Illinois District. 4.
- Baldwin, Richard, Kirtland District.
- Barmore, A. C., Oregon.
- Booker, Alma, Little Sioux District, Sioux City objective.
  - Booker, N. L., Ohio.
- 9. Bootman, W. P., Western Oklahoma and Panhandle of Texas.
- 10. Bronson, J. A., Spokane District, Washing-
- Burt, Ernest N., Western Michigan District.
- 12 Case, Hubert, Central, Western Oklahoma and Panhandle of Texas.
  - Chambers, D. R., Gallands' Grove District. 13. Chase, A. M., New York District. 14.
  - Christy, Wordell, St. Louis District. 15.
- 16. Cooper, F. M., Southern Wisconsin Dis-
- trict.
- 17.
- Condit, S. D., Arizona. Cornish, J. J., Sakatchewan and Alberta, 18. for six months.
  - Crumley, C. E., Oregon. Curtis, J. D., Western Colorado.
- 19.
- Davison, H. J., Eastern Mission. 21.
- Davis, John, Far West District.
- 23. Davis, J. Arthur, Southern Kansas, unorganized territory.
  - Davis, R. D., British Columbia District.
  - 24½. Davis, James, Hawaii Territory.25. Davis, J. T., Central Idaho.
- 26. Davis, William, Northern Michigan District.
- Dowker, David E., Northeastern Illinois
- District 28. Dutton, Jasper O., Northeastern Illinois
- District. Ellis, Alvin R., London District, Ontario. 29.
- Ellis, Ciyde F., Society Islands.
- 31. Ellis, W. D., Toronto District, Ontario.
- 32. Erwin, E. A., Arkansas and Louisiana. 33. Etzenhouser, R., Western Nebraska and Black Hills.
- 34. Farrell, R. W., Eastern Mission.
- 35. Gamet, Levi, Central Nebraska and Black Hills.
- Goodenough, E. J., Eastern Michigan Dis-36.
- trict. 37. Gowell, M. F., referred to Presidency and Presiding Bishopric.
  - Gregory, Fred., Alberta District.
- Greenwood, William H., British Mission.

- Grimes, J. F. South Dakota.
- 41. Crumley, C. E., Oregon. Haden, W. N., Little Sioux District.
- 48 Hansen, J. H., Sweden.
- Harp, John, Arkansas and Louisiana. Harp, C. E., Nauvoo District. Haworth, W. J., Australia. Hawn, O. J., Central Michigan District. 44, 45.
- 46
- 47.
- Henson, R. L., Nodaway District.
- 49. Hills, E. E., Minnesota District. 50. Holloway, L. G., Eastern Iowa District,
- 51. Houghton, Leonard, Northern Wisconsin District.
  - Halb. Jacob G., Southern Indiana.
- 53. Jenkins, George, Independence Stake. 54.
- Jenkins, Rees, Palestine Mission. 55.
- Jones, J. H. N., Australia. Keck, F. C., Clinton District. 56.
- Kelley, Thos. C., Idaho, save the part in 57. Spokane District.
- Knisley, Alvin, Northeastern Nebraska 58. District.
  - 59.
  - 60.
  - Koehler, H. A., Palestine Mission. Layland, A. J., Wyoming. Long, E. E., Des Moines District. 61.
  - 62 McConnaughy, J. C., Pittsburg District.
  - 63. McConley, M. A., California. Macrae, W. S., Clinton District and Inde-64.
- pendence Stake. 65. Macgregor, Daniel, Alberta District for six
- months.
  - McKiernan, Jas., Nauvoo District. 67.
- Mannering, W. H., Arizona.

  Metcalf, J. W., Southern Illinois District. 68
- Miller, O. R., Central Nebraska District. 69.
- Mintun, J. F., Lamoni Stake. Moler, H. E., Clinton District. 70.
- 71. 72. Moore, Lloyd C., Southern Indiana Dis-
- trict.
- 73. Morgan, Evan B., Nauvoo District. 74. Mortimer, J. L., referred to Presidency and Minister in Charge of Mission No. 1.
- Muceus, Peter, Norway. Okerlind, O. W., Sweden. 76.
- 77. Page, J. C., North Dakota District.

75.

- 78. Palmer, D. S., Texas.
- 79. Parker, J. L., Des Moines District. Paxton, Jesse W., St. Louis and Central 80.
- Illinois Districts. 81.
- Peak, W. E., Central Oklahoma District. 82. Peterson, J. W., North Dakota District for six months.
- 83. Petre, J. F., Eastern Colorado.
- Phillips, A. B., Massachusetts District. 84.
- Pycock, Jas., Pittsburg District. 85.
- Quick, Lee, Spring River District. Rannie, Ed., Fremont District. 87.
- 88.
- Reiste, S. M., California. Renfroe, B. F., Eastern Texas. 89.
- 90. Riley, J. T., Arkansas and Louisiana.
- Roberts, J. A., Kentucky and Tenness Robertson, E. F., Pottawattomie District. 92.
- 93. Russell, Frank A., Eastern Colorado.
- 94. Sade, O. E., Kewanee District. 95. Sawley, F. L., Indpendence Stake.
- Scott, Columbus, Lamoni Stake. 96. 97. Scott, S. W. L., London District, Ontario,
- Canada Self, Walter M., Southern Nebraska Dis-98. trict.
- 99. Shakespeare, W. E., Northeastrn Nebraska District.
- 100. Sheppard, T. J., Eastern Oklahoma District. .
  - 101. Shippy, G. M., Wasington and Oregon.
- 102. Simmons, J. M., Southwestern Texas. Simmons, S. W., Western Oklahoma and 103.
- Panhandle Texas. 104. Silvers, A. C., Spring River District.
- Slover, F. M., Alabama, Florida, Georgia and Mississippi.
- Smith, Wm. A., St. Louis District. Smith, Jos. W., South Dakota. Smith, Stephen S., Southeastern Illinois 108. District. Smith, Isaac M., Alabama, Florida,
  - Georgia and Mississippi.

106.

107.

109.

- Smith, J. M., Eastern Oklahoma. 110. Sparling, Henry, Southern Missouri Dis-111.
- trict. 112. Stead, J. D., Southern Michigan and Northern Indiana District.
  - 113.
  - 114.
  - Stone, A. E., New York District. Stubbart, J. M., Wyoming. Sutton, J. R., Eastern Colorado. 115.
- 116. Swenson, Swen, Alabama, Florida. Georgia and Mississippi.

- Thomas, O. B., Western Nebraska and 117. Black Hills.
- Thorburn, George W., Western Montana. Tomlinson, G. C., Toronto District, 119. Canada.
- Tucker, D. E., Northeastern Missouri 120. District.
- Vanderwood, J. E., Western Oklahoma 121 and Panhandle Texas. Whiteaker, A. L., Northern Wisconsin
- District. Whiting, Birch, Saskatchewan District, 123.
- Canada. Wildermouth, L. O., Southern Wisconsin 124. District.
- Wildermouth, J. E., North Dakota.
- Wildermouth, J. B., Galland's Grove Dis-126. trict.
- Willey, C. E., Kwenee District, Illinois. 127.
- Williams, D. J., Des Moines District. 128.
- Yates, Jas. E., Arizona. 129.
  - Elders.
- 1.
- 2.
- Anderson, Peter T., Denmark. Araiaita, South Sea Islands. Bailey, J. W. A., Northeastern Kansas Dis-3. trict.
  - Bailey, John, British Mission.
  - 5.
  - 6.
- Baker, J. H., Western Oklahoma. Barrett, J. B., Eastern Colorado. Beckman, J. A., Saskatchewan District, 7. Canada
  - Bishop, J. E., Pittsburg District.
- Brackenbury, F. S., Western Michigan District
- 10.
- 11.
- Bronner, W. A., California. Burdick, L. C., Virginia. Burr, A. E., Northern Michigan District. 12.
- Burt, G. E., Northern Michigan District. 13.
- 14. Cady, Chas. J., Texas.
- Craig, Paul N., Northeastern Nebraska 15. District.
- Chandler, W. H., British Mission. 16.
- Chrestensen, A. H., South Sea Islands. 17.
- Cook, Philip, Oklahoma. 18.
- Cousins, Chas., British Mission. 19.
- 20. Cunningham, J. F., South Missouri District.
- Davis, E. R., Saskatchewan District, 21. Canada.
  - Deuel, Chas. C., California and Nevada. 22.
  - Dickson, S. R., Kentucky and Tennessee.
- 24. Doty, B. H., Northern Indiana and South-
- ern Michigan District. 25. Dowker, J. A., Winnepeg District. 26. Dowker, William, Northern Indiana and Southern Michigan District.
- Ecclestone, William, British Mission. 27.
- Edwards, George, Spring River District.
- Farii, South Sea Islands. 29.
- Fetting, Otto, Eastern Michigan District. Fields, S. H., Southeastern Illinois District. Flint, B. C., Northern Wisconsin District. 20.
- 31. 32.
- Gummidge, H., Australia.
- 34. Goodman, J. C., Northern Michigan Dis-
- trict. Grantz, August E., Southern Wisconsin 35. District.
  - 36. Gray, Sydney N., Spokane City, Wash.
  - Grice, W. H.., Eastern Michigan District. Grice, J. R., Kewanee District, Illinois. Hardin, J. M., Kirtland District. 37.
  - 38.
  - 40. Higdon, A. T., Western Colorado. 41.
  - Holman, John, British Mission.
  - 43. Horahitu, South Sea Islands.
- Hull, E. B., New York and Philadelphia 44
- District; Brooklyn objective.

  45. Jenkins, J. G., British Mission.
  - Jones, C. E., Hawaii Territory. 46.
  - Judd, John, British Mission. 47. 48.
  - Kerhauri, South Sea Islands. Kelley, W. H., Central Utah. 49.
  - Kendrick, Albert, British Mission. 50.
  - Kipps, Alexander, Germany. 51.
- Koehler, J. A., New York and Philadelphia District; Philadelphia 2nd Church objective.
  - Kuykendall, G. R., Eastern Texas. 53.
- McCord, Archibald, Nodaway District 54. after October 1st.
- McFadden, M. L., Southern Missouri Dis-55. trict.
  - McKim, Burt L., Northern Utah. 56. 57.
- McKright, J. W., Southern Wisconsin District.
  - Malousy, Edward, British Mission. 58.
  - E9.
- Marerenui, South Sea Islands. Mead, J. H., Southern Michigan and 60. Northern Indiana District.

- Meredith, J. E., British Mission.
- Miller, A. G., Alabama, Florida, Georgia and Mississippi.
- Mills, A. H., referred to President and Min-63. ister in Charge of Rocky Mountain Mission and Presiding Bishop.
- Moser, Fred., Virginia. 64.
- Muir, H. E. C., Chatham District, Ontario. 65.
- Newby, Robert, Eastern Montana. 67.
- Nunley, J. M., Eastern Texas. Osler, William, Alberta District, Canada. 68.
- Pement, Philemon, Toronto District and 69. Quebec, Canada.
- Pendleton, S., Central Michigan District.
- Pickering, W. P., Far West District, St. objective.
- Picton, Thos. J., British Mission. Pierce, H. N., Fremont and Southern Ne-73. braska Districts.
- Black Hills. 75 Pritchett, Fred. O., Northeastrn Missouri

Prettyman, C. W., Western Nebraska and

- District. 76. Pughsley, John, British Mission.
  - 77.
  - Ribble, Henry, Toronto District, Canada. Ribble, Henry, Toronto District, Canada. Robinson, A. V., Australia. Rowe, Fred. A., Southern Indiana District. St. John, S. G., Toronto District, Canada. 78.
  - 79.
  - 80.
  - 81.
  - Savage, H. W., New Zealand. 82.
  - Schofield, James, British Mission. 83. 84. Schofield, John, British Mission.
- Sheehy, J. F., Eastern Mission.
- Shelley, E. C., Southeastern Mission. 86.
- 87. Shirk, O. D., Southern Kansas unorganized territory.
- 88. Shower, J. D., Northwestern Kansas District.
  - 89.
- Slye, Roy F., California. Smith, Hale W., Alabama, Florida, Georgia 90. and Mississippi.
- Sutton, E. W., Southeasetrn Illinois Dis-91.
- trict. 92. Swenson, C. A., Sweden.
  - Tai, South Sea Islands. 93.
- Taia, South Sea Islands. 94.
- Tane a Temai, South Sea Islands. 95.
- Tapu, South Sea Islands. 96.
- 97. Taylor, Reuben, Oklahoma,
- Tefautata, South Sea Islands. 98. 99. Temai, South Sea Islands.
- 100. Temanaha, South Sea Islands.
- 101. Tenati, South Sea Islands.
- 102. Tetaka, South Sea Islands.
- Thomas, M. E., Ohio State. 103. Trapp, E. J., British Mission. 104.
- 105. Turatahi, South Sea Islands.
- Tuterihia, South Sea Islands. 106.
- Varoa, South Sea Islands. 107. Warr, A. E., Alabama, Florida, Georgia 108.
- and Mississippi. Weaver, R. D., Chatham District, On-109. tario.
  - 110.
- Welch, Albert, Eastern Iowa. Williams, D. T., referred to Presidency, 111. Minister in charge of Mission No. 2 and Presiding Bishopric.
  - 112. Wilson, Nelson, Winnepeg District.
  - Winegar, George W., Idaho. 113.
- Wipper, F. F., Northeastern Illinois Dis-114. trict.
  - Wiriamu, South Sea Islands. 115.
- Wragg, Ernest, British Mission. 116. Priests.
  - Bozarth, C. E., Ohio District.
- Budd, Roy S., British Columbia and Seattle 2
- District. Bunt, Jas., British Mission.
  - 3. Capnich, R., Western Michigan District. 4.
  - Carlisle, J. D., Pittsburg District. Chrestensen, W. W., Central Oklahoma
- Darby, Horace, Saskatchewan District, 7.
- Canada. 8. Dewsnup, Nephi, British Mission.
- Dubose, J. W., Arkansas and Louisiana.
- Ely, John, Far West District. 10. Fulk, R. L., Central Illinois District. 11.
- Fyke, Lyman, Northern Wisconsin Dis-12. trict.
- 13.
- Gray, A. T., Spring River District. Harvey, W. H., Northwestern Kansas Dis-14.
- Hedding, Norris C., Washington. Holmes, Joseph, British Mission. 16.

trict.

- Johnson, Walter A., Clinton District. 17.
- Jones, John, Kirtland District. 18. Leitch, Thomas, North Dakota District.

- Liston, Matt W., Ohio State.
- 21. Martin, A. C., Southern Kansas, unorgan-
- ized territory. 22 Morris, George, New York and Philadel-
- phia District. Neville, W. C., Ohio State.
  - Nolan, C. A., Kentucky and Tennessee. Ritter, A. R., Eastern Montana. 24
  - 25
  - Winegar, H. E., Virginia.

A motion to approve the appointments subject to necessary corrections prevailed.

It was then moved to adjourn subject to previous order. The General Chorister led "God be with you till we meet again" and President Joseph Smith of-

fered the closing prayer, as follows: "Our Father! It is with gratitude that we acknowledge Thy supremacy and Thy power yet over us. We thank Thee that the spirit of grace and love has been with us, and we thank Thee for the directions which Tho hast given each in the discharge of the duties of this assembly. And, we pray Thee, that as we commend ourselves to Thee in this parting hour, that Thou wilt remember each of us as we go from out the divine presence, and from each other's association, unto the places where our labors lie, that Thou wilt in Thy infinite love, continue Thy care, and grant unto us the Spirit of Christ, the Master, to still be with us that our labors in His cause may be effective,

"And, we ask Thee, that Thou wouldst help us, one by one, to faithfully observe the covenant that we have made with Thee to do that which is right according to our understanding thereof; neither to swerve to the right nor to the left by the inducements or enticements of the adversary nor the seductions of the world.

"Into Thy hands we commend us, as a people, as a Church, as an association, all officers and members in a common cause, asking Thee for a continuance of the care which Thou hast had, lo. these many, many years over this cause, which we represent, and thus we ask all, in Jesus' name. Amen."

## MISCELLANEOUS

CONFERENCE NOTICE

CONFERENCE NOTICE.

Southern Indiana.—Annual Conference will convene on Saturday, May 16, at 10:00 a. m., with the Louisville, Ky., Branch. Hoping that the several branches will be repre-J. R. McClain

Edwin Perry, Secretary.

CONVENTION NOTICE. Montana District.—Sunday School Convention will convene at Bozeman, Friday, June 5, 1914, at 10:30 a. m.

Wm. J. Murray, Secretary.

NOTICES. To the Saints of Northeastern Illinois District:

The Saints of Nortnessert milnors district.

The Saints of Sandwich Branch will hold a two days meeting at Sandwich, Ill., May 9 and 10. Come and let us have a time of rejoicing in the spirit of the gospel. Good speakers are promised. The time will be occupied to the good of all and to the honor and glory of God. Those coming please notify Sr. Eliza Wright, or Elder H. Williams. Sandwich, Ill.

Henry Williams, Branch President.

President.

CORRECTION. In the opening address of President Joseph Smith, published in issue of April 9th, page 1, the word "divinity" appearing just below the middle of second column should read "dublety," making the statement read: "As to what may transpire during these sessions I may have some dublety of mind," etc. Our former correction of this error, through haste, was also a mistake.

DIED

Huddleston.—Amanda Jane Brown was born in Sumner Co., Tenn., Dec. 24, 1852. She was married to James P. Huddleston March 9, 1879, baptized into the Church in 1889, by Bro. I. N. White. She died at Deepwater, Mo., April 9, 1914, leaving to mourn her husband and a sister—Sister Harriet C. Sedoris, of Independence, Mo., besides other more distant relatives other more distant relatives.

Badham.—Lois Elizabeth Badham, wife of Walter Badham, and daughter of Heman C. and Vida E. Smith, was born in San Bernardino, Cal., November 3, 1892. She died at Lamoni, Ia., March 27, 1914. She leaves an infant son, Robert George for whom she went into the valley of the shadow. Her husband, father, mother, two sisters, and one brother, besides a host of other relatives and friends, mourn her departure. She retained her childhood purity and gentleness, and went over to the other side unmarred by this world; like the Hebrew children, without the smell of fire upon her garments. The funeral was from the church in Lamoni, March 29; serman by M. M. Turpen; of fire upon her garments. The funeral was from the church in Lamoni, March 29; serman by M. M. Turpen; John F. Garver in charge.

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VOL. 25

### INDEPENDENCE, MISSOURI, THURSDAY, APRIL 30, 1914

NO. 18

### ZION'S ENSIGN

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at \$1.00 per year.

CHARLES FRY, EDITOR

W. H. DEAM, Bus, MANGER

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### Divine Life.

O, Selfless Life, come thou to me, And let me e'er abide in thee; O let me drink thy waters sweet, And bathe my head and weary feet!

O, Love-lit Waters, crystal fair, Wash out all self, put Jesus there; For self has been my thorn of life, Has caused me pain and useless strife.

With all self out and Jesus in,
My load is gone, I'm free from sin,
O, Selfless Waters, Christ-like life,
I'll drink from thee eternal life!
—O. D. Shirk.

### ENTER NOT INTO TEMPTATION.

In fulfillment of the divine mission of saving "his people from their sins," Jesus omitted no vital principle in his instruction of the people which was essential to their salvation, and withheld no warning by which they might be apprised of the dangers which might defeat that salvation. One statement containing both admonition and warning is found in his final words of instruction to his disciples prior to his crucifixion, as recorded in Matthew 26:41: "Watch and pray, that ye enter not into temptation."

Temptation is most certain to come to every man, but temptation which comes to him against his will finds him fortified against it, but when he consents to its presence, or voluntarily or carelessly enters into it, his battle is more than half lost. It is against the danger of a lost battle that the Lord warns us and urges us to "watch and pray," lest we enter into those conditions where the adversary will find us unprepared and consequently will quickly overcome us.

Looking at the root of the matter temptation has its basis in man's imperfect or evil nature. The Apostle James truly says that "every man is tempted, when he is drawn away of his own lust, and enticed." God, who is perfect, James also says "cannot be tempted with evil," but man who is perfect is susceptible ti influences of evil, and without watchfulness, and prayer for divine aid, is liable to fall into sin. "Tempt" is defined as "To lead, or endeavor to lead, into evil; to entice to what is wrong by promise of pleasure or gain; to seduce," from which we gather that deception coupled with a play upon men's appetities and desires are the means used in temptation by the adversary.

Paul follows this thought in 1 Timothy 6:9. which we quote from the emphatic diaglott which makes the meaning a little plainer: "But those wishing to be rich fall into a temptation, and a snare, and into many foolish and injurious desires, which sink men into destruction and utter ruin." The desire for mealth is a condition of the heart which invites the tempter to come with his seductive offers. It is the beginning of many a man's downfall, for it is through this desire that men are tempted to defraud, to extort, to default, and to commit numerous crimes against the law, and so when one entertains this desire for wealth by that very desire he is entering into temptation, he is putting himeslf where the adversary will find welcome entrance into his mind and heart.

Pride, when permitted to exist in the human heart, egens the way for temptation by which men are led often by gentle and subtle influences into sin. Vanity, one of the forms of pride, suggests extravagance; high-mindedness is an invit-

ing soil for the sowing of the seeds of unbelief: and the desire for social position often breeds contempt for others. When hatred dwells in the heart, the temptation to injure another by word or deed finds that man a ready instrument for the consumation of its purpose. To enter into any of these things, or to permit them to enter into us, is to enter into temptation, for they are the things upon which temptation bases its hope of success. A young man who had been striving to subdue a desire for attending the theatre, stopped to view the advertising pictures at the entrance. He says the tempter spoke to him urging him Of course! what better opportunity to go in. would the tempter want than to find his desired victim standing before the theatre with wistful eyes and hesitant attitude? The moment he stopped there he put himself in danger of violating his previous determination,-he entered into temptation. The man with an appetite for drink who willingly or carelessly walks where he will catch the odor of liquor walks into a place where his powers of resistence will be very much lessened,-he walks into temptation. Those who voluntarily go to places of questionable amusement, or where moral principle is vitiated, put themselves under the influence of temptation as under a hypnotic spell.

No man is so strong that he can afford to consent to temptation. The man who enters into temptation trusting in his strength to resist may stand today, and perhaps tomorrow, but sometime without fail there will come the day when he will fall; he will be overcome. When a man voluntarily goes into temptation the divine presence will not go with him, and he finds himself without divine help, but when one keeps himself upon the safe side and temptation comes to him, the divine presence will sustain him.

Had the wonderful vision of all the kingdoms of the world and their glory been shown to every man and the offer made that was made to Christ, are there many who would have resisted it? The too general desire of men for glory, for wealth, for domination, for luxury, and other similar things of the world, would have offered a strong reason for yielding to the importunity. But Christ was not seeking the glory of the world, nor any worldly thing, but to magnify among men the glory of God, and the offer of these things could not move him. Further, he safeguarded his position by appealing to the word of God and making a proper application of it to his present needs. The man who follows his example in keeping improper desires from his heart, and intelligently applying the word of God to himself in all the affairs of life will be safe from the influ-

Every man has his strong points and his weak points, and it is one of the arts of welfare to strike the enemy in the weakest part. Like Goliath, men too often trust in their strength without making proper estimate of their weakness, and without considering the strength of the adversary, and thus put themselves in a condition of danger and subject themselves to defeat. To carelessly disregard these things is to enter into temptation.

ences of temptation.

To voluntarily enter into temptation is to "tempt the devil," and is an invitation for him to come on and try his strength and see what he can do. Jesus, strong as he was, never "dared" his adversary to come to him, neither inviting nor welcoming him, but "the tempter came to him." The attitude of Christ was that of resistence, and "Get thee hence, Satan." This is a safe example for every man. If temptation comes, as it did to Christ, resist it; permit it not to continue but demand its departure. Give Satan oo opportunity, no invitation, but "Put on the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

While the human desires for the things of the world and the demands of fleshly appetite, are then dense through which the adversary of men's souls seeks to lead them into sin, the safeguard

by which men may avoid entering into temptations is given by the Lord: "Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart." (Matt. 5:31, inspired version.) When selfish ambition and love of gain are removed from the heart, when the love of pleasure is subdued, Satan will find little that he can work upon, and nothing to invite him into the heart. But with the heart cleansed, the Spirit of God will find a desirable abiding place, and will there take up its abode to bring joy, peace, strength, and intelligence. watching and praying advised by Christ, involves all necessary effort upon man's part to attain and maintain that condition of heart which will give the divine Spirit free operation to do its work of bringing him to salvation through the plan wrought out by Christ.

### FOR NATIONAL PROHIBITION.

A recent attempt of a mail order liquor house to sell its mailing lists to institutes for the cure of drunkenness, according to recent press reports, was brought out by the publication of two similar letters to different parties. 10,000 names were offered for \$200, or 40.000 to 50,000 names for \$400. The significance of the effort is brought out in two quotations from the letters, one being that "Our customers are your prospective patients." The other, referring to the list says: Each man on it has been a regular buyer of liquor by mail and a constant user of it, and there is not a single one who would not like to quit the habit. Each man is alive to the injury of his practice, and he is only awaiting some way of stopping." The liquor company was about to sell The liquor company was about to sell out its interests.

If this report be correct it furnishes one of the strongest arguments for national prohibition. For the United States Government to permit the mails to be used for the conducting of a business which while enriching the promoters at the impoverishment of the customers, also makes each customer a prospective patient for a hospical for the cure of drunkenness if not for more serious conditions, is not in harmony with its policy along other lines. If a man uses the mails in defrauding another the prison bars confront him, notwithstanding he causes no physical injury to his victims, but the manufacturer of lipuors may use the mails freely to advertise and condust his business, and to send out his products, which impoverish both soul and body as well as the purse, and leave the country dotted with subjects for the hospital or other institution, and in all this he is protected by the present laws of the country.

A number of the states have forbidden the manufacture and sale of intoxicating liquors within their own borders, but one of the greatest obstacles to prohibition within such states is the protection which liquor manufacturers and dealers have in the national laws, by which liquors can be shipped into prohibition states against their protest. True this difficulty has been partially remedied under the recent Webb law, but only partially. The mail order house selling liquor still flourishes.

National prohibition is the only remedy which will give the people full protection along this line. When the manufacture and sale of liquors are stopped within the United States, and when the mails are closed to the advertising and carrying of them, then the people will find protection through the national government, a protection that shields the morally weak from the avaricious dealer who plays upon debasing appetite in order to fill his coffers with wealth.

Let a disciple live as Christ lived, and he will easily believe in living again as Christ does.

As the days of spring arouse all nature to a green and growing vitality, so when hope enters the soul it makes all things new. It insures the progress which it predicts. Rooted in faith, growing up into love; these make the three immortal graces of the gospel, whose intertwined arms and concurrent voices shed joy and peace over our human life.

F. J. Clarke.

INDEPENDENCE ITEMS.

As a few lingering shots follow the close of a battle so the efforts of a few of the general conference visitors follow up the close of the conference business. The few tollow up the close of the conference business. The few remaining ones are however fast departing and soon we shall be left to the normal quietude until the conference of—we were going to say 1916, but recalling that the place of next conference is not yet decided, we cannot say when. But Independence has its share of visitors at all time:

on last Friday evening under the auspices of the local Religio, Elder F. G. Pitt gave a very entertaining and instructive lecture with stereoptican illustrations, on Palestine, and Egypt, also including some slides on Australia, in which countries he has recently travelled. The lec-

la, in which contines he has recently traveled. In the ture was an agreeable one for the young people, and enjoyed by many of the older ones also.

On Sunday morning Elder Walter W. Smith of Philadelphia was the speaker and in his discourse urged the necessity of intellectual development in those who are called to do service for the Lord, yet holding out the thought that such development, must be subject to or in thought that such development must be subject to or in connection with that of the spiritual nature, for knowledge alone will not bring men to God. There should be no premium placed upon ignorance in the service of God. In the evening Elder J. A. Koehler, also of Philadephia, pastor of the Second Church, spoke from the text:

"Keen the best with all diligence from the Court."

pnia, pastor of the Secolia Carten, spoke from the text.

"Keep thy heart with all diligence: for out of it are the
issues of life." The sermon wal along practical lines
and pleasingly delivered.

Brethren J. M. Terry, Joseph Arber, and W. H. Garrett had charge of the afternoon prayer service, and the
time was fully occupied. Among the saints who spoke
was Sr. Emma Burton who expressed an abiding faith in the gospel, in the service of which she has devoted

At 1 p. m. was held the funeral of Sr. Valentine White who died on Friday morning after a lengthy illness. Sr. White was well known as a faithful saint for long The service was held at the church in charge of Bro. W. H. Garrett, Bishop Kelley preaching the ser-mon. At 3:30 was also held at the home in Walunt Park the funeral service of Bro. Orville D. Mosier, a young man twenty-seven years of age, of whose recovery hopes had been entertained. Elder George Jenkins spoke words of comfort to the bereaved, assisted by Elder J. W. Bos-

Elder B. J. Scott who was re-appointed to the pastorate of St. Joseph, has been transferred to Independence to labor in the stake bishopric, and with his family has removed here. Bro. Scott formerly occupied in the bishopric and was never formally relieved of the office. They have taken the house of Bro. Ammon White, Bor. White's family expecting to leave the first of June for Colorado where Sr. White goes seeking improved health.

Bro. Lester Haas has been selectd as manager of the

Independence Sanitarium to Jook after its business inter-

The temporary building near the church which was erected for use during conference has been torn down and the lumber sold to the saints occupying upon the Order of Enoch addition where they will erect a place of worship to acomodate the Sunday school already or-ganized and the other services which may be held there. About seventy saints in that quarter are interested in

of the elders still remaining but most of who some of the elders still remaining but most of whom are leaving this week are F. G. Pitt, Alma Barmore, W. W. Smith, J. A. Kochler, F. M. Sheehy, J. M. Terry and others whose homes are here. Sr. Burton also goes to Holden, Mo., a nd Sr. M. E. George o her home in Kirtland, Ohio.

Mith the late spring and favorable weather the pros-pects are the best for a full crop of fruit and all other products of the land. This will be doubly appreciated on account of the shortage of last year.

INDEPENDENCE, SECOND BRANCH.

INDEFENDENCE, SECOND BRANCH.
The 11 o'clock hour was occupied by Bro. F. G. Pitt.
His talk was one that those present will remember long.
He spoke on the coming of Christ and showed that in
order to be prepared for him the saints would need to
be pure and holy, removing pride and worldliness from
that there.

their lives.

Bro. William Aylor spoke at night on "Fulfilled" Prophecies." The discourse was strengthening and educational and we were all benefitted, Bro. Aylor ocupying about balf of the time and the balance of the hour was given over to Bro. Butterworth who continued the subject. Between the two speakers we were treated to a feast of good things.

Have not heard of any sickness recently, a blessing I think the branch should feel to praise the Lord for, and may it continue to remain so.

An improvement very much needed has just been com-pleted, namely, a new wagon bridge over the Missouri Pacofic Railway tracks at McCoy Ave.

### ST. LOUIS MO.

We were pleased with the conference news and spirit brought us on the return of our brothers and sisters who were privileged to attend the general conference, and while our officers were missed, we are pleased to report those left in charge carried the work on nicely.

Our Easter services were very pleasing. The primary department of the Sunday school rendered a very nice program. The superintendent, Sr. Maude Parrish and her

program. Ine supermixendent, St. Maude Pardah and her assistants, Srs. Adele Peters, Margaret Movry, Alice Molyneaux, and Alice Bourgeret are to be commended for their eart with the little folks. Bro. Get. Reeves delivered two very uplifting and in-structive serious on the subject of the Resurrection, Easter Funday. Bro. Reeves is our presiding priest and er Sunday. Bro. Reeves is our presiding priest and charge of the flock while our pastor Bro. Elliott

The morning of April 26th T. J. Elliott was the speaker and Bro. Reeves was the appointee for the evening.

Four were received by letters. Sr. Zora Davison, and the Gilespie family; and the little babe of Sr. Mildred Croak and husband was blessed.

Croak and missiand was plessed.

Bro. Board who is a great sufferer is in need of your faith and prayers, also Sr. Gray, mother of Sr. Peters.

Bro. D. W. DeJong left for New Mexico and Texas for a very long business trip. His friends wish him

As the servants of the Master go forth for another year, we pray for God's blessings to be upon them and the world that many souls will be brought to salvation. Elizabeth Patterson.

2739 Green Ave.

### ST. JOSEPH, FIRST BRANCH.

Now that conference is over and we are returning to the usual routine of every day life. We hope to once more find space in your columns for a few items from our branch

We are at present in a rather disturbed condition of mind as a congregation. At the close of the conference we came home joyfully assuring one another that "all is well, we are going to have Bro. B. J. Scott another year," which assurance was eminently satisfactory to us year, which asstrated was enhinently satisfactory to as as a branch, his work among us, having met with general approval and his many fine qualities having won genuine respect and liking. So when the report came the other day that we were not to have Bro. Scott after all it was like a clap of thunder out of a clear sky. We sincerely hope that some one may be sent in his stead as we feel greatly the need of a shepherd for this

large flock. However we are trying to trust a loving Father, knowing that he is an ever present help in time of need.

Scott's family departed for Independence Satur-

Bro. Scott's family departed for Independence Saturday, while he remained over Sunday.

Sunday the 19th the pulpit in our church was filled by Bro. Kuykendall of San Antonio, Tex., who spoke feelingly to the young especially. Bro. Kuykendall is an ardent exponent of right living and must certainly be an inspiration to the young people wherever he goes on missionary work.

In the evening our beloved Bro. J. M. Terry who spent so many years of loving labor among us, preached to us, and the sound of his familiar voice and the same gentle look and manner, seemed to roll away the intervening years and the same dear "Uncle John" stood before us as though it was but vesterday that he had left us. visit was greatly enjoyed, there being but one drawback to the pleasure and that was the absence of his dear

companion whom we also love and long to see.

Sunday the 26th Bro. John W. Rushton preached both morning and evening. They were beautiful soul stirring

auxiliaries are keeping up their fine record of splen-sterest and attendance. On Friday evening after did interest and attendance. On Friday evening after session the Religio had a little social season as a part-ing compliment to Bro. Scott. Remarks were made by several including Bro. Scott and daughter.

### Beneral Maranes and Lancour CORRESPONDENCE Blue anoximo anoxilla anoxano anoxano

Vesselgade 7, Copenhagen Denmark, April 10. Vesseigade ', Copennagen Denmark, April 10.
Editor Ensign:—It was on the 10th day of April 1864, hence fifty years ago this very day, that I together with my parents and the rest of our family, six in all, left our native land, bound for what we then believed was the

my parents and the rest of our nature, sax in an, letter day Zion, amid the rockey mountains of Utah. I was then scarcely four-teen years of age, and when I today look back over that time, that has intervened it seems more like a dream, and it is almost with difficulty that I convince myself that it was so long ago; yet when I am compelled to acknowledge that half a century is past, I am forcefully reminded that I am no longer a boy. As I reflect upon the past, some of the experiences of those days, come vividly to mind, and seem as if they only happened yesterday. I behold in my life work some things that I have reason to regret, and wish had been otherwise, but I also see many things that I have great reason to be thankful for, as all along I can discern an overruling providence, and so many evidences of a loving Father's hand and protection. Sr. Hansen and I have celebrated the day by visiting the harbor and, so far as I now was able to locate it, the very spot on the dock, where we embarked on the little steamer that then carried us to Hull in England. ried us to Hull in England.

Traveling in those days did not mean pleasure trips, especially for people traveling as we did. We were Mormon emigrants and the arrangements for our passage were all in the hands of the church authorities, the details of which no one were informed, and none were supposed to ask questions, for such would at once been regarded as an evidence of weakness in the faith and a disposition to apostatize.

Our company consisted of several hundred people, Our company consisted of several nungred people, mostly from Denmark, nearly all of whom, never before had been a days journey from home. They were about to enter upon new experiences, all because of what they had been taught regarding "Zion in the West." The steamer was not a regular passenger-boat, and contained no conveniences for the large number of people. no conveniences for the large number of people. The only place besides the open deck was a room not large enough to afford much more than standing room for all, so although the journey lasted three days and nights, there could be no thoughts of a place to sleep either night or day, but that of course was not expected. The situation was made worse, almost desperate, by the fact that we encountered a severe storm, which besides impediture on more course course, deep the fact that we encountered a severe storm, which besides impediture on more course course, deep the fact that we have the fact that t ing our progress caused great suffering from seasickn he open deck became both dangerous and uncomfortable y the constant splashing of the waves, which caused early all to seek shelter in the one room below, where the air became so foul that it is almost a wonder that

people could live under the conditions. I shall attempt no further description, those who have had some experience along the line will understand something about it while those who know nothing about sensickness under such condition could not, from any description that I amable to give, form a conception of what it was like. I will not burden the readers with a detail of this part of the journey, but an idea as to with what rapidity we were progressing will be obtained, when I inform them, that not putil April 28 ceptatons due form the time was

were progressing will be obtained, when I inform them, that not until April 28, eighteen days from the time we embarked at Copenhagen, did we set sail, for the passage from Liverpool to New York, having spent all of two weeks in Hull and Liverpool waiting for the ship to be ready to sail.

ready to sail.

The vessel upon which we embarked at Liverpool was named, "Monarch of the Sea," a sailing vessel, but a fine ship apparently; but if reports that later reached us were true, the high sounding name was a failure, as we

were informed that she was lost at sea on her return.
The "Monarch of the Sea" carried us across the At-lantic in 35 days, which was considered quick time for a sailing vessel. We were about one thousand passengers, a sailing vessel. We were about one thousand passengers, the larger portion from Scandinavia. The accommodations were better than on the small steamer, for although this ship had not originally been built to carry passengers, temporary arrangements had been made so that all had a sort of sleeping berth, where they could retire for the night. One trouble that confronted us was to get our stable posterior of the state o meals cooked, and we had many a long fast because we could not eat things raw as they were divided out to the passengers each week. The ship was not supplied with ranges of sufficient dimensions to cook for such a multitude, and besides the cooks were persons of no experience in that line, but they had secured the job to earn their passage.

The most serious thing that befell us on board ship, was that disease broke out among the children, to an alarming extent, and invariably proved fatal. Over sixty children died and their bodies buried in the great deep, my two younger brothers among them. It was at one time no uncommon thing to see the one little corpse after another, carried on deck and thrown overboard. It caused a feeling of sadness to come over all, but even then, the majority found comfort in the thought that it was all endured for the gospel's sake, and the belief that we were journeying Zionward, gave comfort and encouragement in the midst of affliction and trials.

From New York to St. Joseph, Mo., we were transported by rail, sometimes in regular passenger coaches, but part of the way in common box cars. We came by steamboat up the Missouri from St. Joseph to Wyoming Nebraska, a few miles north of Nebraska City. Here we had our first experience in out of door camp life, as we camped in the edge of the woods and on the prairie for about six weeks, before we began our tedious journey across what is called "The Plains."

Here sickness again broke out, this time regardless as to age, and quite a number of both men and women in the prime of life became fatal victims. The out door life, the extreme heat and other new conditions, to which Europeans were not accustomed was no doubt the cause. The deaths became so frequent, both while in camp and after we had resumed our journey westward, that it became difficult to get men to bury the dead. All were not onesidered sick, yet very few felt well, and especially after our march had begun, men felt so weary and in need of rest rather than to be digging graves. A number of the dead were poorly buried not only without coffins, but so scantly covered that their bodies likely became the prey for wild animals.

Our journey from Wyoming to Salt Lake City was with our journey from Wyoning to Salt Lake City was with ox teams, and with what was known as the "church teams." That is, the teams were sent by the people in Utah, being called upon to so do, by the church authorities, thus to "help the poor saints gather to Zion." The people furnishing the oxen and wagons, and young men were called to go as teamsters, several hundred teams being provided, all in the name of building up Zion and of beling the noor. It was learned however that the main ing provided, all in the name of building up Zion and of helping the poor. It was learned however that the main and principle object was to bring out merchandise for "Zions Cooporative Mercantile Institution," for previous to any of the emigrants baggage being put on the wagons, they were heavily loaded with various kinds of merchandise, and when as in several instances that was of a bulky nature, it was with difficulties that room was found for the fifty pounds of baggage each person was permitted to carry with him, on this part of the journey; as for the ole: they were expected to walk.

This arrangement might have been justified, had it really been an act of charity, as it was made to appear to be. But even this part proved to be a scheme to enrich the church, or its officials. While in camp waiting to move on, it was one day announced, that all heads of families and all single persons going with the church teams should report at the office and sign their names. (I believe it was Joseph Young who was in charge of the affairs) there appeared nothing strange or unreasonable in this request, and there was a ready and general response by all, but these Scandinavians did not know what they were signing, these Scandinavians did not know what they were signing, as they did not read the language, and not until years afterwards, when we were ready to leave Utah, did we know that father had signed a note promising to pay \$240 for the transportation or four persons from Wyoming to Salt Lake City. This note was drawing interest at the rate of ten per cent yearly, which was added to the principal and then drawing same rate of interest, until paid; honce we found quite a debt to cancel before we left little. we left Utah.

As stated, we were six persons in the family when we entered upon the journey and we were all in the enjoyment of health, but only two of the number; father were able to help ourselves when we arrived Salt Lake City, my mother and sister being helpless in-valids as related the two younger children had died. My sister was among those who took sick while in camp at Wyoming and the only one who was permitted

to ride all the way from there to Salt Lake City, she being so low that she could not stand alone, much less walk; the rest made the journey on foot wading the rivers as well as smaller streams, the teamsters having strict as well as smaller streams, the teamsters having struc-orders to let nobody ride who were able to walk. This rule caused a serious accident to befall my mother, when we were yet two or three hundred miles from Salt Lake Gity. My sister was at the time so low that she was not expected to live, and hence mother kept herself very near expected to live, and hence mother kept herself very near the wagen, and now and then, while it was still in motion, would step upon the wagen tongue in front, to see how she was and if anything could be done for her, but the last time she fell in front of the wheel, and the heavy loaded wagen passed over her breast and shoulder. She loaded wagon passed over her breast and shoulder. So was then picked up, more dead than alive, and from there was hauled in that mangled and bruised condition, over the rough and rocky road to Salt Lake City, where we arrived Oct. 6, nearly six months after we had left Copenhagen.

penhagen.
Contrary to all hope and expectation, mother and sister finally recovered, the first named reaching a good old age, though the effects of her accident was frequently felt by her as long as she lived. The greatest of all our trials and discouragements were, when instead of finding a people honoring God and his word, we found conditions that indicated that we were in Babylon instead of in Zion, and that the leaders of the people were teaching that the revelations of God, as found in the Scripwere of minor importance, as now we must be ned by the counsel of the priesthood, the living oracles. The consequence of tha tdoctrne was that strange and unholy practices were not only sanctioned, but declared to be the very means through which to obtain an "exaltation" in the eternal world.

We had however not been long in Utah until we heard of the reorganization of the "Josephites" as they were called. In fact rumors had reached us while in camp at called. In fact rumors had reached us while in camp at Wyoming, about Joseph the son of the prophet. I think that was the first time that we learned that the prophet had a son, not identified with the church in Utah. The stories we heard were of the most sensational kind; the son of the prophet was a wicked apostate, he was liable to visit the camp, and we were admonished to beware as he had wonderful powers to deceive, having some name written on his forehead. This of course had no effect, only to cause us to think it strange, that the prophet's son was not associated with the church in Utah. This matter was brogult to a more serious and earnest

This matter was brought to a more serious and earnest consideration in 1867, while then living in Boxelder Coun-ty, Utah, when we heard of the "Josephites" holding meetings at the home or one David Powell, north of meetings at the nome or one David rowel, north of Brigham City, Somehow we became informed as to the claims and teachings of the "Josephites," which led to an investigation and a search of the Scriptures, and be-fore ever heaving a sermon we were "Josephites" in faith. Later in company with father and others we attended meetings, at the home of the above mentioned attended meetings, at the nome of the above mentioned David Powell, walking the distance, about ten miles, through snow, slush and mud, and the result was that a goodly number, including father and myself were baptized in March 1861, by David Powell, he being an elder in the church.

Mother and sister united with the church

Since then I have been identified with the Reorganized Church of Jesus Christ of Latter Day Saints, and since 1873 I have defended its claims and endeavored to preach the gospel of the Son of God. I have for a number of years travelled as a missionary, in different parts of the United States, and to quite an extent in Utah. I have also been several times in Scandinavia, and now after fifty years have rolled away since I first left my native land, I am back to declare the good tidings of salvation through Jesus Christ our Lord.

I am glad to stand identified with a people whose faith is in God, and whose foundation is the revelation of his will. I can with satisfaction and a good conscience Since then I have been identified with the Reorganized

his will. I can with satisfaction and a good conscience recommend our faith to every honest soul, as worthy of their consideration and acceptation. Not that I think that we as a church have reached perfection, for I sometimes see that among us that makes my heart feel sad. But we have no ruling priesthood whose words are to be accepted as law, until we are convinced it is from the Lord, and no "living oracles" hold dominion over us. The law given of the Lord is binding upon all without exception.

What I have related, as a result of my reflections, is

not for the purpose parading my goodness and faith-fulness, for I am not blind to the fact that my impertections are numerous, and I often wish I had been more careful and more diligent in the servic of the Lord. I am however thankful that I am associated with the people that God still owns and is willing to bless. I am people that God still owns and is willing to bless. I am glad that through the past experiences that I have been able to retain faith in the Lord, and have been permitted to remain until the present, and I hope by the help of the Lord to hold on unto the end.

In gospel bonds,

H. N. Hansen.

Fulton, Ky., April 5.
Editor Ensign:—We were raised in Hickmen County,
Kentucky, which was our home from 1870 till 1904. Then we move across the line into Tennessee one mile from the state line where our home has been since except for about seven months during which time we tried the realities of Independence, Mo., among the working class. Some sections of both states are rough and hilly, and in places the soil is poor, but the same complaint could be made against any state in the world. Since this section has been settled it has never failed to produce enough food for eyerything living upon it. True many people still hold to the old-fes-ioned fire place, but if here are cracks and holes in these which let the wind through, it is a very rare Furniture in the houses here will average with the set of the states.

In regard to productive qualities of Tennessee and Ken-

tucky, most Americans know that they are above an

average for general products; fine for cattle, sheep, hogs, and fowls of all kinds; especially so for fine horses. All kinds of berries do extra, well; and clover of all kinds. Wheat yields up to sixty bushels per acre, and in our region saveet and Irish potatoes do extra well. Corn often yields sixty-five bushels per acre, and tobacco frequently yields sixty-five busness per acre, and tobacco frequently as high as 1600 pounds per acre and somtimes as high as 2200 pounds bringing as high as \$220 per acre. All kinds of fruit do well when given proper attention. Taking the two states into consideration thy excel in their products, and God is as near the honest in heart here as elsewhere.

I have been identified with the Reorganization some fif-

Truly, I am. T. W. Williams.

Sr. Emma Burton, whose home has been in California for several years, has been present at Conference, and will remain for the present with her sister, Sr. J. W. Layton, at Holden, Mo., where will be her address.

FROM THE REPORTS TO GENERAL CONFERENCE.

Few reports are read to the Conference this year, but nearly all have been printed and distributed to the delegates. Most of them are too lengthy to give in full, but the following paragraphs are selected as containing the most important or the most interesting parts:

Recorder's Report

C. I. Carpenter, Recorder,

To the General Conference, Greeting:—The records of this office show the following statistics for the year 1913: Our last year's total membership was 68,211, to which we have added 3,670 by baptism, and 2,137 by letters of transfer, while we have sustained a loss of 1,670 by letters of transfer, 89 by expulsion, and 656 by death, leaving us a net gain of 3,491 and a present membership of 71,702; of this total, 60,505 are in the United States, while 11,197 are in other lands.

There were 384 ordinations, 560 marriages, and 1,38

children blessed, while the reports show 4,895 men or 6.82 her cent of the total membership holding the various or-lers of the priesthood, and 28,673 members, or 39.98 per cent of the total membership are reported as absent from branch organizations.

Of those baptized about 65 per cent were by mission-aries, and 35 per cent by the local ministry; 36 per cent were males, and 64 per cent females; and 36 per cent were under fifteen years of age.

As compared with other years the baptisms and net gain are the largest ever reported as the work of any one year, but to be more explicit we note that the report of year, but to be more explicit we note that the report of 1891 showed a total of 25,368; for a period of ten years following this the annual averages were: Baptisms 2,368, expulsions 150, deaths 391, net gain 1,987, making an average increase of 5.75 per cent, with an average of 212 missionaries in the field. The report of 1991 showed a total membership of 45,381, and the averages for the ten years following were, baptisms 2,433, expulsions 132, deaths 544, net gain 1,708, making an increase of 3.22 per cent, with an average of 309 missionaries in the field. As compared with these two ten years periods the present report shows for the year 1913, baptisms 3,670, expulsions 89, deaths 656, net gain 3,491, making an increase of 5.11 per cent, with 347 missionaries in the field.

per cent, with 347 missionaries in the field.

The Historian's Report.

Heman C. Smith, Historian.

Young People's History.

The manuscript of this work up to 1852 was placed in the hands of the Revising Committee immediately after the adjournment of the last Annual Conference, from that committee passed to the Board of Publica The board will doubtless report the further disposition of i. Subsequently the committee to whom the matter was referred, viz., the Board of Publication and Historian, appointed Sister Vida E. Smith to write the history from 1852 to date. This manuscript has not yet been sub-

Press and Pulnit.

These agencies have been very active in the past year in opposition to the work, but some notable instances have occurred where men and perodicals have spoken our defense and in corrections of misrepresentation. I historical periodicals have almost universally been hon able and just treating upon our history. Several of these exchange with the Journal of History and are very courteous and fair.

Indians.

These people are making some significent movements for the betterment of their race, among which is the organization of "The Society of American Indians," in which all Indians are eligible to membership without references. ganization of "The Society of American Indians," in which all Indians are eligible to memborship without reference to tribal relations. The motto of the society is: "The honor of the race and the good of the country shall be paramount." During the year they have issued from Washington, D. C., a magazine of great merit entitled: "The Quarterly Journal of the Society of American Indians." Report of Order of Evangelists.

Frederick A. Smith, President.

Hyrum O. Smith, Secretary.

During the year there has been considerable activity upon the part of the members of the order, along what may be known as the evangelical line, and many services

may be known as the evangelical line, and many services have been held in branches as revival meetings, which have been conducive of much good among the memberhave been conducive of much good among the membership. Some of these meetings have been well attended by outsiders and a number of them have been brought into the church. The evangelical feature of the work is increasing and, as we believe, becoming better recognized and appreciated. Believing as we do that this is our first and primary work in connection with counselling and advising, as the revelation provides, it will make its influence felt for good in the church when it has become more fully recognized and appreciated, and we are satisfied that a work will be accomplished that will produce excellent results. It will relieve the missionary staff of much of this kind of work which they have had to do in times pust and will enable them to push their work more energetically in the new fields, and at the same time the branches can be encouraged and strengthened and the work built up and revived from time to time through the work of this order, as the Lord has designated and the benefits and results intended by the Lord in giving this, will not only be realized by the church but also fully appreciated.

The brethren of the order, although some of them are quite aged, have been quite active. There has been but little complaint during the year, and anyone who will study the report carefully will discover that the patriachal blessing feature has not been made the chief feature, but we have not neglected nor refused to perform that part of the work when called upon to do so, and while we are conindent that this has its place in the economy of God's work and if properly understood and properly used, will be pro-ductive of great comfort and strength to the membership of the church, but like other good things that the Lord ha given, if abused it will not accomplish its purpose and may be productive of evil results.

We are hopeful that the future of the order may be one of active interest in behalf of the church and that we may prove worthy of the confidence of the church and shall be of such benefit and worth as shall evidence the wisdom of God in making provision for the work of this order in His church.

Board of Trustees, Graceland College. Extension Work.

But we not only believe that the college should be made of larger service to the community, as above set forth in the but provision should also be made for extension work reaching everywhere that help can be given. In this also, on our own responsibility, a start has been made with one student, Miss Sadie Whitney, of Montans, who is taking work in college English and French, in absentia. Her In this also, very favorably with members of work compares conspars very favorably with members of her-classes in attendance at the college. A request for class extension work has also been received. We have secured data on extension work from Harvard University, Chicago University, and the University of Wisconsin, in this coun-University, and the University of Wisconsin, in this country, and from one of Oxford Colleges, from London University, and the University of Glasgow, in Great Britain. The above are complete files of their literature. We have also considered plans used to advantage by others, and believe that methods can be devised to the advantage, both of lieve that methods can be devised to the advantage, both of the church and of the college by way of extension work. This should, in time, include the association, with the col-lege faculty in the extension department, of the men pos-sessing the necessary scholastic requirements, and yet of sufficient ability that the church requires their services in other departments of work. These men could greatly strengthen the faculty of the college, handle the extension work, and supervise the delivering of lectures in various places as may annear advisable. We are inclined to thirk work, and supervise the delivering of lectures in various places, as may appear advisable. We are inclined to think places, as may appear advance. We are inclined to think that many methods should be combined, and not corres-pondence work alone given, although correspondence work will doubtless come first. It may take some time to to school workers made us believe that there was a need for advance to the point we have set, but a start could doubt-less be made with advantage, if arrangements could be made so that this office could devote a little time to the formation of suitable plans and outlines of work.

The college should be used as an instrumentality by he whole church in educational work, and should be used in that way which will give the largest possible net re-

It is true that at present the whole church receives the benefit, and in the future no doubt will to an even greater extent, through the services of individuals who have received training.

But none of this work should be pushed to that extent, or in such a manner as to greatly increase, at the present time, the expense or running the college. The local ex-tension work, so far as undertaken and so far as planned, has been and will be self-sustaining. The extension work to more remote points should also be developed in such a way as also to be as nearly as possible self-sustaining as may be practicable.

Finances.

The income for the year has been greatly handicapped by the efforts made on behalf of and in the interest of raising funds for the debt collection. This prevented any raising funds for the debt collection. This prevented any effort being made on behalf of the college up until November. Unfortunately, the Presiding Bishop has not found it practicable to extend the needed help, or any portion, from this connection for the reduction of the debts. With the advice of the Presiding Bishop, as well as with his consent, Elder J. W. Wight undertook, in the early part

his consent, Edder J. W. Wight undertook, in the early part of November, an effort to reduce or pay off the debt of the colloge. His effort, as above indicated, has netted \$1,217.67. Gomer R. Wells was also put in the field in January. The result has been, \$332.88, relatively small from a financial standpoint, but large we hope and believe from an educational standpoint, as he has met and over-

come much misunderstanding.

We respectfully represent that the finances of the college can only be properly handled in conection with the finances of the whole church, and consideration given to finances of the whole church, and consideration given to every department. This end may largely be met through an annual budget, and when fully undertaken, the college should be run within the limits laid down by the body, the debt met, reduced, paid off, and when paid, kept paid, and additional expenditure made only with the consent of the body. There should be economy in collection as well as expenditure. But under existing circumstances, it is an open question if there is any other alternative than for the College Board of Trustees aggresively to push efforts for the securing of means. for the securing of means.

To be continued.

He who climbs above the cares of this world, and turns his face to God, has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind; but the Lord's presence gives a warmth of joy which turns winter into summer. which turns winter into summer.

THE DOCTRINE OF REPENTANCE.

A sermon delivered at Kansas City, November 13, 1913. by Patriarch F. A. Smith. Reported by Belle Robinson James.

The speaker read nine verses of the thirteenth chapter of Luke and said: I call special attention to the thought contained in the fifth verse: "I tell you nay; but, except ye repent, yeshall all likeperish." The subject is an old one, generally considered as one of the first principles of the gospel, and it is as old as the gospel itself. It is sometimes looked upon as a minor principle, but to my mind it occupies one of the prominent and important places in the teachings of the Son of God, and it is one of those peculia r subjects that possibly has two edges to it-it will cut both ways. In other words, it will effect inside of the church and outside of the church. Some seem to get the idea that repentance is only for the outsider, the sinner who has made no profession of Christianity. While they need it without doubt, there is also room for it and its work inside the church. Some may think there should not be any necessity for it inside the churchand I would not controvert that very much, but unfortunately for us, we are human beings; we have not reached a condition of perfection as yet, and as a consequence, we discover that there is necessity for its use inside the church.

Now the Master was talking to a class of individuals who had rather complimented themselves upon the thought that they were the people of God, they were his favored people above all others; and yet he tells them that except they repent of their sins they shall all likewise perish. He gives them two ilustrations,-and no doubt the people of that day were a good deal like they are now; for you will discover that humanity is a good deal alike, no matter in what age you find it,-one, the Galations who perished at the hands of Pilate and whose blood was mixed with the sacrifice and whom the Jews thought were so badly defiled and so wicked that this thing came upon them as the judgment of God. The same thought was held of those upon whom the tower of Siloam fell; but the Master gives them emphatically to understand that that was not correct; that they were not more wicked than others at Jerusalem, and then says: "Except ye repent, ye shall all likewise perish."

You will discover in this that salvation is made dependent upon this doctrine of repentance, and the importance of that doctrine I am going to strive to establish tonight, and bring out, if I can clearly, the thought that it plays one of the most important parts in the salvation of the human race. It cannot and must not be confined to the narrow limits that seems to have been thrown around it in the past.

What does repentance comprehend? What does it mean? There are several statements we might read concerning this. God in talking to the Israelites gave them some instruction that we want you to get. Repentance has been generally accepted in the world to be, that if an individual expresses sorrow and sheds a few tears, why, of course, he is repentant, and they have acted upon that theory to a very large degree. But that is not all of repentance; it may have its place in repentance, but repentance must be something more than sorrow.

In the 18th chapter of Ezekiel, beginning at the 19th verse, we read:

"Yet say ye, why doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them he shall surely live. The soul that sinneth, it shall die. on shall not bear the iniquities of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. And his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall

I have read this to show you the principle that the Master laid down, and he emphasizes the fact that the Father will not answer for the iniquity the some nor the son for the iniquity of the father, neither can the righteousness of the father save the sau. They must stand upon their own responsibility; and in the presentation of the thought he carries the idea clearly-the individ-

ual who has been wicked if he will turn from his wickedness -all of it, and do it no more, but 'keep all my statutes and do that which is right he shall save his soul alive—he shall live. nothing else in the scripture that explained this principle, this would be sufficient. But the Master gives the two sides, and I want to call attention, briefly, to that, so that we may make the application of repentance, two-fold in its character tonight, inside the church and outside of the

We all need salvation. We all need redemption, and if there is any sinner in the wide world that needs it more than another, it is the sinner inside the church. You may think possibly that this is a little extreme; they ought not to have any more than anybody else, but I say they do. The sinner outside who makes no profession, has not understood the word-surely would not be as responsible nor be held to the same close account as the individual inside the church who transgresses the law when he knows the law, and when he professes to believe in Jesus Christ and his commandments, and to keep them. That is why I say that the sinner inside the church is under greater condemnation.

Ezekiel tells that the sins of the wicked man shall not be mentioned unto him if he repents from them and does them no more and does that which is right. He also presents the other side of the case: if a righteous man leave that which is righteous and doeth wickedly, he shall suffer the consequence of that wickedness.

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abomination that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed,

and in his sin that he hath sinned, in them shall he d
"Again, when the wicked man turneth away from wickedness that he bath committed and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away form all his transgressions that he hath committed, he shall surely live, he shall

Now in this case, we have presented before us both sides of the question. We have the wicked man. We have therighteous man. If the righteous man leaves his righteousness and commits iniquity, he will suffer the consequences. If the wicked man leaves his wickedness and does that which is right and does the wicked things no more, he shall save his soul alive. He has presented the two sides and made it quite clear there are two sides.

I want to notice carefuly a statement made by the Apostle Paul touching upon this point in a very clear way and which will help us to know just what he means by what we may term the difference between sorrow and repentance. seems that the Apostle had written those people a letter in which he gave them what we might coll a scolding, and after sending it, and thinking over the mater he concluded he was just a little harsh about it probably, and it just repented him a little that he did it: but later he gets word from them and here is what follows:

For though I made you sorry with a letter, I do not repent, though I did repent: for I did perceive that the same epistle hath made you sorry, though it were but for

Now I rejoice not that we were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in

For godly sorrow worketh repentance to salvation m be repented of: but the sorrow of the world worketh death.

For behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear of this matter. 2 Cor. 7:8-11.

When this letter came to them and they began to see what they were doing, it had the desired effect. It awoke them and aroused in them a consciousness of their own iniquity.

Paul shows clearly, that there are two kinds of sorrow, that of godly sorrow that worketh repentance to salvation not to be repented of, and the sorrow of the world which worketh death, and those people had that godly sorrow. There came to them a recognition of their sin, and in the recognition of that transgression they found their own condition and sorrowed over it. But what did it do for them when they sorrowed in this way? Was it simply the shedding of tears? Was it simply the fact that they were sorry in their heart over that? If that had been all, my friends, the sorrow of the world might have

brought that, but we discover it worked something different from that; it worked repentance not to be repented of, and in the exercise of repentance, the apostle clearly outlines what they did; "what carefulness it wrought in you, yea, what clearing of yourselves." Oh! that is the Oh! that is There must be a clearing of yourselves. It stirred them up and produced in them a recognition of their guilt and made them careful that they did not do it again. It made them clear themselves, in other words go to work and make right what they had done wrong.

Now we see repentance working under a godly sorrow. Now you know there are two kinds of this sorrow and there are conditions in the world that we are confronted with quite frequently, and in our experiences in church work we have had to meet it quite often and it is anything but a satisfactory thing.

Too often have I discovered in our experiences

in church work that individuals have been exercised over their sinful condition, but instead of the repentance that they ought to have had, there was sorrow, not a sorrow because they had been in transgression particularly, but because they had been found out, that they had been caught in their iniquity and must bear the consequences of an injured reputation, or face the penalty of the law. Such sorrow didn't work any particular repentance, for some of those individuals have immediately fallen into the same transgression as soon as they had gotten out from under the clutches of the law.

"Well," says one, "there isn't anything said out that." No? I wonder how many times about that." you would think there ought to be recognition of repentance when the individual immediately drifts right back into the same old sin! long must we bear with that kind of work? Why someone speaks right up: "The scripture says we will have to forgive them seventy times seven." Does it? "Why, yes," says one," of course it does." Exactly, but, my friends, but on what conditions must we forgive them seventy times seven? It is a peculiar thing that very often the people seem to lose sight of the conditions that are presented in connection with this language. I think we will discovr before we get through, and especially you people that are members of the congregation that I belong to, will remember when I read it to you, that it says-"As oft as they repent thou shalt forgive-if unto seventy times seven." I like that feature of it. and as you think of the matter you will come to believe it right too, for when we talk about repentance, we expect something; we demand something.

An individual professes Christianity. We require of him a recognition of the law of God. and that it shall be manifest in his life and conduct in the putting away of evil. Every church member expects that of him. Every individual outside of the church that knows him and knows that he has made confession of Christ expects him to do that. Every one of them. That is expected of the individual who may be a transgressor or sinner as the world calls him. But what about the individual who is a member of the church who commits transgression? How are you going to deal with him? Are we to expect that he shall manifest in his conduct, in his life, a neglect of the principle of repentance which is necessary and absolutely required in order that he shall still hold a standing in the church of God. and be in good fellowship? Can we justly expect that in application of this principle which the Lord himself has made applicable to all both in and out of the church that there should be a peaal ty placed upon the one who transgressed, possibly through ignorance of the law which will not be put upon the individual who knows the law? Would that be justice? The Lord says his laws are equal, and if they are, they will demand of the individual that is a sinner whether he is inside or outside the church, that he shall make his repentance manifest to mankind. And if he is truly repentant of the evil he will make right what he has made wrong.

Now it is not sufficient, then, that we should be sorry. True repentance means more than that, and hence, when the Master made the declaration to those people in Palestine and gave them to understand that except they repent they should all perish, he recognized the force of that position, and he saw clearly the hypocrisy, if you will let me use that term, that was practiced by many of those people in their lives.

It may seem a little hard to talk about hyperrisy as being a quality of some of those who attempt to teach the principles of repentance, but it was the case with the scribes and Pharisees: yet, my friends, how can we make it otherwise? What value is there in the principles of Christianity if they do not correct the evils that are in the world? If we are going to make the way so easy: take down the bars until there is nothing to do, so that men can follow the same old paths of sin without any change in their lives, it seems to me that Christianity would lose its power and be without value.

But if we discover in the application of the law that God has given that it requires the individual who comes to God to correct the evils and sins of which he has been guilty and make right the wrongs, then he can begin to comprehend how Christianity can accomplish its work and redeem man from sin.

Repentance is the principle upon which this change of character hinges . Now as a church we have stood for years upon-this principle as being a necessity. Turn with me to Section 17 of the Book of Doctrine and Covenants which has come to us by revelation, and which we have been pleased to term the law of God. I want to call your attention to paragraph 7:

And again by way of commandment to the church concerning the manner of baptism: all those who humble themselves before God and desire to be baptized and come forth with broken hearts and contrite spirits and witness before the church that they have truly repented of all their sins and are willing to take upon them the hame of Jesus Christ, having a determination to serve him to the end; and truly manifest by their works that they have received the Spirit of Christ, unto the remission of their sins, shall be received by baptism into his church."

Here we are told that they are those who "witness before the church that they have thuly repented of all their sins," who are to be received into the church. Here the law holds that it is necessary and that individuals who have not yet become memebrs of the church of God should manifest to the church that they have received of the spirit of repentance and are willing to turn from their evils and take upon them the name of Jesus Christ before we shall receive them into the

Now friends, think for a moment of the situation. Shall we say to the soul that comes to us with his heart bleeding under the consciousness of his own guilt, pleading for the forgiveness that God has promised to the child that comes in sincerity, and say to him: "We shall demand of you the evidence that you are indeed sincere before we will grant to you the right of baptism that shall give you the remission of your sins?' And then, when some who have been baptized into the church have committed iniquity, and continue in it, and when the officers go and labor with them and demand of them to walk uprightly. and they still persist in refusing to listen to those officers until they are brought before a tribunal of the church and are about to be convicted, confess and plead guilty, and are quick to ask forgiveness. Shall we take them into full fellowship without asking them to give some evidence of the sinceriey of their profession? We must recognize the equality that God has haid belongs to his law, and that the individual who stands in that attitude is just as much under the law of repentance as the man outside who is seeking admission to the church, and must needs manifest fruit meet for repentance, as John the Baptist taught, before we extend to him the hand of fellowship in fullnes again.

Now I am going to call your attention to the definition. I will ask you to go with me to Section 58 of this little book of Covenants and there we have a statement of what may be termed repentance, and this definition is one that we, as a people, can stand upon. I want the world to know where we stand upon that principle, for it is a vital one:

"Behold, he who has repented of his sins, the same is forgiven, and I the Lord, remembereth them no more. By you may know that a man has repented of his sins, behold he will confess them, [that is what we want] and forsake them. Par. 9.

If the man is truly repentant at heart, sincerely, earnestly endeavoring to bring himself into favor with God, he will confess his sins and forsake them. Now we could naturally conclude if the individual did not confess untill he was compelled to that his confession would not be of a great amount of value. I have said sometimes I would not give them a snap of my finger for a bushel of them and I don't know that I would un-

der the circumstances of that kind. If they are going to confess though, in the sense in which this book holds out, they will repent before the people get the evidence, it will be their duty to go make their acknowledgement and then not do the sin any more. If they did do it again, continue to do it again and again, we would naturally conclude that there was not much sincerity or honesty in their profession.

ZION'S ENSIGN

Now some may say: "Well, if you are going to make repentance as important as that, it would have its weight, and influence the world in the recognition of the right." I surely think it would, my friends. There is no question but what it would, and you will discover at once if the people recognize that principle as they ought to do and put it into operation according to that provision he has given there—it may be that we could not forsake all of our sins in one day or make confession of all of them at once, but as soon as we discover ourselves in transgression-every time we did and made that kind of a confession and forsook the sins that we were guilty of, how long would it take, friends, to put us in a condition of righteousness? Not long, would it?

You discover, then, that this is a working principle of the gospl of Christ. It is one of the redeeming features of God's grace given to the human race and we ought to move along lines of that kind. Now I am going to read another statement and again I use this little book, Section 42, paragraph 7:

Thou shalt not kill, and he that killeth shall die. Thou shalt not steal and he that stealeth and will not repent shall be cast out. Thou shalt not lie. He that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else; and he that looketh upon a woman to shall deny the faith and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not comit adultery; and he that comitteth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart and for-saketh it and doeth it no more, thou shalt forgive; but if he doeth it again he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out."

Here is the law given and it is in perfect keeping with what the Master gave to us in the Scriptures. It presents a clear outline of that particular duty that rests upon us. He that sinneth and repenteth not (in the church) shall be cast out. He that is a sinner and does not repent,well you wouldn't want him inside, would you? Would he be worthy to come in before making an application of our rule? If he has committed iniquity he must confess it and forsake it and by this you may know that he has repented.

Let us go back and notice a statement made in Ezekiel. I read before from the 18th chapter. Now I am going to read from the 33rd. It seems those Israelite people had been complaining some and the Lord begins to talk to them.

"Therefore O thou son of man, speak unto the house of Israel; thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

should we then live?

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Therefore, thou son of man, say unto the children of thy people, the righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous he able to live for his righteousness in the the righteous be able to live for his righteousness in the

by that he sinneth.

When I shall say unto the righteous that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteosuness shall not be remembered; for his iniquity that he hath comitteth, he shall die

Again I say unto the wicked, Thou shalt surely die; if right:

If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die.'

Here is the important thought I want to bring to your mind: "When I say unto the wicked, thou shalt surely die, if he turn from his sin and doeth that which is lawful and right, if the wicked restore the pledge; give again that he hath robbed; walking in the statutes of life without committing iniquity, he shall surely life: he shall not die."

Now that is repentance proper. The transgressor, whoever he may be inside or outside of the fold, who repents of his sins and turns away from his iniquity; making wright the wrong he hss done, restore the pledge, give back that that

he has robbed, this individual, if he continues to walk in the ways of righteousness shall save his soul alive—he shall not dio. This is repentance. It is not merely sorrow, it is not the humbling of our pride; it is not the mere regret because of shame that may come to us through the exposition of our iniquity that is going to correct these things and change our natures; but a free recognition and willing confession of the wrong, and a manifest turning away from it. That is the course that is going to find favor with God.

There isn't one of us but who would recive an individual in a moment, who came to us in that way, acknowledging his wrong, showing the depths of his sorrow and regret by making all things right, and we would be willing to give him a helping hand and forgive him of the transgressions and help him to do what is right. Then how do you think God will feel? Why the person who comes conscientiously and honestly, in that way will find favor with God. God has said he would grant it and he cannot refuse.

In the 26th chapter of Jeremiah and the third verse, the prophet says: "He that turnth from his iniquity and repenteth of his evil, shall find salvation." Under these conditions we are clearly in the right. Now I have met one or two experiences in my life in which this has been demonstrated. I intend to repeat one of them,

While holding meetings in one of our western cities in a tent a number of yeras ago, there came a man and his wife, as we understood it in that community, and attended services for a long time; the continued to attend and were very deeply interested, but they did not come into the church. It seemed strange because others did, and they had expressed themselves time and time again as being entirely satisfied with the doctrine and believed that the church was the church of Jesus Christ. But there was something that kept them out-there was a distant feeling of some kind, so that we could not get close to them. I wondered at it. After I had closed my services and was holding meetings in a store building in the south part of the city, one evening I was sitting at the desk reading before the time for meeting to open, when the door opened and one of the ladies who had been baptized and this woman of which I speak, stepped into the building. As they came in, I looked up, and all at once there came to me one of the peculiar experiences of my life, for as these ladies started down the aisle, there seemed to unfold before be a clear distinct representation of the condition of this woman. understood instantly why they had not come to be baptized. I saw her life and it was an astonishment to me. They came directly up to the stand and she asked me if I would come with comeone else to her house at a certain time. I told her I would bring one of the ministers of the church with me and come. We went. The man was a large man, a fine looking man. These two people sat there after we had met and had a word of prayer, and looked at each other for a moment, and then they unburdened their souls. They confessed everything; told us the condition just as I had seen it. They went like children and the "Brethren, what shall we do?" crv came: told them I would ask for a little time, I did not know what to do. I thought of the day of Pentecost when the cry was made: "Men and brethren, what shall we do?" I prayed over that as I had never prayed over anything before, for I wanted instruction; I wanted direction. Here were two souls pentitent, weeping, and asking the question, what can we do? They had never been marriedthat is the man had not, the woman had. The duty came home to me. What shall we do for I received instruction on that and began the work necessary; made the investigation required, found that the lady's former husband was dead; she was free. They were maried, and when she had made right everything that shecould, she says, I have done all that I can do to right my wrongs. Now I want to be baptized. We baptized her with the manifestation of the Spirit of the favor of God in her behalf; but the man says, Brother, I am not ready; I have wrongs that I have done that I must make right first. When I have done that, corrected these, then I will be ready to go into the church."

Here was a case of true repentance. He immediately left for his old home and there began the work for making right his wrongs. He wrote me after a year of work, he wrote me several times during the year, but after the end of the year I got a letter from him. He says: "Bro

Smith, I have done everything that lies in my power. I have made right every injury I have ever done as far as it is possible for me to make it right. Now I am ready for baptism. Send an And I confess frankly my dear friends, it was the most clean-cut and clear case of genuine repentance, of true repentance that I had met in many a day. It was one in which the individuals were convicted of their sin. They moved in harmony with the divine injunction; they confessed them and forsook them. They made right the wrongs; they gave back the pledge and that which had been taken. They corrected their evil and then were ready to move out into the divine life and put on Christ and be new creatures in fact.

Now friends, I want to emphasize that thought for you and ask you to think of it. The Master made no mistake when he made the declaration that "except ye repent, ye shall all likewise per-ish." The commission he gave his disciple his seventy when he sent them out according to the scripture was to 'cry repentance unto this generation.' We come down to the time when we move out to the work under the dispen-sation of this latter day and the commission that God gives to these people here and the elders of this church is: "Say repentance unto this generation." It is the slogan cry of the gospel. It is the great point upon which we must recognize the peculiar working of God in us, that shall be developed within us the disposition to put away the evils, the sins of our own committing and do that which is right in the sight of God in order that we may find favor with him.

Repentance, then, means something. It means more than society at large has generally given it credit for. It requires a genuine true conversion of the individual and the efforts of that individual made to correct the wrongs that have been done shall bring to him the divine recognition, and favor of God and save his soul alive in the kingdom of God.

I ask you then, friends, to think of it, to carefully consider it, and you will see at a glance that to become a child of God, a genuine child of God, a true child of God, to continue a child of God, the principle of repentance must have its peculiar work with us. It belongs to us. It will save the human race, and bring to us the peace of mind, the satisfaction of soul, the confidence in God that nothing else can give to us.

Now may God help us to see it. May he help us to grasp its importance and recognize its peculiar requirements; to move under the influence of the conviction that comes to us day by day and year by year of our own mistakes and follies and enable us to repent of them. Then the Lord says we shall be forgiven; if we repent not we shall be cast out. We may deceive the church and they may cast us out; but my friends, our name inscribed on the church record cannot hide from God and his searching eve our faults, our errors, our sins-especially the willful transgression and the stubborn refusal upon our part to forsake them and confess them unto God.

May God help us and bless us and strengthen us in our warfare, encourage us in our battle in life, and finally may we be found among the worthy ones in his glorious kingdom. Amen.

### THE SWEETEST MUSIC.

I have listened to the magic Of the Mock bird on the wing, As he poured forth liquid music, Making field and forest ring; But his song is not one-half as sweet Although it has beguiled— As the prattle of a baby, Or the laughter of a child.

I have listened to the great of earth As their hands swept o'er the keys, And been captured by the music Of their wondrous melodies: Of their wondrous merodies;
But their songs, they do not move me,
(Though they oft are strange and wild),
Like the prattle of a baby,
Or the laughter of a child.

I sometimes think that Heaven Will not be half complete, Unless beneath the tree of life, Or or the golden street,
We can hear the old, old music,
That on earth so reconciled—
The sweet prattle of a baby,
Or the laughter of a child.

-David Dillard Haggard.

William M. Aylor.

William M. Aylor needs no introduction to the saints in the fields where he has labored, but to the many saints in other fields he may not be so well known. He is one of the younger men of the ministry, upon whom was placed last year the responsibinity of the office of Apostle.



Bro. Aylor was born in Illinois in 1864. The story of his conversion to the faith of the restored gospel is an interesting one. Living in the newly settled regions of Oklahoma in 1891 he heard the first sermon and contrary to his expectations found it to be the truth which he believed. The preacher was Elder Joseph R. Lambert, who, upon reading a private letter from a relative in the neighborhood where Bro. Aylor lived was directed by the Spirit to go to that place. Coming a long distance to what seemed an uninviting field he commenced praching, resulting in the baptism he commenced preaching, resulting in the baptism including Bro. Aylor.

He was ordained an elder in 1898 and his diligence in the ministerial work led to his ordination to the office of Seventy in 1901. His mission work has been largely in Oklahoma and the South and last year when he was ordained to the Apostleship he was placed in charge of the Southern mission.

From the time he came into the church he met much opposition from the people of the Christian or Disciples' Church, and of necessity was obliged to study in order to meet them successfuly. The opposition has continued and he has developed in strength and has had great success in meeting the ministers of that church in debate, having held fifteen debates with them. In all his work, wherever he has labored, he has helped to make the name of Latter Day Saint honorable.

### NOTES. (From the Daily) President Smith.

President Joseph Smith has been in attendance at all the business sessions of the Conference, and at a few of the other services. His participation in some of the discussions and his ready grasp of the subjects in hand show that his interest in all the affairs of the Church is as keen as ever before, notwithstanding his blindness and partial deafness deprives him of seeing and hearing many things. His faithful watching over the Church as a pastor through the many years of his life is not a service to be easily or indifferently omitted, and he seeks by all means possible to keep in touch with the progress of the work and the events of each day, not only in the Church but in civil and national affairs.

### NOTES.

President Joseph Smith remained in the ses sions of the conference till the last, his health holding out very well. However, he made no attempt to preside or take any leading part except The burden of the work to make a few speeches. falls upon his two Counselors.

The Standing High Council was called to sit Saturday to hear an appealed case. The Council is composed of twelve High Priests, presided over by the Presidency of the Church, making fifteen in all. The High Council in the Church corresponds to the Supreme Court in the State.

One of the helping organizations is the Woman's Auxiliary for Social Service. Their reports this year show a growing strength in their organization, and their labors extended for some time through the Conference, and covered a variety of fields of usefulness. The Church of Jesus Christ offers a busy field for all who are disposed to work, and the women may find plenty to do as well

as the men. Through this auxiliary they are finding it.

During the last week of the Conference the weather has been most excellent, and all are rejoicing in the coming springtime.



MRS, MADGE SIEGFRIED, EDITOR 1417 W. Walnut St., Independence, Mo

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf els, or Children's Home donations, please forward same to the treasurer of the Auxiliary. Mrs. J. A. Cardner, 107 S Fuller Ave Independence, Mo.

### .THE CHILD

(Paper read before joint session of Home and Child Welfare and Eugenics Departments, in General Conference. By Mrs. Jennie M. Studley, Superintendent of Eugenics Department.)

The mistaken idea that instinct is a sufficient guide in

The mistaken idea that instinct is a sufficient guide in so delicate and sacred and vittal a matter, the comfortable superstition that babies bring their own directions with them-these fictions-have existed long enough.

If a girl asks me why, since the functions of parenthood are so uncertain, she should make the sacrifices necessary to such training, sacrifices entailed by this highests education of mind and body and spirit. I can only say that it is better to be ready even if not called than to be called and found wanting.

Science has not been able as yet, to say at exactly what.

Science has not been able as yet to say at exactly what time that influence begins affecting the child, before birth nor how far they can be controlled, directed or modified.

It is certain that the months of preparation were given for other reasons than that of getting ready a wardrobe or

Why should we be astonished at the starved crippled. children, the nhappy and suspicious natures we see about us when we reflect upon the number of unwished for, un-welcome children, who at best were never loved until they

welcome children, who at best were never loved until they were seen and known, and who were often grudged their being from the moment they began life.

To the "born mother" the first hours of baby's birth repays her for all the months of waiting. I know that there are some women that do not agree with me. This, howare some women that to not agree with me. Inis, nowever, is but proof that all women have not a deep maternal
instinct. Those who have not may love their children
tenderly, but it is an acquired love.

The woman who is what an old Irish woman termed, "a
good three halves mother" hears her first baby's cry with

a rapture that she can never forget.

a rapture that san ean never lorget.

It is hers, bone of her bone, flesh of her flesh, her very own and with the great gift comes the knowledge the patient waiting, the anguish of suffering are over.

When a true woman puts her finger for the first time into the tiny hand of her baby, and feels that helpless that he had the suffer of the first time into the tiny hand of her baby, and feels that helpless that he was the suffer of the first time.

clutch which tightens her very heart strings, she is born again with her new-born child. A mother has a sacred claim on the world, even if that claim rests solely on the fact of her motherhood:

Her life may have been a cipher but when a child comes figure is added which gives it value.
Unfortunately, most of the exalted moments of life are allowed by a comment of the called the comments of the same of the called the comments of the same of the called the

Controlled to the controlled to the controlled to the country mother must not wonder as the days go by and her strength returns slowly and the baby's cries at night and frets by day, she feels a reaction from her state of bliss. She begins to appreciate that after all, she is only an ordinary woman, that to have a child is not the marvel of the controlled to the control

retation she thought it at first, that she is but treading in the same path trodden by all women since Eve. It is not that she loves her baby less than expected. She

loves it more than she thought possible, but she is weak, and—appaling thought—the trained nurse will soon be leaving.

While she has her let her learn her lessons from her in

te way of judicious training.

One nurse told me that she could, in the weeks in which she cared for a young baby after its birth get it into reg-

ular habits if the mother would allow it.

A young mother was telling a physician that she had

A young mother was telling a physician that she had begun her child's training very early in his career. "At what age?" was the query. "When he was three weeks old," was the proud reply. "Then Madam," was the startling reply, "you began three weeks too late."

Absurd as this statement may at first appear, it contains a truth which every mother of the new-born baby would do well to take to heart. A child's physique during his whole after life may depend upon the care he receives in infancy.

Women have been fighting many battles for the higher education these last few years and they nearly gained the

day.

When at 'ast complete victory shall perch upon their banners, let them make one more struggle, and that for the highest education, which shall include a specific training for parenthood.

...DOMESTIC SCIENCE CONFERENCE.

As reported in Daily Ensign for April--Miss Bortha Anderson (the new superintendent of this department.) entertained the Woman's Auxiliary Conference with a round table and practical demonstration of making of gravies and sauces. This proved to be exceedingly interesting and instructive.

As an outline of her demonstration the following was

placed upon the blackboard:
Guide for making starchy sauces.

Thickness. For cream soup: One cup milk to one tablespoon flour,

one tablespoon butter.

For gravies, creamed or scalloped foods: One cup milk

to two tablespoons flour, two tablespoons butter.

For souffles: One cup milk to three tablespoons flour, three tablespoons butter.

For Groquettes: One cup milk to four tablespoons flour. four tablespoons butter.

With meat, cheese, or vegetables: One cup water, one cup vegetable stock, one cup meat stock, one cup cream,

one cup vinegar.

With puddings: One cup fruit juice, one cup cream. Cereals.
Whole or cracked barley, rice or macaroni; Proportion

one fourth cup to one cup water; cook three to twelve hours except rice.
Flaked rolled oats or wheat: Proportion, one half cup

to one cup water; cook one half to three hours.

Granular, cream of wheat or corn meal: Proportion, three tablespoons to one cup water; cook one to four

Note.—Butter added the last hhing is termed "hygienic ethod," it causing easier digestion than when cooked into the foods.

THE AUXILIARY MATTERS AT CONFERENCE.

THE AUXILIARY MATTERS AT CONFERENCE. As we took our places on the first morning of the Auxiliary Conferences, we found the walls and pillars of the church basement decorated with large placards bearing hand printed motioes. These remained throughout the week and were a source of interst to all, hence we pass them on for the benefit of our readers who were not so them on for the benefit to our recent to the fortunate as to be present.

A wise son heareth his father's instruction.

The wish to know still urges us onward with desire to

explore.

Work well planned is half done.

If you have knowledge, let others light their candles

Love thyself last.

Life is not a cup to be drained, but an offering to be Poor cooking renders good food indigestible.

Truer Parenthood, better children; Happier Homes and purer society. Bring up your children in light and truth.

Whatsoever thy hand findeth to do, do it with all thy might.

Christ saw much in this world to weep over, but nothing to look upon with contempt.

Many hands make light work.
God requires great things of the fathers.
A partnership with God is motherhood.

She seeketh wool and flax and worketh willingly with

Domestic Science means conservation of time, energy and material.

Intelligent labor is not drugery The end of learning is to know God. Children's children are the crown of Old Age. Man serves God only by serving man.

THE LAST FLY OF SUMMER. Tis the last fly of summer, left crawling alone,
All his filthy companions are frozen and gone;
All feebly he drangs himself into the sun, For he knows that the days of his glory are done

I'll not leave thee, thou lone one, to crawl on the

I'll swat thee, although thou art wrinkled and lean, And crippled and ancient and wholly unable
To fly from the garbage can onto the table.

Thy sins done in summer, shall not be forgot, Nor will I withhold the well merited swat, For a fly in December is still but a fly

A hairy legged bandit that walks in the pie.

F. R. S. —in Kansas City Star, December.

THE FIRST FLY OF SUMMER.

(With apologies to F. R. S.)
This the first fly of summer, come buzzing alone,
On a bright April day, to the midst of our home;
With gayest assurance he flits in the sun, For the days of his glory, he knows have begun

We'll just leave thee, thou lone one, the house is to

We'll swat thee later-though neglectful it seem; But lo, cometh comrades !-all perfectly able, To fly from the garbage pail onto the table.

The sine of thy ancestors all are forgot, And so we withhold the well merited swat! When you've feasted from filth, thence to milk, water,

And made our folks ill, then we'll swat thee,—bad fly!!
—M. S.

He that forgets his friend is ungrateful to him, but he that forgets his Savior is unmerciful to himself.

### MISCELLANEOUS

CONVENTION NOTICE.

Massachusetts District.—Joint convention of Sunday school and Religio associations will be held at the Snint's Church, New Bedford, Mass., May 9th and 10th. Open-ing session at 2:30 p. m.

Diamond Hill, R. I.

Calvin C. Sears. Secretaries.

15 Sycamore St., Winter Hill, Mass.

CONFERENCE MINUTES.

Northern California.—Conference met at San Jose, February 28th, J. M. Terry and F. M. Sheehy presiding. Jno. A. Lawn, Secretary; H. J. Davison, Assistant Secretary; A. Lawn, Secretary; H. J. Davison, Assistant Secretary; Sr. Hattie Burgess, Chorister. Branches reported—Oakland, 271, gain 4; San Francisco, 234, loss 4; Sacramento, 224, gain 12; San Jose, 188, gain 5; Santa Rosa, 139; Tulare, 136, gain 2; Stockton, 105, gain 12; Chico, 95, gain 2; Fresno, 69, gain 13; Ceres, 22, loss 7; Irvington, 28, loss 1; Ukiah and Lower Lake not reporting. Total membership of District, 1,562. The regular ministry and local priesthood reported to the number of 45. District Treasurer reported receipts, \$6.00; expenditures, \$6.45; balance due Treasurer, 45 cents. Treasurer of Reunion Fund reported on 1913 Reunion. Total receipts, \$711.84; expenditures, \$602.99; balance, \$108.55. Treasurer Tent Fund reported. Receipts, \$48.09; expenditures, \$67.51; bal-Fund reported. Receipts, \$48.09; expenditures, \$67.51; bal-

Fund reported. Receipts, \$48.09; expenditures, \$67.51; balance due Treasurer, \$19.42.

Bishop C. A. Parkin's annual report showed receipts form tithes and offerings, \$7,376.07; total expenditures, \$6,117.80; balance due, church, \$1,256.27. Receipts for Special Department Fund, \$494.50.

Officers elected for the ensuing year: J. M. Terry, President; C. W. Hawkins, Associate; Jno. A. Lawn, Secretary; Vira E. Lawn, Assistant Secretary; C. A. Parkin, Treasurer; Sr. Cora Hintz, Member of Library Board. Standing Auditing Committee, M. H. Fonda, for 3 years; A. C. Hawley, for 2 years; L. B. Christopher, for 1 years.

Auditing Committee, M. H. Fonda, for S years; A. C. Hawley, for 2 years; L. B. Christopher, for 1 year.

Delegates to General Conference.—F. M. Sheehy, J. D. Stead, Sr. M. Young, Bro. and Sr. A. J. Damon, H. J. Davison, Sr. Sarah Ross, E. C. Aylor, C. E. Crumley, Sr. Rosa Sides, Sr. McGee, J. M. Terry and W. H. Farr; Sr. Alberta Lake, alternate.

Preaching by J. D. Stead, F. M. Sheehy and C. E. Crumley. One priesthood meeting was held, a meeting of the Pacific Coast Quorum of Elders, a Priest's Quorum meeting, a convention each of the Sunday school and Religio; also a regular session of each of these organizations and a Sacrament testimony meeting. One was baptized and two ordained. The next Conference will be held in connection with Reunion. connection with Reunion.

Jno. A. Lawn, Secretary.

### JOTS BY THE WAYSIDE.

To the Spring River Saints

To the Spring River Saints

The great wheel has whirled, and again we are thrown out into the Spring River District. It is well, we may have opportunity of crossing the border into Mexico. Our war dander has "risen" very preceptibly of late, until homiletics and peace offerings have almost faded away. We are fortunate, however, in having the best district and as fine a lot of saints as there are in the church to work for and with. Brn. Lee Quick, A. C. Silvers and Geo. Edwards are all tried and true workers who are also returned to the district, with the addition of A. L. Gray, a young man who bids fair to make his mark as a worker in the vineyard. We hope to interest a few of the local workers as fielders for the year, and with this force we should continue to keep our district in the forefront, up to date and progressive in every movement. progressive in every movement.

Our district is composed of twenty-seven counties, six in Missouri, the Zion and God-honored state of the world, with its unequeled fruits and flowers, the dews of heaven, and the deeps beneath. Eleven counties in Kansas with clean, fresh cities, abundance of cereals, and inexhaust-ible coal fields couched beneath, where thrives the Kansas ible coal fields couched beneath, where thrives the Kansas sunflower who so intelligently turns his smilling face to the orb of day, and also the home of the prairie-dog, rattle-snake, and owl, and the Socialist Party. We have seven counties in Oklahoma, the land of great promise, where the "Red Man" is fast accepting the gospel and the story of his forefathers, where the hunting grounds are fast being turned into vinkyards and waving fields of grain, where the black crude oil from a thousand geisers bring wealth to Jacob's race and his face waxes pale no more. Last but not least, we have three counties in Arkansas, the land of the big "red apples, stick-tites and clar seed peaches;" where the mighty hills of the Ozarks seem to lean over against the sky, hanging their dark sombre side upon the clouds, where the violets of the deep vales lift up their cups of blue and through their perfumed breath, are sun-kissed about the middle of the day; where the crowned peaks of those wooded monarchs reflect the the crowned peaks of those wooded monarchs reflect the golden splendon of the setting sun.

With this vast array of territory before us, with the many opportunities for preaching in new places, as President of the District, I suggest that Missionaries confine their labors to the out-lying districts principally, and to the weaker branches that are needing assistance, leaving the weaker branches that are needing assistance, leaving the larger branches to the local arm to be cared for as specified in the law. We also wish to give notice of our quarterly conference in June, to be held with the Fairhand Branch. Also remember our reunion to convene at Joplin in Cunningham's Park, August 7th. 1914. We expect this reunion to be the grandest of the series. We are already arranging and completing our plans. Idusée will be an especial feature, there being a movement on foot to combine all the choirs of the district to aid in the grand chorus. Our Bro-Rushton the "Different" together with other excellent speakers already secured, will be with us. Also Bro. Wm. Lewis, Patriarch for our district will be present. We remember with much pleasure the service he rendered last year.

So brethren, here's for a pull, and a strong pull alto-gether for the best interests of the work intrusted to our So mote it be.

T. W. Chatburn

Field address, Pittsburg, Kan.

THOUGHTS.

THOUGHTS.

Our position as to the Gospel is absolutely tenable; the argument logically sound and faultless. The Word pulsates with a wonderful power, seeking expression in terms of noble service. But there is always a feeling that hidden forces hinder and obstruct that expression. What are they?

A people sluggish with sleep, induced by an apparent peace and tranquility which ignores world-evils, the factors

peace and tranquinty which ignores world-evils, the factors of soul destruction; secure in the thought that they are of the church because they are in it. These hinder. An environment of men and women coldly indifferent, carelessly critical, stubbornly antagonistic, blindly prejudiced, mistakenly active against the Truth. This ob-

Because the sway of Error, in the very nature of things, ust be temporary, and that of Right ultimate, but o danger need be feared. Not that of attacks and bitter persecutions by opponents among men or devils; not that of open scorning or silent shunning on the part of associates; only that caused by those who profess belief, but whose hearts are filled with fear instead of courage; whose constitutions are successful. convictions are weak and wavering, instead of abiding with constant purpose.

Yet this danger is more to be reckoned with than feared, for the action of the Word is to strengthen the weak, en-courage the distrustful, make fruitful the barren vine.

Upbuild by dispelling prejudice with the dissemination of knowledge; make the Word attractive by beauty of setting; a building neatly arranged; grounds trim and welkept; a welcome sincere and hearty; music beautiful and rendered in the spirit; praching invigorated with God-like

Affirm constantly; defend rather than attack; justify righteousness, never villify its detractors; render evident that life in the light of truth will open the beatific vision of Him "which keepeth truth forever."

L. F. P. Curry.

THE HALF HAS NEVER BEEN TOLD. I have read of a beautiful city, Far away in the kingdom of God; I have read how its walls are of jasper, How its streets are all golden and broad. In the midst of the street is life's river Clear as crystal, and pure to behold; But not half of that city's bright glory To mortals has ever been told.

ave read of bright mansions in heaven, Which the Savior has gone to prepare; And the saints who on earth have been faithful. Rest forever with Christ over there. There no sin ever enters, nor sorrow; The inhabitants never grow old: But not half of the joys that await them, To mortals has ever been told.

I have read of white robes for the righteous, Of bright crowns which the glorified wear; When our Father shall bid them "Come enter, My glory eternally share." How the righteous are evermore blessed, As they walk through the streets of pure gold; But not half of the wonderful story, To mortals has ever been told.

I have read of a Christ so forgiving, That vile sinners may ask and receive That vile sinners may ask and receive Peace and pardon from every transgression, If obeying when they truly believe. I have read how he'll guide and protect us, If for safety we enter his fold; But not half of his goodness and mercy, To mortals has ever been told.

—Elizabeth A. Ellis.

Is Social Service Taking the Place of Faith? Many men in these latter days have turned side into "social service"; the feeding of the hungry and the clothing of the naked and the healing of the sick. A most Christlike sort of service! But to say that this is "the Christ-life" is to say a false and foolish thing. He "went about doing good"; but He did not content Himself with ministering to those who were laid in couches along His way. Not sustenance, but salvation was the keynote of His ministry. One of His great questions was, "How much better is a man than a sheep?" A man is better than a sheep by so much as a mansion in the Father's house and a garment of fine linen is better than a shelter from the passing storm and a warm fleece here and now. A man is better than a sheep by so much as eternity is longer than time. We are far afield when we imagine that we are following Christ's example by ministering to the physical needs of the people and refraining from dwelling on the sinfulness of sin and the supreme importance of reconciliation with a justly offended God. -The Christian Herald.



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VOL. 25

INDEPENDENCE, MISSOURI, THURSDAY, MAY 7, 1914

NO. 19

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The Duty is the service we owe to others. first and highest duty of man is toward his Creotor and Redeemer, and after that toward his fellow men. In fact little difference is shown between duty to God and duty to man by the Lord in his statement to the Pharisees regarding the commandment; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself;" and service to man is largely service to God for it is but carrying out the purposes of God.

As social beings men are inter-dependent, and any man who enjoys and lives by the service of his fellows and does not perform his part toward maintaining the common good is failing to fulfill his obligations to man, and dishonors his Creator. In fulfilling his obligations to men, and making himself his "brother's keeper," he honors God who created all.

The coming of the glorious gospel in the latter day restoration by angel hands has brought light, peace, joy, and salvation, to thousands of obedient souls, far exceeding what the world has otherwise known. But the reception of such wondrous blessings places upon the recipients obligations which were not previously borne, the fulfillment of which would lead to the gathering in of every willing soul to enjoy the same divine blessings. The responsibility thus placed upon those who have obeyed the gospel and have become members of the church of Jesus Christ falls equally upon all, subject only to the several abilities which the different members may have in the extension and development of the work.

The extent of a man's responsibility in the service of God is measured by his ability to render service. The kinds of ability in different men differ as their service differs, and it is well that it is so, for were all gifted with one and the same qualification there could be nothing accomplished. Were all gifted only as preachers there would be no executives and the work would fall to pieces, nor would there be any provision for their temporal necessities and hence they could not preach. Were all executives, were all business men, or all musicians, or teachers, the work could not move properly for all these and more are essential to the accomplishment of the great tasks of sending the message of life to all the world, and the preparation of a people to receive the Lord at his coming.

Hence in the kingdom of God, in which the activities of men are properly directed, there is need for men having every kind of qualification and engaging in every line of service, and that every man shall use his qualifications in the accomplishment of the work, uniting his service to that of others in so doing. Without this the work This variety of qualifications is cannot be done. made necessary by the universal character of the work to be lone covering as it does a great variety of necessities.

It may readily be seen that if the services of any one essential class be withheld, that in proportion to such withholding the whole work will be retarded. If those who preach drop out so that

that part of the work is not done, there is not a member who would expect the gospel to win its way in the world. Occasionally an elder leaves the ministry to take the lecture platform or to enter the political field, and it is apparent that he is diverting his proportion of service to secondary considerations, to say the least, but were all the elders to do this who is there but would say, "These men are failing to perform their part of the work, and it must fail?"

But the elders bear but one part of the great responsibility, they represent but one or two of the many qualifications needen to carry on the work, and if others fail in performing their part the results will be the same as if the elders fail in performing theirs. The Lord has said: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

Since God has called the ministry, the business men, the professional men, the laborers, and all, to labor together with him for the accomplishment of the work of extending the gospel, the withholding of service by any one class of laborers will to that extent retard the gospel's progress. While certain qualifications are required for the ministry in their part of the work, other qualifications are required by men who have the responsibility of caring for the temporal part, and still others by those who by their various professions, businesses, and employments, acquire the temporal means necessary for the maintenance and extension of the work. For the prosperous man of business to devote his increased wealth to personal pleasure, or the attainment of personal ambitions, to the neglect of the gospel work, has the same effect upon the work as for the minister to turn his attention to other persuits than preaching and caring for the interests of the church. The universal distribution of responsibility among all the members of the church makes necessary a faithful performance of duty by every one.

Our duty to God requires that this be done "with all thy heart," and "with all thy strength," and the necessities of our fellow men and of the work demand it. A work that God himself has planted, that Christ has nourished, and in which angels have ministered in connection with many self-sacrificing men and women, should certainly enlist the willing service of every member, and receive his heartiest support whether that support be given in one form of labor or another or in material support. Could all but sense the importance of the work, and the extent of personal responsibility, surely the work of God would receive first consideration from every man. the gospel work is so considered and receives the support of all there will be no delays in its progress.

#### GENERAL CONFERENCE NOTES.

Some confusion existed one day over the meaning and force of a previous action regarding College finances. The adoption of the garding College finances. 'budget" in relation to college finances on Friday was understood by many to provide that whatever deficit there might be in the College accounts would be met from the general funds of the Church, while some thought otherwise, The bringing up of a deferred matter touching the same question opened the whole matter to debate, the discussion taking a very broad range. The matter did not seem to be exactly clear and each effort to clarify the situation only seemed to increase the mists.

Such conditions occasionally arise, and tend to show the struggles of the Church through its officers and delegates to get right upon all the incidental points and policies. While the fundamental law remains the same, and is unchangeable, the changing conditions of the world and among the membership of the Church, necessi-

tates changes of methods and policies as to the incidental parts of the work. So that the fact of differences existing among the elders upon these matters gives no bad sign, but that through our differences we are impelled to struggle on to unity in all things.

We assemble from different places, from different environments, with differences of temperament and education, some from the stern government of Presbyterianism, others from the lax forms of Discipleism, some from regions of affluence and refinement, others from poverty and weakness, and it could not be expected that all would have the same ideas and see things just alike, but by brotherly association, by candid and honorable discussion, each gathers the thought and standards of the others, resulting in progress toward unity.

The Conferences are educational. Every person may gather something each day that will strengthen him in his particular line. The Saints above all people are intensely in earnest. They stand for the right as they see it, and strangers sometimes think upon hearing the earnest and open discussions that there is likely to be trouble in the church, but those who think so do not understand Latter Day Saints. One of the papers last week had a headline, "Row in the Mormon Conference," but not a member thought of such a thing as a row. Some years ago when an important question was being debated, the headline appeared the next morning, "A Split Threatened in the Church," but no such thing was thought of by a single member. Men stand for what they think is right no matter who may be on the opposite side, but the grace with which the minority yields to the majority when a matter is decided is remarkable.

For sixty years the Reorganized Church has stood as one, and there has been no split, and the prospects for continued unity were never brighter than now. The Church is united upon all matters fundamental, though we hope that as time progresses the numerous matters of detail will more fully be brought within that unity, and all see eye to eye.

-Conference Daily.

#### WORTHY COUNSEL.

Extracts From the Farewell Sermon of John Robinson to the Pilgrim Fathers, 1620.

Brethren we are now quickly to part from one another and whether I may ever live to see your face on earth any more the God of heaven only But whether appointed that or not, I charge you before God and the blessed angels, that you follow me no farther that you have seen me follow the Lord Jesus Christ.

If God reveals any thing to you by any other instrument of his, be as ready to receive it as ever you were ready to receive any truth by my ministry, for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion and will go at present no further than the instruments of their reformation:

The Lutherans cannot be drawn to go beyond what Luther saw: What ever part of his will our good God has revealed to Calvin, they will rather die than embrace it. The Calvinists, you see, stick fast where they were left by that great man of God who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living would be as willing to embrace further light as that they first received. I beseech you remember it is an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

Remember that, and every other article of your sacred covenant.

But I must here withal, exhort you to take heed what you receive as truth; examine it; consider it; and compare it with other scriptures of truth, before you receive it for it is not possible that the Christian world should come so lately out of such anti-christian darkness, and that perfection of knowledge should break forth at once. -Courtesy Elder Wm. Anderson.

#### INDEPENDENCE ITEMS.

INDEPENDENCE ITEMS.

The interest of the Independence Branch during the past week has centered around the unusual event of the election of a presiding elder. Since 1901 when the stake was organized the presidency of the stake has been the presidency of the branch, but the action of the late conpresidency of the branch, out the action of the kinds reference provided that the leading branch of the stake might elect a separate president. Since the conference a number of names have been upon the lips of the saints as prospective officers for the position, and the last few days preceding the election interest was keen. The large days preceding the decident that no new would mber of names mentioned indicated that no one would

come near receiving unanimous vote.

The nominating ballot at the business meeting on The nominating ballot at the business meeting on Monday night brought out over fifteen names which on the third ballot were reduced to four, viz. G. E. Harrington, D. J. Krahl, Walter W. Smith, and A. H. Parsons. On the last ballot the vote was taken on the names of G. E. Harrington and D. J. Krahl, resulting in 158 for the former and 103 for the latter and Bro. Harrington was declared elected.

Considerable humor characterized the latter of the latter and Bro. Considerable humor characterized the latter and Bro.

Considerable humor characterized the business session all through, and the different views expressed as to the choice of a president and other matters showed the utmost good feeling in all. Frederick M. Smith of the most good teening in an Precedent M. Similar of the First Presidency occupied the chair and his management of the business was such as to maintain a free and liberal feeling, and added to the humor of the occasion.

iliberal recling, and added to the lutinor of the occasion.

Among other items of business transacted was the report of the dining hall committee which had charge of the dining hall during conference. The reports showed total receipts for meals served \$1342.46. With the donations received from outside sources the committee was able to report a gain of \$228.54 above all expenses. The amount of \$200 was reserved as a sinking fund to meet the preliminary expenses of the hall at the next confer-

ence here.

The deacon's report showed considerable indebtedness resting upon the branch amounting in all to about \$986. resting upon the branch amounting in all to about \$986, and an effort was made to raise money to meet it. The deacons collected cast and pledges to the amount of \$187 at the meeting. Upon decisions of the bishop's court and its recommendations Sr. Frazier, Sr. Victor Kress, Bro. Fred Kress and Bro. Samuel Garland were removed from membership of the church. Bro. J. C. Jenkinson offered his resignation as presiding deacon, but it was laid upon the table. The ordination of Bro. H. E. Winegar to the office of elder was referred to the proper authorities with power to set.

gar to the once of enter was reterred to the proper authorities with power to act.

In harmony with the action of the recent convention the Religio has returned to the plan of holding monthly prayermeetings, the first having been held last Friday evening. It is hoped that the prayer service will ac-complish good for the Religio.

complish good for the Religio.

A number of Sunday school pupils are being drawn away to help in the new school organized a week ago at North Liberty Street. The school cheerfully yields such members as enter upon the work of building up the same work in other places and thus accomplish greater good. The school still has a large attendance the number on Sunday being 965, with 31 perfect classes, all the officers and teachers in the adult department being present. The collection was \$16.33. present. The collection was \$16.33.

Elder J. F. Curtis of the Twelve preached Sunday morning and R. M. Elvin in the evening, both sermons being well received. The monthly sacrament service was held in the afternoon.

netd in the afternoon.

The committee on reunion has announced that the Independence Stake Reunion will be held at Pertle Springs,
Mo. This semes to meet the approval of a large unnber on account of the favorable advantages of the place.

The current Missouri Crop Report shows the prospects to be very favorable for most of the various crops.

"The outled for a great fruit con certified and the state of th

with outlook for a general fruit crop continues good, being reported at 82 for the state." Peaches are a little doubtful but a fairly good crop is expected.

#### INDEPENDENCE, SECOND BRANCH,

Sunday school attendence 85.

At the 11 o'clock service, Bro. Field was the speaker and his subject was gathered from Sec. 86; D. C., and his effort was to show how unwise it is to disobey the commands of the Lord in the use of those things forbidden.

mands of the Lord in the use of those things forbidden.
Apostle Frank Curtis was the speaker at the 7:45 p. m.
using for his text "Shall we continue in sin."
At the regular business meeting on Monday evening it was deedded to hold the election of officers on the first Monday in June, to hold until first Monday in January, Decided to hold Sunday evening meetings, 7:45,

week nights, 8 p. m.

The singers of the Second Branch were formally organized into a choir last Wednesday evening. Sr. Audentia Anderson was present and assisted in launching the new organiation.

#### OMAHA, NEBRASKA.

UMAILA, NEBRASAA.

""Tis morning somewhere, and above
The awakening continents from shore to shore
Somewhere the birds are singing evermore."
Bro. and Sr. J. M. Baker of Des Moines, Iowa, spent
Sunday with as on their way to General Conference,
and their visit way much appreciated; as also the sermon

"Tidde Plater." Baker.

Elder Guy Munsell of Lincoln, Neb., was in the city a few days recently, and gave some good instruction on

Unless the date is changed, the conference of the North-castern Nebraska District will be held the second Satur-day and Sunday in June, Sunday school and Religio conventions the Friday preceding. We trust all our work-ers will make an effort to attend, or if 'snpossible, assist someone else to do so. Remember Decatur, Neb. raig at the Wednesday night prayermeeting, who have returned for another year's work, and hope much good will be accomplished through their efforts. Bro, and Sr. C. E. Jones spent a few weeks here on

accomplished through their efforts.

Bro. and Sr. C. E. Jones spent a few weeks here on their way to the Hawaii Territory, their field of labor. They became interested in the gospel through the influence of Bro. and Sr. W. E. Stoft while living in Alaska.

As we can comprehend to some extent how great the sac-

rifices are of those who are missionaries in foreign lands. rinces are of those who are missionaries in foreign limited may we strive to remember them at the throne of grace daily and lend a helping band when they call for assistance. May we all be given grace to be more obedient to the commands of the Lord, and the admonitions that have been received during the latter days, and remember that our Lord will be our help in every time of trial.

"I know not where his islands lift

Their fronded palms in I only know I cannot drift Beyond his love and care.' Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.



Independence, Mo., March 29, 1914.

Dear Ensign:-After several months trip through a part of the South, we arrived in Independence and are anticipating a pleasant time during General Confrence, in meet-ing friends whom we have not seen for four years. Leaving Joliet, we first went to Indianapolis, Ind., where

we attended the district conference, and labored for a short time. We were pleasantly located at the home of Mr. and Sr. Morrison who made us welcome. There also, we had the pleasure of meeting Bro. and Sr. Barmore who had accompanied us to America from the South Se lands, we joining them there, as the steamer "Tahiti"

stopped there enroute from Australia.

Shortly after the Indiana Conference, we left for Wirt, where we spent a short time holding meetings in the nice church building located there, and we had splendid inter-est at each service. Brother and Sister Ford shared their hospitality with us while in that part, and we greatly ap-preciated their kindness. We then made a short visit to the Davis sisters who reside in Jamestown, Ind., and a social evening with their friends was spent pleasantly, and we trust that some good was done. We next left for Louisville, Ky., where we visited the branch and met the many saints. A series of meetings was held and good in-terest prevailed. We made our home while in that city with Bro. and Sr. Vaughn Merrifield, who kindly enter-

tained us and made us feel at home.

From there, we left for Joliet to spend the holidays, this pleasure not having been ours for four years, and also we desired to attend the district conference in Chicago. The conference was largely attended, and the meetings pronounced excellent. We left soon after, direct for Paris, Tennessee, where we had planned to reach long before, but were detained. We were taken to the home of Bro. and Sr. Wm. McClain who reside a short distance out from the city, and we were very welcome at their home. They had a horse and carriage, and we were anticipating many pleasant drives, when we learned shortly that we were expected at once in other places, so we moved on. We held some meetings, however, at the home of Bro. and Sr. McClain, and a few of he neighbors and friends not of the

we next visited May's Hill, not far from Paris, and we spent a week or so with Bro, and Sr. Boothe, holding the metings most of the time in their home, as so much sickness and unfavorable weather, hindered us in having the church services as had been plannd. Bro. Cobb of May's church services as had oeen plannd. Het. Cond of lany chall kindly drove us into Paris, and from there we went out to India, a small place located near Paris. We went to the hospitable home of Bro. and Sr. Campbell, who made us very welcome and with whom we greatly enjoyed the short stay. Meetings were held for several nights in the school house near, and the members seemed delighted with the results, in that so many came out to hear. Many favorable comments from those not of the church were heard, and we therefore trust that some good may result therefrom. Near the close of the series of meetings held there, the weather became unfavorable for continuing, and we decided to continue on our way to Peryear, ing, and we decided to continue on our way to Peryear, Tennessee, where we wished to labor for a while before district conference convened. We reached that city and were met at the train by Bro. Comie Gallimore and Bro. Curtis Ross, who gave us a fine horse to drive, and a comfortable carriage, while they led the way in another rig. The scenery was beautiful, and the day a perfect one. We reached their home, and Sr. Ross always ready to welcome the missionaries, came out and greeted us, and invited us in where we had a splendid dinner, and by the way we shall not seen forget that cond "neach us, and invited us in where we had a spiendid dinner, and by the way we shall not soon forget that good "peach cobbler," and also shall not forget the interesting family. We left that eve, for the home of Bro, and Sr. Callimore, where meeting was to be held that eve, and where we were kindly invited to stay during our sojourn in those parts. Meetings were held the two days we spent there, and the capital country to the weather when the security resembles. parts. According were first the two days we spent chern and the saints seemed to greatly enjoy them. Many of the saints came long distances, even though the weather was very unfavorable. We were kept rather busy here, especially that the conference was held there shortly.

especially that the conference was held there shortly. Saturday, Feb. 14th found us up early, preparing for a long drive in the cold, to the Oakland Branch, at Farmington. Bro. J. R. McClain and Elder Pitt, going in one carriage, and Bro. C. Gallimore and I in the latter's carriage. We were royally welcomed at the pleasant

home of Bro. and Sr. J. Adair, and we spent many pleasant days, holding meetings in the Oakland Church. The
weather was fine for a few days, and many attended
each service, including a number of outsiders, but the
rain and condition of the reads interfered, and it was
thought best to discontinue, and thus, we said farewell
to the dear friends there, and journeyed on our way.
Bro. and Sr. Williams, good saints, also reside near the
Oakland Branch Church, and Bro. Williams kindly offered odition of the High Hill Branch a distance of several miles. We gladly accepted his offer, and reached there after a very cold ride, going to the home of Bro. and Sr. Gray. We appreciated the warm blazing fire of logs in the Gray. We appreciated the warm blazing fire of logs in the fire place as we entered, and soon made ourselves three of the party around the fire. We spent a week there, and held meetings in the High Hill Church. Special efforts were made to make the meetings a success, and many came many miles to attend the services. Elder J. R. McLain joined us there, and he and Elder Pitt were kept busy each eve. We left High Hill, Bro. Gray Jr. and Bro. McClain taking us to Bethel, where in the church there, which is one of the nicest churches we saw in the district, belonging to the saints, a lecture on Palestine was an which is one of the nicest churches we saw in the district, belonging to the saints, a lecture on Palestine was announced, and we stopped two days at the home of Bro. and Sr. Hendrix, who are striving to let their light stine, even though, practically isolated from the saints. We were made welcome there, and enjoyed our short stay. From there we started on our trip to Foundry Hill, where conference was shortly to convene. We went direct to the home of Bro. and Sr. Ross. The last day of conference, Sunday March 1st, was a very stormy day, cold and warm fluxing went of the day. A large retires

cold and snow flurries most of the day. A large gathering of saints and friends attended conference, and we all had a very pleasant time together. We stopped a couple of nights at the home of Bro. and Sr. Alexander who resided near the church, and their hospitality was appreciated. At the close of conference we returned home with Bro. Ross' family, and spent a week or so, the conference we returned home with Bro. Ross' family, and spent a week or so, the conference we returned home with Bro. Ross' family, and spent a week or so, the conference we returned the conference when the conference was the conference of the conference when the conference was the conference of the conference was the conference when the conference was the conference when the conference was the conference was the conference when the conference was the conference when the conference was the confere at their home, finishing our work, and preparing for our

Our trip through the various branches was interesting, and while we could not see that much good was accomplished, at the time, we sincerely hope that some good may result in the future.

There are many excellent young ladies and gentlemen all through the districts, and we regretted that many of them did not have the opportunities which some others have as they are capable of doing much for the cause we represent. We hope and pray that these fine young people may have better advantages and opportunities in the near future. We shall not forget the kindness shown

us, and the efforts put forth to make our visits pleasant.

We visited Eagle Creek where we stopped a couple of days at the home of Bro. and Sr. Roberts. Meetings were held in the church there, but the whooping cough and measles so prevalent in that neighborhood, inter-fered with the people going out to hear, so we journeyed on to Paris, once more. From there to McKenzie, Tenn., on to Paris, once more. From there to McKenzie, Tenn., where we were met by Bro. Dickson, who had arranged a series of meetings in that District. We were made welcome at the home of Bro. and Sr. Reynolds, and meetings were held for a number of evenings, in the school house near. Bro. Dickson is an earnest worker, and well liked We met many excellent people in the different parts; many not of the faith. We were kindly invited to spend the day at the pleasant home of Mr. McCain who resides near this at the pleasant nome of Mr. Auctain win estates heat mip-place, and we found Miss McCain such a charming hostess, that we regretted the day passed so quickly. Next day, we left for Fulton, Ky., where we had promised to stop off enroute to Independence, with Bro. and Sr. J. R. Mc-Clain. We were pleased to have the pleasure of meeting Sr McClain and their interesting family, as we had been associated with him, most of the time, during our trips to the different branches. He was always ready to do all he could to make our stay pleasant at the different places.

We left Fulton March 20, for Independence, reaching there next day at 7 a. m., where we were met by Elder Pitt's son.

We shall remember each brother and sister whom we met, and trust that the Lord will bless all, in their labors for the Master.

Your sister in gospel bonds,

Rosa Parks Pitt.

#### GLEANINGS FROM OUR CORRESPONDENTS.

GLEANINGS FROM OUR CORRESPONDENTS.

Lona McMaster, Port Townsend, Wash.—Another year
has gone by and we feel more than ever the need of
your weekly sermons in our home. We appreciate the
beautiful sermons as we have ne L. D. S. Church here.
We have enjoyed a few sermons on our trips to Seattle
last year. I must say that God has blessed me in many
ways and I know that he has answered my prayers
many times. My companion is not a member but will
be as soon as we can get where there is a church. I
hops and pray that the great gospel will continue spreading and many be brought into the kingdom.

C. Ed. Miller, Bullahdelah, Australia, March 22.—This place is out in the country about 110 miles from Sydney. We have a small branch which I am trying to build up. Have had more strangers out to my services than they have ever had in the past—so they say. One is ready for baptism, and a couple more should come in. Expected to do some real pioneer work but Bro. Griffiths sent for me to go to Melbourne andl take charge of the branch and district there for a year. Will remain here that the state of the branch and better they are four days reunion here. My lectures on the Book of Mormon with the stereoptican illustrations are taking well here; they are different from what they have had. Bro. Griffiths is doing a great work over here, and is the right man in exactly the right place. He is meeting with success. We have both been greatly blessed.

Keep slothfulness and uncleanliness far from you .- D. C.



MRS. MADGE SIEGFRIED, EDITOR.

All persons sending money to the Woman's Auxiliary for any pursons including subscriptions to Home and Child Welfare lets or Children's Home donations, pleasy downter the treasurer of the Auxiliary Mrs. J A. Gardner, 311 S. Fuller Ave. Independence, Mo.

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#### THE TEEN AGE GIRL

THE TEEN AGE GIRL.

The following article was prepared and read by Miss Mabel Knipschild (Instructor of foreign languages at Graceland College,) as a basis for round table talk in one of the classes which considered this subject in its various phases, and of which Miss Knipschild had charge. The occasion was one of the conferences of the Religio con-

Before considering the "teen age" or "adolescent age" of the girl we shall briefly review her previous twelve or thirteen years. Her development may be divided into three periods which are each marked by peculiar physical, mental and moral characteristics that demand specific treatment. These three periods are: First, childhood, from birth to the age of 8; Second, youth, from 8 to 12; and third, the teen age from 12 to 18. No definite dividing line separates one stage from the other, but the changes are more or less noticable.

First, childhood. The physical characteristics are rapid First, childhood. The physical characteristics are rapid growth, a high susceptibility to disease and fatigue. It is then when all the rapid instincts ripen, and these are the basis of the child's activity. It acts by suggestion and imitation, for its brain is not developed enough to supply reasoning powers. Without these the child is neither moral nor immoral but unmoral. For a normal growth we have to know how much to let these instincts function. What stories should be read to the child, games played, and nature studied to give vent to the fighting, savage play, and other instincts, and when should a check be put on them, are questions connected with the

life training of a child.
Second, youth. At eight things begin to change. There is a slow growth, the child's health is stable and is in a sense mature. The brain is more completely developed. a sense matter. The shall is more completely accepted the shall forming" period. Habits are formed by repetition, hence we should fill this age with drill. Society demands a knowledge of so many things—reading, writing, numbers, language, etc. And these should be learned at this period. J. Stanley Hall says, "This is a time when drill has to proceed on a basis of mastery. Let the child learn the lesson that in this complex life not all its efforts will be sugar coated. Let it learn that part of the training a person should acquire is work (bitter in the face of pain. Hence this period of stability id mean much.

should mean much.

Third, the "teen age." From the last period, fixed and level, there is quite a transition into adolescence. Everything is broken up now. Adolescence is a "new birth." Biologically the girl becomes a woman. At about the age of ten there is a very slow growth, followed at eleven or twelve by a very marked and rapid growth, being some-times almost doubled in a single year. Energy is dimintimes amost under in a single year. Energy is duminished so much sometimes that anaemia, lassitude, and depression result. The nerves are in a strain, causing awkward movements. The body undergoes a complete change in shape. There is an increased susceptibility to adult diseases. But the most important physical changes are, of course, the development of the sex functions. These ultimately furnish the key to the explanations of the and moral characteristics.

Mentally, as well as physically, adolecsence is a birth. First there is a great emotional instability. Fear, anger, love, pity, jealousy, ambition and sympathy are springing into life. Before, the child has been largely self-centered. These new instincts widen out the horizon. The other sex now enters into the girl's life. She becomes extremely conscious of her appearance. This is the season of bangs, curls, puffs, frills, ribbons, tight shoes, high of bangs, curis, puns, trins, rubons, que suotes, night heels, elaborate hats, etc. The thought and talk of the girl at this stage may be all of him, his, and he. She has a great passion for secrets. In her home she lolls, dreams, and has reveries. She samples all kinds of reading dreams, and has reveries. She samples all kinds of reading to find something in keeping with her mood. She wears badges, mystic letters, and symbols known only to her inner circle or clubs. This is the stage for intimate girl friends and a girl's secrets must be known by her nearest and dearest shums, for they are a very part of her

and dearest snums, for they are a very part of near.

A notable characteristic of this stage is that the girl takes up with scores of fads, and is so imitative that everything around her effects her. This imitative nature seems to be of two kinds: first, that of doing things like her girl nates; second that of following the copy set by older at: it women, woulder girl on a flow of them to

For instance, some popular girl or a few of them together by prearrangement come to school some morning and set a new fashion, i. e. wear the hair in one or two braids, psyche knots, with ribbons, puffs, and all kinds of fads which spread like wild-fire through a class, school, or

On the other hand a popular teacher is often imitated On the other hand a popular teacher is often imitated in like manner, but an unpopular one is minicked. Her smile, her mode of sitting, using her hankerchief, fan, parasol, her handwriting and various other things are almost unconsciously repeated. Girls also come to love or hate their grammer, arithmetic, botany, Latin, German, Sunday school work or Religio, according as the teacher Sunday school work or Religio, according as the teacher of these subjects is liked or disliked, and as she is interested in her subject. So here is one place where we see the force of a teacher. Her personality and inspiration may cause enthusiasm to spread like a contagion. In this age of great stability nature has arranged to partly take care of the girl lest she become the product of her present self. For instance, we know how inconsistent she is, one minute will yow never to speak to her themselves the stable product of the present self.

again but it will not be long until she thinks her the finest girl ever. Nature sees to it that she revises and reconstructs her views. She would be miserable

ses and reconstructs her views. She would be missioned such a hasty conclusion would remain for years. Here too, the monster Death is a very facinating friend her dreams and reveries. She often pictures herself in her creams and reveries. She often pictures nersely having committed suicide because of some grief by leaping into the water. But nature has made the instinct of life too strong and although the girl wishes many times she were a boy, or were dead, after all she only coshe were a boy, o

quettes with death.

A little later comes the stage of chronic tittering or giggling. It is not that the girl is so happy, but she desires to please, to show a happy disposition, or for lack of anything to say she laughs. This giggling is often intensified by the presence or approach of a boy. To him it spells appreciation. The giggle age lasts but a few years, but requires the best oversight by older ones lest years, but requires the best oversight by older ones lest me vestages of it may remain far into maturity.

The modern world has come to look down upon feelings.

We should repress them and if we do not we are not cultured. But the teen age girl gives expression to her feelings. Things seemingly insignificant can cause her to seemings. Tangs seemingly insignificant can cause her to sob. She learns to cry at people and thus learns how to win her way with mother, brother, sister, and friends, by provoking remorse and fear on their part lest she should harm herself in her spell. She is not conscious why she does this, but it is plain as day to others. It is well too, that she should occasionally enjoy a good cry in her own room. The organs which may be needed in in her own room. The organs which may be needed in future life need exercise. Nature sees a need for this crying trait and also for laughter. They are safety valves and prevent extremes of joy and woe. They relieve a tension harmlessly when the strain threatens to become too great. It means much though to the girl in her morbid moods whether the parents are nervous, nagging, irritable, or cheerful and bright. It is a time for mother and father to be watchful and hopeful. Over extremes found in our teen age girl are laziness and then over-exertion.

exertion.

Self-feeling, i. e. all sorts of egoism, followed by selfabasement, distrust in all her powers. Also selfisimess
and altruism. First she will want everything for her
own, and then will turn around and do the most unselfish
thing. Socially she is very bold at times, then very bashful and retiring. Again one day she will have a desire to be great, the next she has relaxed and lost her interest.

At times she is very conservative, i. e. in full sympathy with the stationary aspects of life, then wih a most radi-cal nature wants to overthrow everyhing and fix it over. So with this general review of the teen age girl we

can say that she tries and tastes life in all directions. We see how utterly unstable she is. Hall says if we stunt a child in early life it is hard to keep it from making up for it under proper conditions, but it is very much more important what you do to the child of 12 or 14, for there is no making up after that.

So the question arises what must we as mothers and So the question arises what must we as mothers and teachers do in the face of these facts? We must remember a cruth as the basis of our training that the child, which during childhood and youth was the creature of obedience, can not be reached in that way when it arrives at the teens. The girl feels a desire for independence, at the teens. The girl feels a desire for independence, a longing to be an adult. So we have to take her into our confidence and council; treat her as an equal and companion. A mother never on earth will succeed if she tries to make the girl do a thing. A mother is or should be her daughter's best friend and companion. She should be so well acquainted with every little perplexity of her daughter and know how to direct every step that finally girl will be safely tided over this period.

the girl will be safely tided over this period.

The mother must see to it that the girl gets plenty of exercise at this stage of rapid growth, for it causes much destruction of material and waste of tissue which must be removed. This cannot be done until it comes in contact with a great supply of air absorbed by the blood at the lungs. Hence the great importance of a large tung capacity; otherwise the girl may fall a victim to consumption, the disease which often gains foothold at this weakened stage. So the mother cannot insist enough that the daughter get plenty of open-air life, encourage her to become interested in something outside, in flower culture, gardening, chicken raising instead of idly walking the streets with her chums or some boy to get the open-air. The girl can only partly obtain her required evercise through work but must also have an abundance of it in the form of play and games. They afford a greater variety of motions together with much interest.

The daughter must have nourishing food. At this age her appetite changes and is full of whims and freaks. Breakfast is slighted. She dotes on pickles, bothons, ices, etc. No thoughts of indigestion or dyspepsia enter her etc. No thoughts of indigesion or dyspepsia enter her head. Just what her system needs most at this time she refuses to eat. The mother must see that her food he as much of the plain, wholesome kind as possible and have a regularity in her meals.

The girl must have plenty of sleep, eight to nine hours every night. Usually at this age the parents awaken to the fact or presume their daughter has great talents for music, painting, and drawing. The girl should have been taken their three is her sight to upday age of stability. With

music, painting, and drawing. The girl should have been taking these in her eight to twelve age of stability. With her high school subjects she has enough until later at

the close of adolescence. But often the mother anxious to have her daughter "cultured" in its narrow sense insists on the girl's adding a few more hours to her week's work. She begins to look pale and tired. She needs rest work. She begins to look pale and tired. She needs rest and recreation. Therefore she is allowed to go to parties until late hours. Morally this is to be condemned. Physically the body is fatigued from excitement and loss of sleep. Even severe studying is not so harmful, but a reasonable amount will promote both mental and physical health and growth. When a girl's health is ruined the fault is often given because of the studies and not the fatigue and imprudent loss of hours of sleep. So we must exert our efforts against the girl homicide.

Fortunately many of the High Schools have a gymnasium and should have one by all means. As a last resort

Fortunately many of the High Schools have a gym-nasium and should have one by all means. As a last resort it makes good the lack of home exercise, recreation, and open-air. Every girl should be required to take it. In so many families the girl is needed to work out of school hours to relieve the already overburdened mother. And then if the girl loses her health as did one in our home town, who was accused of doing so because she played basket ball, which is of course a strenuous game and should be very carefully supervised—but at the same time no thought was given to her drudgery work at home every moment out of school. In these very families the boys are often excused from all care of their own rooms and are allowed to leave them in chaos for the sister to "put to rights" for them. This is decidedly an unfair division of labor.

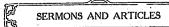
Often a girl is not naturally inclined to get out and play, and often because the mother is constantly reminding her that running and jumping are more befitting to a tom-boy than to a young lady, she exhausts eyes and brain by lolling on the sofa, reading novels and magazines whose influences often harm her permanently. The modern, ideal mother who is such a companion to her daughter, never dreams of having her read anything un-less she first has a knowledge of it. Nothing is more ideal than to have the daughter discuss the interesting things of a book with her mother. In adolescence reading is chiefly to satisfy the feelings, and girls who cultivate heart must have love stories. Although they must be pure, there must be enough of evil to suggest some of the vileness in the world, though always with the tri-umph of virtue sure in the end. Reading should open up all the possibilities of the soul. A book or sometimes an article, at the right moment, has often changed the current of a whole life.

The mother's greatest duty of all is to wisely direct the girl's sex pedagogy. Statistics record one or the greatest mistakes made by parent or guardian at the carly teen age of the girl. A Miss Crum in gathering information from girls between 16 and 18 years of age found that most of them first learned about the sex re-lations in the early teens, the stage of romance and idealism. G. S. Hall says, "Such knowledge could not come at a more unpsychologic moment than just now when the soul teems with emotion and when the ten-dency to spiritualize all these relations is at its very height." Hence there comes a fall from evaluate decreases. height." Hence there comes a fall from exalted dreamery to a bare fact. The girl distrusts because she has been deceived so long on these matters. She will be tempted to ask others, turn to doctor books, etc., and when she is fully convinced she is filled with disgust, aversion, horror, shame and depression. If this knowledge would have come several years earlier, at eight or nine when the child was more stable it would have been fixed by now. That mothers have failed in this respect in the past is a sad mothers have tailed in this respect in the past is a sad enough fact to contemplate. Some say they just can't tell their children, others deliberately refuse to und'r the false idea that ignorance is innocence, and other are too indifferent to concern themselves one way or the other. This refusal causes estrangement and resentment other. This retusal causes estrangement and resentment as few other refusals on the mother's part can do. Sometimes the mother is bitterly condemned for her silence by the daughter when mature. Just the other day a girl told me how her mother wronged her by leaving her completely ignorant in her early teens. At the pubescent stage she went through a mental distress impossible to describe. She thought she was disgraced and was only least from compiting suicide, hecuses she knew she would kept from committing suicide, because she knew she would not go to heaven.

Undoubtedly a mother's attitude toward the girl at this age cannot be too careful. She cannot afford to allow her daughter to go uninformed, not permit her to gain information from another source. Knowledge of this kind is the worst of all because it is often connected with debasing tnoughts. In hundreds of the white stave cases, if you read the testimonies of the girls themselves, you if you read the testimonies of the girls themselves, you find they were innocent but ignorant of such apalling wickedness, and after having been seduced they rest the blame upon their parents for not having trained them properly. If the mothers find these truths difficult to impart to their daughters in the most sacred way, they can secure plenty of excellent literature in the Social Purity Publications which can be purchased from the Haved Publishing House. Herald Publishing House.

In this connection it is also very importnt that the young people should thoroughly understand the laws of eugenics, i. e. the right to be born. The great problem we are facing today is not the creation of a more numer-ous race, but a better race. Our girls must not be rushed ous race, but a better race. Our girls must not be rushed into matrimony. Before doing so they must understand a little more clearly what matrimony means, and the momentous thing it is to add a child to the human race. This eugenics can teach our girls, and that is why it is

Just a word now about the girl's studies and school life. So many good changes are being made in the High School studies. For years all the learning has been so formal, uninteresting, consisting of long Latin words and technical science terms. The adolescent girl has had too many outside interests to learn just for the sake of learning them. She will have to see some use or application in them. And the fact that three-fourths of the High (Continued on page 6.)



#### WHEN THOU MAKEST A FEAST

In the fourteenth chapter of Luke we have recorded an incident in the life of Jesus Christ from which I think can be gained a valuable lesson.

The Master is invited to the house of a Pharisee to eat, and to be watched and trapped if possible in what he might say. Ever on the alert to be doing something for the good of those with whom he came in contact, he immediately took in the situation; he detected the guests represented a well organized mutual admiration society, just as we find prevalent among the same class of people today.

The Master was not there because they loved him, or because they wished to learn from him, but to draw him out if possible into an argument which they might use against him. He was not invited there for the purpose of removing the strain of poverty resting upon the "Man of Sorrows," or to bestow upon him an act of benevolence, although they might have heard his lament over Jerusalem as recorded in the previous chapter, and seen the effects of weariness and fatigue, resting upon him.

He applies himself at once to his work as an instructor, and ever seeking to advocate the cause of the poor and needy, he places an open rebuke upon those who had invited him to eat with them, in the following message: "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsman, nor thy rich neighbors lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast call the poor, the maimed, the lame, the blind; And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just"

Here was a rebuke to the custom carried on by the "Well to do" of that time, and as the words of the Master are eternal, and cannot pass away a rebuke also to like customs in any age, whether carried out by Pharisee or saint, ancient or modern.

The cause of the poor needed a champion then; Jesus of Nazareth was one who volunteered his services, and enlisted to his aid the services of such men as had the interests of the poor at heart. The poor therefore found a friend in Jesus, also in those whom he called to be his disciples; for they were not to be neglected.

What are we as followers of Jesus Christ doing for the social welfare of the poor? Who are the guests found at the feasts we prepare, and to whom are the invitations issued? Do we go out of our way to assist the poor, the lame, the blind, to these occasions, when a "Good time" is to be Would we welcome the shabbily enioved? dressed, the faded bonnet, the weather-beaten coat, as we would the dainty and fashionable dress with all the fixings, such as pearls and diamonds, and a few as mentioned by the Prophet Isaiah in the third shapter, as follows: "The chains, and the bracelets, and the mufflers\* \* \* the head bands, and the tablets, and the earrings, the rings\* \* \*the changeable suits of apparel, the mentles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails." etc. Can we recognize in this catalogue what is often in evidence at our social gatherings, and the absence of the less fashionable as represented by the poor and needy?

It has been common to get up a dinner or supper for some local church expense, and charge twenty-five cents or half a dollar, for the good time; this bars the poor from partaking, as they have not the price often for the meal or feast, thus forestalling the opportunity of doing as the Master has bidden us do. How much better to have these good times free, and let those who can, make the Lord a free will offering and get a bishop's receipt for the amount, and thus honor the law and those whose duty it is under the law to collect and receipt for what we have to donate to the work. What think ye?

The wife of a faithful missionary, and a good saint approached me a few days ago, after the General Conference had adjourned, and put this guestion to me; "Do you not think, Bro. Bullard, the aristocracy of the church is growing?" Is not this a dangerous menace to the well being of the

work? Has not pride taken a firm hold upon many of those whom the Lord has blessed with the advantages of education and the comforts of life. Do we not see the glitter of jewelry and precious stones bedecking the saints, when some of our poor can scarcely appear in proper apparel?

These are very discouraged because of the extravagance of others of the household of faith, and the lack of interest taken in them. How would you answer these questions, dear reader?

Do those who are devoting their time to the adorning of the body at the expense of the adornment required by, the graces which made up the wonderful life of Jesus Christ—keep in constant touch with the Holy Spirit, through the means of grace provided through the assembling of ourselves together, at the prayermeeting, and where meat for the soul is provided? Are they when opportunity affords, visiting the widow and fatherless in their affliction, and keeping themselves unspotted from the world?

To whom will come the recompense in the resurrection of the just? The blessings from the Lord is for those who do as the Master outlined in the house of the Pharisee, and at sundry times and divers manners during his mission here, and his word to the church and the world.

"For I was an hungered and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, sick and ye visited me." etc. See Matthew 25-35-6.

Isaiah was imbued with the same spirit as his Master as found in chapter 58, ver. 6,7, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every voke?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Read on and the reward is assured.

Is it not time we so arranged our feasts that we can insure the attendance of those who most need our care, and in so doing we will entertain "the unseen guest" who will bring with him joy and blessing.

Richard Bullard.

#### STATEMENTS AND COMMENTS.

The following statements are taken from a sermon delivered in one of the Protestant churches of Indpendence, Mo., corrected and approved by the minister. The comments are by the undersigned.

Jesus employed many methods of healing. Divine healing did not originate with men, nor was it optional with men, but was ordained for the benefit of his believing children. It was a part of the gospel plan,, enjoyed in all ages by those who obeyed God's commandments, having faith in him and his promises, and such as did not have faith could not please him and consequently could not be the recipients of his divine favor and blessings except as are enjoyed by all men. Paul said "without faith it is impossible to please God." Heb. 11:6. It does not matter how many methods Jesus used in healing the sick, the important question is: "What did he command his followers to do in that regard?" Jesus gave some specific instructions in regard to healing, and men are not justified in setting aside his commands because he may have used other methods than those he enjoined upon men. Man must live by every word that proceedeth out of the mouth of God. The blind man whom Jesus annointed with clay would not have been healed had he not fulfilled the command to go to the pool of Siloam and wash. The healing came through his obedience and through that the glory of God was made manifest. One of old said: "Obedience is better than sacrifice, and to hearken, than the fat of rams.

2. A method is taught by James, (5:14) but he does not inform us what kind of ointment to

It would have been superfluous for James to have indicated to the saints of that time what kind of ointment to use for the reason that it was well understood by them. The anointing with oil was a well established custom in Israel, and had been for many generations. The land of Palestine was a land of the Olive tree, and olive oil was in common use among the people. The oil symbolized the anointing of the Holy Spirit. James well understood that in the event of the true method being

lost to man that God could and would reveal it again. He says: "If any of you lack wisdom let him ask of God that giveth liberally to all men, and upbraideth not, and it shall be given him." So the children of God may know if they seek in faith to their Father in heaven.

 Psychic healing is a cure through psychic or mind influence. If you employ a doctor in the regular way, all healing is from God, as James said every good and perfect gift is from the Father of lights.

The believers who were healed anciently under the hands of the elders of the primitive church were not healed by the will of man but by the power of God. Paul speaks of this healing as a gift of God, 1 Cor. 12, and only to be exercised by those who were recognized by the Lord. Even the devils recognized the authority of God's servants. Acts 19:14. It is nowhere in the Scriptures said that God's hand is the power in all healings, but we do read in Rev. 13:14; 16:14; of spirits of devils going forth in the earth to deceive the nations, and in Mat. 7:22 of men doing wonderfull works, even to casting out devils, but were not acknowledged of Christ nor approvedwho think that all healings are of the Lord will fall an easy prey to the deceiving spirits who work miracles among men.

4. As to the laying on of hands, you say there is no power in it. I don't know.

Do you suppose one of God's servants anciently would have said I don't know if there is nower in the laying on of hands? Jesus gave an infallible test that I believe will stand for all time, (and this is the specific instruction previously referred to) Mark 16:18: They shall lay hands on the sick and they shall recover." But says the unbeliever we do not understand this to be a command. What then is it? If you have a right to say by way of interpretation of this word, it means we may do so if we wish, but it is not imperative, then you will by the same parity of reasoning, destroy the sense of the 16th verse, He that believeth and is baptized, shall be saved, would you interpret that, 'may be saved?" Why not receive the Lord's word at its face value, and read, "he that believeth and is baptized shall be saved;" and believe that he meant that. You say, "I do receive that to mean just what he said." Then why not receive verse 18 the same way, and not say I don't know if there is any power in the ordinance that Jesus promised his children they should be healed through,

5. God sometimes uses bad men to do his work. A horse thief in Kentucky held revival services, and was wonderfully blessed of the Lord, as large numbers were converted, and while he was holding the revival and converting many people, he was conducting his campaign of robbery.

God has used wicked men and nations, to punish and scourge other nations and people who were like themselves wicked, but not in all the holy Scriptures is there one hint that God ever used a bad man as a mesenger to carry the message of life and salvation to the people. Wicked men who are holding revival meetings or other religious work, are not serving God, but are deceivers; and are teaching false doctrines. They cannot know the things of God. "The natural man [bad or unregenerated man] receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are Spiritually discerned." 1 Cor. 2:14. If the bad man cannot know the things of God, how can he teach them acceptably to God? We discover by this reading, that so far as the natural man is concerned God's works are all secret, he cannot know them for he cannot discover God's secrets. can? Listen. "The froward is an abomination to the Lord; but his secret in with the righteous. (those who do right) Prov. 3:32. Not mush hope here for the bad man being called to the Lord's ministry. Again, a correct understanding of God's will is necessary if a man have such a responsibility as poun this matter. "Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise [they who do his command-ments] shall understand." Now let me in contrast give a quotation from what purports to be a revelation through one who is generally denounced as a bad man by the world, (I refer to Joseph Smith) "If ye have a desire to serve God, ye are called to the work, for, behold, the field is white already to harvest\*\*\*and faith, hope, charity, and love, with an eye single to the glory

of God, qualifies him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." Doctrine and Covenants 4:1. No room in his ministry nor consolation held out to bad men, but without these virtues a man could not assast in the work of the Lord. He understood that if a man was corrupt, he would not understand the things of God, consequently, could accomplish noithing in the work of the Lord, but would always teach false doctrines, not having the Spirit if God. The Lord has declared that in the mouth of two or three witnesses shall everything be established. I could furnish more witnesses to prove that God will not employ wicked men as his servants.

6. No specific directions were outlined by Jesus for healing. Why assume that no specific directions were outlined by Jesus? This is an indictment against James, and makes him guilty of a very serious offense against God; to assume that he would arrogate to himself the authority to advise to annoint with oil, in the name of the Lord; when he had not been commanded to do so? Is there anything in the teachings of James before or subsequent to this advise referred to, that would warrant the belief that James was a man who would have assumed to counsel men to do anything in the name of Jesus that Jesus had not commanded? Is it not best to consider that Jesus did give specific directions, and that James in his advice was counselling in harmony with that direction given by Jesus.

7. Isaiah said he has "borne our griefs." He did that by healing them.

If this Scripture had its fulfillment in the healing Jesus did for men while he was here on earth, and since men are denied healing in this age, in what sense does he bear our griefs? If healing was only intended for that age, perhaps salvation is also limited to that age, for in the same chapter just referred to, he said: "and with his stripes are we healed." Does that apply only to that generation? It must all apply to us, or none of it. It will not do to say that we may be recipients of his salvation and not of his healings.

#### 8. Jesus refused many times to heal.

If he did refuse many times to heal; was he not very partial and unlike he is generally represented to be?

9. If redemption from bodily corruption is the will of Jesus, then all disease would be healed and we would not die.

Certainly Jesus does not take any delight in bodily corruption, but has given a remedy whereby his children could be healed; and he enjoined faith as the means to obtain this blessing; and gave assurance of his Father's willingness always to hear them, and answer their petitions provided they approach him with faith. But men do not always enjoy that faith, he often upbraided the disciples because they did not possess that faith requisite to bring the blessing, and he gave us the key that we might obtain the power over all dis-(viz) "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' John 14:7. This Scripture shows why we are not redeemed from bodily cor-Then you say if we kept his words and ruption. were redeemed from bodily ills we would not die. I answer, yes, we would all die naturally of old age, worn out, and not destroyed with disease, for it is appointed to all men once to die.

In conclusion, I deplore the wide difference in opinion believing as I do that in order to render an acceptable service to our God it is necessary to have at least approximately a correct understanding of his will and purpose towards us. And I am continually at a loss to understand how; with his character portrayed to us as unchangeable and without shadow of turning that good and sincere men are ever found trying to explain away the Scriptures, and in some way account for the gifts of the gospel not being found among men as in former years. If men do not believe the promises of Jesus: they are unbelievers and can have no sure hope in his promises of salvation. Many are not altogether to blame, for after the primitive church went into apostesy; and the church had become so corrupt that the Lord had withdrawn his Spirit from them and there was no answer from God, they began to say by way of explanation; "It is no longer necessary that we should have the gifts of the gospel with us for the church is now established, and this tradition was handed down from generation to generation, until the people really believe it to be true. Personally we do know that there is power in the laying on of hands, and that Jesus' words are true, and that although this ordinance has been lost from among men for many generations, God has graciously restored it again, and has again delegated men to minister before him; and his children, and God and his son Jesus Christ are glorified as of old.

C. E. Guinand.

#### CHURCH ORGANIZATION.

Persons not familiar with the organic form of the Church are often confused by the variety of officers and ministers, which in the number and character of their work materially differ from those of other churches.

At the head stands the President, who is also the Prophet to the Church, and who is assisted by two Counselors, who in all matters of business requiring a vote hold the same power as himself, and in his absence, or disability, may do the work belonging to the head of the Church. The Presidency hold a general oversight over all the departments of Church work, appointing those in charge of missions, etc. The power of their office is Anostolic.

The Twelve Apostles constitute the second quorum in the Church, and as a quorum hold equal power with that of the First Presidency spoken of above. They are subject to the appointment of the Presidency, and in turn appoint and direct other missionaries in their work.

The Seventy constitute the missionary arm of the Church under the Twelve, there being when the quota is full four hundred and ninety men, divided into seven quorums of seventy each, each presided over by a president, the presidents constituting a council having special duties in addition to those of the regular office of seventy, and are known as the "Council of Seven Presidents of They often consider matters for the Seventy." good of the whole seventy, select the new members from among the elders subject to the ratification of the quorum and the General Confer-The special duties of the Seventy are to ence. travel as missionaries and preach the gospel to the world, building up churches as they may be

The Quorum of High Priests is one of considerable latitude, not restricted in number, at least so far as revealed, and its members constitute the pastoral arm of the Church. They are appointed by the Presidency and Twelve, by whom they are directed in their wo.k in caring for the membership of the Church in their various needs. Within the Quorum of High Priests are the Order of Evangelists and the Order of Bishops. Evangelists are revivalists for the membership of the Church rather than for the world, their special duties being to impart spiritual life, encouragement, hope and strength, and give counsel and advice, etc. to the membership. The Bishops of the Church care for the financial and temporal interests, and have also judicial powers. The presiding Bishop and his two Counselors have general charge of the temporal concerns of the

In addition to these there are also selected from the High Priests twelve men who constitute the Standing High Council of the Church. Their work is largely judicial, and with the Presidency of the Church they constitute the highest tribunal known to the Church—the supreme court. Cases are appealed to this Council from the Bishop's Courts.

The Quorums of Elders, each composed of ninety-six Elders, are presided over by one of their number chosen and ordained and having two counselors to assist him. The number of quorums are unlimited. Elders may travel and preach as missionaries, or occupy as pastors, or they may render local assistance to the missionary or pastor while following their daily pursuits. They may be appointed to act upon Elders' Courts to sit in judgment upon transgressors. There are many other duties attaching to the office.

Priests are organized into quorums of fortyeight members and are local officers, though they may travel as missionaries. Those holding the office of teacher are organized into quorums of twenty-four each, and deacons into quorums of twelve each. These are local officers having a variety of duties.

Through these various officers the whole need of the Church is met, whether in regard to its re-

sponsibility to the world, or its responsibility to its own membership in caring for spiritual growth and development. The organization of the Church is like a wonderful and intricate machine, when every part is working it turns out perfect work. Is it strange that after the Lord had defined the duties of the various officers that He said: "Wherefore, let every man learn his duty."

#### CHURCHES, AND THE CHURCH.

A thousand different churches, and no two alike; Did Jesus Christ make a failure when he built his Church? and has man done any better than Christ? Does wisdom tell us that it is necessary to have a thousand plans of salvation? Consistency tells us the gospel of Jesus Christ will not fit into a thousand different plans, creeds and confessions of faith that are full of discords, and inconsistencies.

Men claim to accept the Bible teaching as a rule of faith and practice, yet by their disciplines, creeds and confessions they ignore some of the most important teachings found in it.

O Consistency, thou art a jewel! but whence hast thou gone, and where hast thou taken up thine abode? Canst not thou came forth from thy hiding place, and aid the sons and daughters of men in gaining a knowledge of the gospel of Jesus Christ?

God the eternal Father, and Jesus Christ the Son, did not make any mistakes in formulating a plan of salvation for the human family, in their wisdom they made the plan perfect, and who is was necessary in the church 1900 years ago, is just as necessary today. The plan is as unchangeable as God himself.

But puny man has formulated a thousand different plans, and not one of them in complete harmony with Christ's plan.—Jesus Christ did not build but one church, and never authorized any man to build another different one. He (Christ) did not start in to build churches for experiment to see if he could make any improvement on them. He built his first and only one just right, and just like he wanted it, and it did not need any man-made amendments added to it, neither any part taken from it. He knew what he was doing, he counselled with none but the Father. He said: "My Father worketh hitherto, and I work."

His testimony is, that he was doing the will of the Father in all things that he did. Therefore I conclude that he had the authority and wisdom of his Father to assist him in building his church.

"The fool hath said in his heart there is no God; But men today are acting as if there were a thousand; and the infidels are saying: "That proves to us there is no God."

The inconsistencies of the churches today are converting about as many to infidelity, as to Christianity.

M. T. Beck.

Galena, Kans.

#### THE NAZARENE.

By Irini Zumwalt.

There was a man who might have been a king And ruled in all the earth supreme He turned his back upon the offered crown And chose to dwell with humble, unknown men That he might ease the heavy load they bore, Plant hope and faith in tried human hearts And lead them up to higher thoughts and lives. He threw his life away to aid his race And was condemned at last and sent to death Like any murderer or common thief, Yet innocent of any charge of guilt Save that he lived an honest, fearless life Denouncing wrong in places high or low. He died with words of love upon his lips, Forgiving all his foes and faithless friends. Men said he was a failure, yes, a fool, To yield a kingdom for a martyr's wreath. They died, their names and all their deeds are lost His name still lives, by multitudes revered In every land, as deathless as the stars. And down tic centuries still shines the glory Of far Golgotha and a Roman cross.

—Kansas City Star.

A SLIP OF THE CHAIR.

After President E. A. Smith had announced the reading of the report of the Quorum of High Priests by the Secretary, attention was not given immediately, as the delegates were busy examining a printed report which had just been distributed.

"Please give attention to the matter in hand," said President Smith.

"That's what we're doing," replied a voice from the floor.

(Continued from page 3.)
School pupils leave school before graduating is simple because they do not see any benefits to be derived from their study. High School should be a place to fit for life. And what should be the training of a girl? Should it be the same as that of a boy? Hall says that a girl differs in every fibre and tissue from the boy. Therefore her education should be different. Not altogether though, here she is to here life in company with man she should since she is to have life in common with man she should have a general knowledge of English, History, Science, and the lauguages. In order that she may see the need for these, let her first become interested in her professional training or something which will intensely inrestorant training or sometiming which will intensity in-terest her, e. g. manual training or domestic science especially. These are things for which every girl's in-stinct calls or should call. With them as a basis we can teach her the other subjects. Her chemistry will no longer be useless and dry. It must be had for scientifically handling her foods and textiles. No matter what a girl's future life may be she should have a practical knowledge of all subjects underlying home life—sewing, cooking, hygiene, nursing, drainage, children's diseases. To be prehygiene, nursing, drainage, children's diseases. To be propred to direct the education of her home and children she must have art, literature, music, etc. By all means a girl should have a thorough knowledge of the English language to be able to express herself. She may be ever so well versed in other things, but no one will necessarily know it. Just let her talk a few minutes and she

is judged according to her English.

A girl's education then should be such as to most fully

prepare her for life.

Having discussed the relation of the parent and the school to the girl, let us conclude by noting the significance of a teacher in this period of the girl's life. We

have seen how a woman teacher's character will effect a girl in her dress and in her liking for a certain study. This liking applies to a man teacher also. Personally I think a woman teacher is much needed by the girl. From her own experience she knows the need of advising a day's absence from school now and then or of exempting the girl from the strain of an examination. It is possible for the woman to have a keener insight into the girl's worry, fret and weariness. Full of sympathy, inspiration, and personality, she can so enter the girl's life as to fix the highest moral standard.

It is quite often the man teacher though, for a man is always the hero of a girl's dreams, who through bigness, broad power and force, inspires her to ambitions-to set the world afire, so to speak, such a teacher will arouse ideals that will be a foundation of all the girl's future life work.

Not only is this age an important one for the public school teacher but also for the religious teachers. Statistics show that about 85 per cent of the conversions and religious awakenings occur between the ages of twelve and twenty. These early years of strong emotion should be directed toward higher life by every teacher. Such inward promptings never come again with such force. And men and women grown old out of the faith are often so because they lost the promptings through

failure to act upon them.

And thus, since the whole life depends on the outcome of the teen age girl we see what a problem it is to mold her in such a way that she will be a woman of whom all womanhood may have a just reason to be proud, and before whom all that is noble in man must bow in reverence.

#### **MISCELLANEOUS**

CONFERENCE NOTICES.

Western Maine District.—Conference will convene with the Stonington Branch Saturday June 20th. Our Spring conferences are always very spiritual and helpful. A large attendance is anticipated.

F. J. Ebeling, Pres.

Kewanee District.—Conference will convene at Peoria, Ill., on June 6th, at "Hall" 1911 Main Street, (West Bluff.) Take the West Bluff street car from the Union Depot, or from down town. Get off at Frink St. and wa'k one block north to Main. Those coming should write to Wm. R. Norris, 102 Clark Ave., or to the undersigned and trains will be met. All reports should reach the district secretary by June 3rd. Annual election of officers

Mary E. Gillen, Sec.

Montana District.—Conference will convent at Bozeman, June 6th and 7th. First session on Saturday at 10 a.m. Maggie J. Reese, Sec.

546 W. Babcock St., Bozeman, Mont.

115 Clarke Ave., Peoria, Ill.

Southern Michigan and Northern Indiana. ference will meet at Grand Rapids, Mich., June 13th. All reports should be in hands of Secretary by the 10th. Branches please not forget the collection for secretary and district expense which should be taken up on May 24th and forwarded to the secretary. Visiting saints take street car at depot, going south, transfer to Lafayette car and get off at Madison Square. Ask for Board of Trade Hall. If you wish to be met at the depot write E. K. Evans, 517 Ottawa Ave., N. W., or phone 31873. F. A. Smith, J. F. Curtis, and others of the ministry will be present.

G. A. Smith, President. W. P. Buckley, Secretary.

R. D. 3, Jackson, Mich.

Willoughby, Ohio.

South Eastern Illinois .- District conference will convene with the Turnel Bill Branch June 6, 7. All reports should be sent to the undersigned at Xenia, Ill.

W. E. Presnell, Sec.

Des Moines:-District conference will convene at Runnells, Iowa, June 6-7. The annual election of district officers will take place at this conference and other matters of general interest and importance will come up, hence the need of a good representation of the district.

2500 Logan Ave. Des Moines, Iowa.

#### REUNION NOTICES.

Stewartsville Reunion.—The Northwest Missouri reunion will be held in D. A. Dice's beautiful grove, near Stewartsville, Mo., commencing August 28th and contin-uing ten days, instead of the 24th of August as printed on cards given out at General Conference. Please remember the date-August 28th to September 6th.

B. J. Dice, Pres.

E. O. Clark, Sec.

#### CORRECTION

In the list of general conference appointments, the mission of J. W. Metcalf should read "Southern Indiana District" instead of "Southern Illinois."

#### PASTORALS.

To the Saints in Alabama, Florida, Georgia, and Mississippi, Greeting:-

Quorum of Twelve have appointed as mis-es to the above named states the following brethsionaries to ren, viz:-I. M. Smith, Swen Swenson, Hale W. Smith. A. G. Miller, A. E. Warr, E. C. Shelley, and the writer. The quorum, who made these appointments, have confidence that each of these brethren will make an effort, at all times, to live a pure life and in this way convince the people among whom they labor that they are worthy to represent the church of Jesus Christ; for surely, there better way to make the gospel light shine than to be without blame in word and deed. See D. C. 119:3. I trust that none will be found saying or doing that which will have a tendency to destroy the confidence thus re-posed by the Quorum of Twelve, or cause mistrust or suspicion among those with whom they are called

Having been given the oversight of the missionary force in this field this year, I call especial attention to the fol-lowing clause in the late revelation received, by our beloved Prophet, Joseph Smith, and adopted as law to govern us as a people. It is as follows:

"The Spirit saith further, that the spirit of distrust

and want of confidence in those who are called and orand want of connedence in those who are called and or-dained to act in the various responsible positions in the priesthood and in authority in the church is unbecoming those professing faith in God, Jesus Christ his Son, and the Holy Spirit of truth, and evinces a serious lack of that charity which Paul, an apostle of Christ, declared to be the quality of Christian virtue which thinketh no evil. Those who go out from the assemblies and solemn conclaves of the church should exercise great care in their ministrations abroad to the branches where they may officiate and in their preaching the gospel to them outside, to avoid sowing seeds of distrust and suspicion either in public ministration or in private conversation. The church has been admonished heretofore in this respect and the Spirit saith again, it is unbecoming to the character and calling of them who administer in the name of Jesus Christ, the Lord."

This warning from heaven has come to us for our benefit as missionaries in order that we may build up confidence in each other where we may labor as well as confidence in the chief authorities in the church. The membership are also admonished that the spirit of distrust bership are also admonished that the spirit of distrust and want of confidence in those who are called and or-dained to act in various responsible positions in the priest-hood and in authority in the church, is unbecoming those professing faith in God, and evinces a serious lack of that charity which thinketh no evil. The ministry are especi-ally warned and commanded to avoid sowing seeds of distrust and suspicion, in public or in private conver-sation. I call attention to the word of God lately re-ceived by us so that any in the ministry or those who are only members who may see they have a weakness along only members who may see they have a weakness along the line herein condemned will be able to overcome the same and not have to suffer by reason of being found in the condition referred to by the Lord. Any missionary who may be found acting unwise to the extent that he is bringing reproach upon the church and is acting out-side of the purview of his calling as a minister for Christ should be reported at once to one in charge of the field whose duty it is to look after the matter at once and help the brother in a kind considerate way to adjust the difficulty. Those who report to those in charge of the difficulty. Those who report to chose in charge of the field should exercise the spirit of wisdom and patience giving them plenty of time to make an investigation and settle the matter without spreading it among the saints, to the injury of the work and the brother. The co-operation of every local officer as well as every member is earnestly solicited for the purpose of advancing the work, in all of its beauty and grandeur, in every department of the same in order that the saints may be built up in faith, knowledge, and wisdom and the preachthe gospel go forth to those in darkness who have not had a chance to receive the light.

Our mission has been given us by the Master who plainly stated, "All are called according to the gifts of God unto them;" and are all commanded to labor together God unto them;" and are all commanded to labor together with God for the accomplishment of the work entrusted to all. See D. C. 119:8. The Lord has also stated, "Behold, now it is called today (until the coming of the son of man) and verily it is the day of sacrifice, and a day for the tithing of my people." Sec. 64:5. The financial arm of the work should be kept up and strengthene inorder that the work of God may be built up in all of its departments. This not only means that the families of the priscipancies should be summored but that those elthe missionaries should be supported but that those el-ders, who leave their hemes land loved ones for the go-pel's cake and stay in the field and labor, should be well provided for with means to travel and all that is needful in the way of clothing, books, etc. But in regard

to this we have no room to complain as the Southern saints have been quite liberal.

I also call attention to the important fact that Graceland College, our institution of learning, the homes for the aged, also the homes for children, as well as the Sanitarium, radt the Order of Enoch should all be well supported financially in order that each line of our work may be kent, in good working own. Let work. supported manaciary in order that each line of our works may be kept in good working order. Let every man learn his duty and act in the office in which he is appointed in all diligence, without any jealousy, strife or faultfinding, and the work of God will build up and the saints be made to rejoice and the year will be a prosperous one.

I. M. Smith, lately ordained to the office of patriarch, will confine his labor to the branches.

I request officers of districts and branches to confer with him and secure his services that the saints may receive the great benefit that is to be derived through his ministration. See D. C. 125:3. It will be proper for the missionaries to keep up the interest in the places where they have already opened up the work and not let it die out, as well as to do all they can to spread the work in new territory. I desire to keep in close touch with all the workers in every part of the field by mail that I may know the needs and conditions of the work in every locality so that every demand may be met so far as possible, and all the missionery force kept busy that work may be well cared for and built up. F. M. Slover,

Assistant Minister in charge.

Mission address, McKenzie, Ala.

I am appointed again to the Northern Indiana and Southern Michigan District. Scattered saints, or friends in the district who may know of possible openings where missionary work may be done may write me at my home address at Lamoni, Iowa. Information along this line will be appreciated. We trust for a prosperous year.

Wm. Dowker.

First Seventy .- By order of the Quorum I am preparing a Circular Letter with the names and addresses Quorum members, and to do this I request that all who have changed their addresses during the last two years have changed their addresses during the last two years and have not notified me please to inform me at once what their address will be for the coming year. I received the addresses of the following but have mislaid them and request them again. John R. Lentell and L. O. Wildermuth. If any one knows the address of Bro. John H. Hanson, now in Scandinavia, will he please to give me it at first opportunity. Any of the brethren who gave me their address at conference time and have made any change since please let me know by first mail.

J. F. Mintun, Sec. J. F. Mintun, Sec.

1205 Filmore St., Des Moines, Ia.

Chatham, Ont., April 22, 1914. those interested in Mission No 4.

It being contemplated by the Joint Council of the First Presidency and the Quorum of Twelve to publish a General Epistle which will incorporate certain instructions and admonitions which will apply to the entire Missionary staff I do not enter into many details of the general character but rather to that which applies to

Mission No. 4. in particular.

In the following districts the brethren named will labor

receiving directions from and reporting to the first named, he being my assistant-in-charge.

Kirtland District:—Richard Baldwin, 98 Oakland Ave, Sharon, Pa.; Evangelist F. G. Pitt, J. M. Hardin, who extend their labors to the Ohio District; John Jones, M. W. Liston and M. E. Thomas. The last being in charge of Kirtland Temple dwing the survey to the control of th of Kirtland Temple during the summer months and later

under the charge of the Minister in general Charge.

Pittsburg District:—James M. Connaughy, 971 Hayes
St., Akron, Ohio; James Pycock, J. E. Bishop and John D. Carlisle.

The Virginias:--L. G. Burdick, R. F. D. 50, Transfer, Pa., Fred Moser and H. E. Winegar.

Ohio District:-- N. L. Booker, Wellston, Ohio, C. E. Bo-

Onto District:— N. L. Booker, Wellston, Ohio, C. E. Bo-zarth and W. C. Neville.

Southern Indiana:— J. W. Metcalf, Kansas St., Indepen-dence, Mo., Jacob G. Halb, L. C. Moore and F. A. Rowe.

Kentuckey and Tennessee Districts:— Jesse Roberts, W.

Short St., Independence, Mo., J. R. McLain, S. E. Dickson and C. A. Nolan.

Bishop J. A. Becker will labor in Kirtland, Pittsburg, and Ohio Districts, reporting to R. Baldwin.

As all the Ministry may not be fully acquainted with the most approved plans of drafting articles of debate you are advised to consult with the Minister in General Charge before circuits. you are advised to consult with the and Charge before signing such agreements.

As it will work injury to none but may more perfectly guard the general interests of the church at large you are admonished to ordain none to the priesthood until consultation is had with the president of the mission.

Please forward to assistant ministers, not later than

three days after the close of June, Sept., Dec., and Feb. the report for Quarter precedings. The assistants will please provide their men with the necessary blanks.

The primary purpose of sending missionaries out is to get the gospel into new localities where new branches may be raised up and when organized left to the care of the local workers. We expect that during the year every man will do himself and the church justice by

every man will do himself and the church justice by occu-pying according to his calling.

I will deem it a favor to hear from the missionaries occasionally in a general way while you are of course ex-pected to be in close communication with the assastant in charge that he may know at all times where you are laboring and where you contemplate your next location will be. By observing these rules of order we will work all the more harmoniously together.

May heaven's richest blessings crown the labors of the ensuing year.

Your co-laborer for the cause of truth,

R. C. Russell.

Minister in General Charge of Mission No. 4. 135 Selkirk St., Chatham, Ont.

To the Saints of Northern California, Greeting:

To the Samts of Northern California, Greeting:
The Savior said: "I must be about my Father's business." One of the greatest hindrances the church has today, is a lack of finances. Our portion of the debt is twenty- one hundred dollars. Last year the district paid four hundred and ninety-four dollars, less than a quarter form the same has been seen paid their things in four hundred and ninety- four dollars, less than a quarter of our share. Any who have not paid their tithing in full will be about their Father's business to do so as soon as possible and then pay what they can on the debt. The debt is our debt, yours and mine. We are a part of The debt is our debt, yours and mine. We are a part of the church. We are all very anxious to receive the blessings. How can we expect them if we fail to do what our kind Father has placed upon us to perform in doing

We are all stewards in this gospel work. He supp all the capital, shall we not use it by his directions? Do you not think that if it were needful for Christ to "be about his Father's business, we ought also to be anxiously doing the same?

ly doing the same?

Some have said: "The funds are not used according my ideas or we would have no debt. Now stop and think. servants of God are called and set apart to do this work under a solemn charge. "As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment." Who would dare to do contrary on the day of paggment. Who would dare to do contrary to the best light and wisdom they have with such a posi-tive charge as this? A poor excuse. Let us do our own part. Your tithing is a tenth of your increase, your surplus is what you can spare without injury to your business. Your offerings are what you can give in the same way. "Why do ye call me Lord, Lord, and do not that which I say?'

Some have done well; many have, "let us not be weary in well doing." In regard to the debt, pay what you can. in well doing." In regard to the debt, pay what you can.
You will never be any poorer by doing the best you can.
Yours in hope,
Chas. A. Parkin,

Bishop Northern California.

579 5th Ave. San Francisco, Cal.

To the Saints or Mission No. 12, including Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, and Northern Indiana, Greeting-

Indiana, Greeting—
Another year is before us. What shall it be? The year just passed was a good one indeed and we are very hopeful for the future. We hope and pray that those that have labored so faithfully and earnestly in the past will continue their efforts, which we feel assured that they will. The blessings of God have always accompanied the efforts of the faithful ones, and they always will. When we consider the blessings of the past, we feel grateful to God for the favors bestowed and we feel it our duty, to show our appreciation by doing all that we can to to show our appreciation by doing all that we can to build up the kingdom of God and to assist in establishing

his righteousness among the children of men.

We have made choice of the following brethren to act as Assistant Missionaries in Charge of their respective

fields.

O. E. Sade of the Kewanee, Illinois District. J. O. Dutton of the Northeastern Illinois District. A. L. Whiteaker of the Northern Wisconsin District. L. O. Wildermuth of the Southern Wisconsin District. E. N. Burt of the Western Michigan District. William Davis of the Northern Michigan District. G. W. Burt of the Central Michigan District. A. The Eastern Michigan District. J. D. Stead of the Southern Michigan and Northern Michigan District. J. P. Western of the Chetage One. ren Indiana District. R. D. Weaver of the Chatham On-tario District. Alvin R. Ellis of the London Ontario District. W. D. Ellis of the Toronto Ontario District. Philemon Pement of Quebec. G. C. Tomilinson will labor in Manituolin Island and other points near by as

the work demands.

Arthur Allen will continue his work in and around De-

Artnur Alien will continue als work in and around De-troit giving such time to the district work as will be con-sistent with his other duties.

David E. Dowker will continue his work in Chicago, Ill.

W. D. Ellis will continue to give such assistance to the work in Hamilton, Ontario, as the work there be-

All reports should be sent to my home address promptly

on the first of July, October, January, and March.

Before entering into public discussions, please confer with me if possible, but take care of the work when

be pleased to hear from either missionary or

member when you think it necessary to write me.

Hoping that each and every one may labor earnestly and faithfully in the Master's service, that his blessings may rest upon all.

In gospel bonds,

J. F. Curtis, Minister in Charge.

426 S. River Blv'd, Independence, Mo.

Having been appointed minister in general charge of mission No. 14, I have selected the following brethren to

assist me in charge.

Hubert Case, Kingfisher, Okla., in charge of Central, and Western Oklahoma, Districts, and Panhandle Texas.

Those appointed to this part of the field please make your reports to Bro. Case.

reports to Bro. Case.

Arkanasa, and Louisiana, J. T. Riley, 109 W. Adams
St. Pittsburg, Kana, in charge. Those appointed to these
states can report to Bro. Riley.

Alabama, Florida, Gongia, and Mississippi. F. M.
Slover, McKerie, Alabama, in charge, those laboring in
these states can report to Bro. Slover.

Those appointed to Eastern Oklahoma District, Central
Texas District, and Western Texas District, make your
reports direct to me.

reports direct to me.

Saints and friends that want preaching, please notify the man in charge of your part of the field, giving dition plainly how to reach you. See the joint letter of Presidency and Twelve for further information. Sincerely yours

W. M. Aylor 824 So. Crysler St., Independence, Mo.

To the Saints of Central and Western Districts of Oklahoma, also Northern Tex., Greeting:

Bro. Hubert Case of Oklahoma has been ordained as one of my counsellors, I therefore cheerfully recommend him to you and ask that you heartily co-operate within in the temporal needs of our work.

The above territory has been provided with a willing and efficient number of laborers, whose families must be cared for while the husband and father is presenting the

great message of life and peace to mankind.

As the Lord has declared he requires "the heart and a willing mind;" and has said "this is a day of sacrifice and the tithing of my people," we trust that all, without hesitation, will rally to the assistance of our standarud beauers and thus be partakers with him in the great salvation of our Lord. vation of our Lord.

whitening and the widening of the field now before us. Let us perform our part of the duty that is allotted us without hesitation.

Bro. Case will receipt all moneys paid to him.

Ellis Short, Bishop for the above Territory.

#### MARRIED.

Roberts—Hays.—At the home of the bride at Taberville, Mo., Sunday, March 29, 1914. Bro. Ira W. Roberts of Rockville, Mo., and Sr. Rose Hays. W. E. Reynolds offi-

#### CONFERENCE MINUTES

Northwest Kansas .- District conference met at Alexander, Kansas, March 21, with Pres. John A. Teeters preamer, Ransas, arren 21, win Fres. John A. Teeters pre-siding. Branches reporting: Homestead 106, gain 18, Hill City 33, loss 4, Twin Creek 77. Two reports were returned to the Twin Creek Branch for correction. Elders reporting: J. J. Teeters, John A. Teeters. In the absence of the secretary Mrs. L. M. Teeters in Idaho Sr. Eva L. Tecters was chosen secretary pro. tem. until next conference. T. Comer Turpen was granted an elder's license. A request was made to the Twelve for the return of Bro. E. F. Robertson to this field. The following was adopted: "Whereas we recognize that the requirements of the work in this district demand that the workers of the district be more active, and make greater sacrifice for the work, Therefore be it resolved that we bend our energies to meet the requirements by way of holding our quarterly conferences when practicable, and that we also hold a reunion this year. Preaching by John A. Teeters, and E. H. Ebert.

Eva L. Tecters, Sec. Pro. Tem.

Central Illinois.—The 38 district conference met at Taylorville, Ill., March 6, with Brn. Shoemaker and Bolt presiding and W. Daykin secretary. Statistical reports as siding and W. Daykin secretary. Statistical reports as follows:—Taylorville 162; Beardstown 101; Pana 66. Min-istry reporting; J. W. Paxton, R. L. Fulks, M. R. Shoe-maker, C. H. Davis, A. Jones, E. E. Stonger, W. Daykin, H. Jones. Bishop Agent's report showed an average draft of \$15.91. District Treasurer report showed a balance on hand of \$10.25. Officers elected as follows:—M. R. Shoemaker, President, M. Bolt assistant, W. Daykin secretary, M. Bolt, treasurer, Fred Ettinger member library board. Next conference to be held at Beardstown, Ill., the second Saturday and Sunday in September. W. Daykin, Sec.

#### GREAT REDUCTION IN PRICE.

GREAT REDUCTION IN PRICE.

The great Daily and Sunday Journal published at Kansas City, Mo., can now be had at only \$2.60 FOR A YEAR, \$1.30 FOR SIX MONTHS; 65 CENTS FOR THREE MONTHS; 25 CENTS FOR ONE MONTH. This is a great reduction over the former price and places the great Daily and Sunday Journal at a price where all can afford to read it. The Daily and Sunday Journal ranks with the best daily publications of the West. It furnishes a strong Associated Press Report of the telegraphic news of the world; a large volume of general and miscellaneous news; a splendid editorial page; short stories; Frank G. Carpenter's letters and a splendid market report and much other news matter. Now is an opportunity to subscribe for this great daily as the price is right down to the lowest point, thus affording everybody a chance to read this great daily great daily as the price is right town to the lowest point thus affording everybody a chance to read this great daily and Sunday paper. Everybody should have a daily when it can be received at such low rates. Send today and give the great Daily and Sunday Journal a trial. Address The Kanssa City Daily and Sunday Journal, Kansas City, Mo.

#### TRANS-CONTINENTAL ROADWAY.

TRANS-CONTINENTAL ROADWAY.

The National Old Trails Road connecting the Atlantic seaboard with the west coast will be a completed project before the opening of the exposition at San Francisco next year," said J. M. Lowe of Kansas City, president of the National Old Trails Road Association to the Automobile Club of Southern California.

Manufacture of the Cold

Automobile Club or Southern California.
Maryland, which is at the eastern terminus of the Old
Trails, already has let contracts for re-building the road
from Baltimore to the western State line. West Virginia has let a contract to pave the 18 miles cutting
through the northern corner and Pennsylvania is building
a permanent road across its southwestern corner. Onlice a permanent road across its southwester corner. Omlet a contract on April 15 last for the building of 120 miles of concrete, brick and 'tar macadam road from Zanesville to Columbus. During the current year that State will spend one million dollars on extensions, every foot of which is on the Oid Pike. A splendid gravel road has been built across Indiana. Illinois has finished ng the Old Trail and is now engaged in doing some lam surfacing. Missouri has constructed one hunmacadam surfacing. Missouri has constructed one hun-dred miles of macadam road bed on the Old Trails and

Kansas and Colorado have finished the grading, the latter State now being occupied in o'lling the surface to put it in ship-shape. New Mexico has voted 60 per cent of its bond making power to building the Old Trail and Arizona has fin'shed bridging and grading the road from houndary to houndary. boundary to boundary.

DIED.

Brackenbury.—Myra Elizabeth Brackenbury was born at Independence, October 7, 1908, died April 9, 1914 after a short illness. She was the daughter of Bro. Arthur and Sr. Myra Brackenbury, and grand-daughter of Bro. and Sr. T. W. Chatburn. Through a fall blood-poisining developed and every effort to stay its work failed. Funeral was held at the church, Elder G. E. Harrington speaking words of comfort and cheer to the borrowest and of ing words of comfort and cheer to the bereaved, and of helpfulness to a large number of school children who were in attendence. Besides parents she leaves three brothers and one sister, with many other relatives.

Mosier.—Orville D. Mosier was born Jan. 3, 1887 at Byrneville, Ind., died April 24, 1914, at Independence, Mo. Baptized Jan. 24, 1914 by Elder Geo. Jenkins. He is survived by his wife, Ethel Pearl Mosier, his father and mother, two brothers and four sisters. Funeral conducted by Elder J. W. Boswell, sermon by Geo. Jenkins. John 5:25 Interment in Mount Grove Cemetery.

Shippy .- At Independence, Mo., March 24, 1914, Sr. Shippy.—At independence, alo., march 24, 1943, 51. Ervina Shippy, widow of John Shippy, aged 61 years and 26 days. Her first husband was Jason Coover who died in 1879 in Indiana. She removed to Ringgold County lin 1819 in Indiana. She removed to Kinggold County lows, in 1889, where she was convinced of the gospel and was baptized by E. M. Wildermuth in 1882. Married John Shippy in 1906, earing for him until his death in 1910. Two sons and a daughter survive her. The remains were brought to Lamoni for burial. Funeral in charge of John Smith, sermon by H. A. Stebbins.

Walker.-Henry Walker was born March 24, 1836, at Chilton, Buckinghaushire, England. Baptized May 1859, at Pinoak, Wayne County, Illinois, by Thomas P. Green. He married Francis Mary Simms, December 25, 1860. died September 7, 1902, leaving five children who survive. He was ordained an elder October 1868, at still survive. Little Wabash, Illinois, by Thomas P. Green and G. H. Hilliard. He married Sarah Borrah October 9, 1913, died 25th of April, 1914. He is survived by his widow. Funerar services by Elders Hilliard, Hensen, and Isnac A. Mor-

Keck .-- William Keck was born in New York State Feb. 22, 1832, died April 5, 1914. Married Aurillia White. Ten children blessed this union, eight boys and two girls, four boys and the two girls survive him, C. W., F. C., and A. J. Keck were ministers in the L. D. S. Church, W. E. is a merchant. The two sisters are Clara Calkins and Katie L. Keck. Funeral by Geo. Jenkins. Interment in the Nevada, Mo., Cemetery.

Long.—Alfred L. Long, born April 16, 1906 at Independence, Mo., died April 19, 1914, Independence, Mo. He leaves a father, two brothers, and three sisters to mourn his departure. Sermon by Geo. Jenkins Matt. 19:14. Interment in Mount Grove Cemetery,

McClenahan.—Mary Ida Skank was born January 12, 1850, in Park County, Indiana. Came with parents to Mills County, Iowa in 1864. Was married October 23, 1872 to Agustus McClenahan. United with the Latter Day Saint Church in 1871. Departed this life March 23, 1914 at Mapleton, Kansas, age 64 years, 2 months and 11 days, at Mapteton, Auanss, age 64 years, 2 months and 11 days, having hope of a glorious resurrection. Her husband and one son preceeded her to the better land. There remain to mourn her loss, two sons and four daughters: R. W. and R. V. McClenahan, Mrs. A. J. Noblitt and Mrs. Hugh Jones of Henderson; Mrs. C. A. Gamet and Mrs. R. E. Stone of Mapleton, Kansas. Funeral at the Methodist Church, Henderson, Iowa, By Elder C. Scott, assisted by Elder T. A. Hougas.

Powell.-Mrs. Christiana Powell, was born in Milesville, New York, Sept. 5, 1862. Died at Savanah, Mo, March 29, 1914. She was united in marriage to Bro. Joseph E. Powell. Two sons and one daughter blessed this union. Funeral in charge of T. T. Hinderks, Stewartsville, Mo., sermon by B. J. Scott.

Governor Glynn of New York vetoed on April 25 a bill to permit Christian Science and other drugless healers to practice without taking an examination in medicine before the State Medical Board.

Mrs. Susan Hager, Rocky Ford, Col.—I am sending to the household of faith asking for the prayers of all the saints.in my behalf as I am undergoing a very hard trial, and I ask the saints to pray for me that I may have strength to stand firm in the faith and that all may be well.

#### REPORTS.

# FROM THE GENERAL CONFERENCE

COMMITTEE ON LIBRARY BUILDING.
By E. A. Smith, for the Committee.
To, the General Conference:—At the General Conference 10, the General Conference—At the General Conference
of 1913 this committee reported that, considering the general needs of the church in other directions, it was not considered advisable to do anything at that time regarding
the construction of a library for the General Church

the construction of a library for the General Church
Library.
No action has been taken by this committee since that
time. They have, however, under advisement a plan which
contemplates the construction of a library building, student labor to be employed in the work of construction.
The committee may report on this proposition at a later

X.

#### PAINTING AND PAPERING

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VOL. 25

INDEPENDENCE, MISSOURI, THURSDAY, MAY 14, 1914

NO. 20

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Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo. at \$1.00 per year. CHARLES FRY, EDITOR W. H. DEAM, BUS. MANAGER

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#### THE HIGHEST AIM.

Poor hungry hearts that hungry go, Patient and plodding all the weary day; And wondering why, if God doth love his creatures so, Life's sweetest joys for them take wings and fly away.

A purer love, a holier life, a sweeter end, A purer love, a noner lite, a sweeter end,
A peace that dearer is to us than joy;
A love without imperfect taint, a friend
Whose friendship is unmixed—without alloy.

This is the boon for which we in the gospel strive. For this we in the crucible ourselves do place; Praying to God that we his tests survive, And win the prize when we shall end the race. -Elder M. H. Bond.

#### WHAT AM I TO DO TO BE SAVED?

An inquirer writing to one of the Protestant religious journals for information as to the course he should pursue in seeking salvation presented his inquiry thus:

For the past year or so I have devoted my attention to the requirements of God and true Christianity. I have prayed fervently, with a contrite heart. I accept and acknowledge Jesus Christ as the Son of God, who came to save lost sinners, and accept the whole story of Jesus, doubting nothing said of him in the Scriptures. But pray as I may to have the witness of my acceptance, I have had, so far, no revelation of his forgiveness. I have prayed earnestly for more faith, and that I cannot give myself. What am I to do to be saved, and how can I

receive more faith, or perfect faith?

The answer calls for comment because of the position taken and because the position is a common one in the Protestant world. Omitting some incidental statements the answer given is as follows:

The answer to your question lies hidden away in the The answer to your question lies induce away in the question itself. And there is, though you are not aware of it, a contradiction in what you write. You say you "accept the whole story of Jesus, doubting nothing said of him in the Scriptures." Yet you go on immediately to say there is something which you do doubt. What could possibly be plainer, than his words: "Him that cometh unto me I will in no wise cast out" (John 6.37), or "Every that which we have the said that the said the said the said that the said t one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:8)? and to him that knocketh it shall be opened." (Matt. 7:8)? Look up the many New Testament promises; then some of the beautiful ones from the Old Testament, like "I, even I, am he that blotteth out thy transgressions" (Isa. 43:25), and the wonderful passage, Isa. 1:18. You believe everything about Jesus except the one thing which is most necessary to believe, namely, that he forgives your sins, even yours.\*\*\*Take it for granted that God does receive and pardon you; then see how quickly your heart and mind will rest in the assurance that he does so. You are mistaken in saying that you cannot give yourself faith, You cann. The way to trust is to trust-to ston doubt-faith, You cann. The way to trust is to trust-to ston doubtfaith. You can. The way to trust is to trust-to stop doubting, to begin to believe.\*\*\*We are glad you have asked this question, for it is the most important that can be asked, and there is one answer that applies to every case: "Stop doubting!" Two things more. Begin at once to testify to Christ's pardon, basing your testimony on his word. Then go to work trying to win others to him and to advance his cause. You will lose your doubts in your work. And as you testify and work, your faith and assurance will grow stronger day by day.

This answer simmered down is nothing less than a kind of spiritual hypnotic, a suggestion to think a thing is so an it will be so, even though it be contrary to personal experience. The ad-The advice to "Take it for granted that God does re-ceive and parden you," and to "Stop doubting," when the daily experiences of a year are all against such an assumption, is inconsistent, and can hardly lead a seeking soul to the satisfaction he desires

The attitude taken in the above answer in regard to the soul sickness and desire for spiritual light and life of the inquirer is identical with that taken by Christian Scientists regarding sickness and disease of the body. The first says, "Don't think there is anything wrong with your soul, you are all right. Don't doubt. Don't listen to the urgings of your conscience but take it for granted that God has received and pardoned The other says, "Mind is God; you are as you think. Don't heed the pains of body but take it for granted that you are well and you are well." In each case the appeal is against conscious truth, for when the body is racked with pain the sufferer is truly aware that there is something wrong with the physical organism; and when the mind is burdened with distress and there is anguish of soul relative to one's attitude before God, the consciousness of the soul's need of forgiveness and cleansing is made apparent. and to put the consciousness to sleep by the hypnotic suggestion to "Stop doubting," and "take it for granted that God does receive and pardon will not change the actual condition, any more than will a diseased condition of the body be changed by telling the patient that the disease does not exist or by administering an opiate to destroy sensibility to pain.

Protestantism has long held that the conscience is a safe guide, but the answer counsels the questioner to suppress the urgings of his conscience which tell him that he is not yet right with God, and to rest contented in the assumption that he is right. This seems inconsistent. If the conscience is to be followed, (and it may be within certain limitations,) there seems to be no more reliable instance of the correct leading of concience than in the case of inquirer who has been seeking the right and praying to God for guidance. Would it not be better in this case to follow the course marked out by the conscience and continue the effort to get right, than to smother its impulses and assume the opposite to be true?

#### What God Requires.

All the promises found in the answer, and many more, are given in the Scriptures, but the strict requirements and conditions upon which they are based are too often overlooked, at least in part. The promise of receiving when we ask cannot be separated from the many teachings of Jesus in his sermon on the mount, and the promise cannot apply when any part of those teachings are ignored or rejected. Likewise the promise of the seeker finding is dependent upon the search being made in conformity with the teachings which accompany the promise. Every promise of God is made subject to certain conditions, and only as the conditions are fulfilled by man will the promises be fulfilled by God.

#### Belief.

"Believe on the Lord Jesus Christ," was the requirement made of the Philipian jailer. Jesus said "Ye believe in God, believe also in me." And again "Believe the gospel." When Jesus gave his apostles the final commission to go into all the world and "preach the gospel to every creature," he gave the promise of salvation to those who believed and were baptized. This belief stated as a pre-requisite to salvation was evidently more than an assent of the mind to the doctrine that Jesus was the Christ, and included an acceptance of all the principles and ordinances taught by him. An acceptance of Christ means an acceptance of his teachings. This kind of belief necessitates a careful study of the Scriptures to determine just what Jesus taught.

#### Repentance.

Repentance is turning from wrong to right, from error to truth, a transferring of allegiance from the world and Satan to God. Not everything taught in the name of Christianity is true; not everything purporting to be of God is divine, and hence if one has followed erroncous doctrines and ceremonies a turning from them will be necessary in order to fully repent. The Apostle Paul speaks of "repentance from dead works," as

being necessary as well as from sin, and may it not be that the author of the question failed to find satisfaction and peace from God because some of his works, though performed in sincerity, were not in accordance with the gospel teaching, and hence were "dead works," and unapproved of

Baptism.

Among other things taught by Jesus Christ was the ordinance of baptism which the Scriptures repeatedly affirm was for the remission of sins. The ordinance is for those who have believed and repented, and it brings them into membership with Christ in his Church or kingdom, or as stated by Paul they are "baptized into Christ" As a burial in water it is a type of the death and resurrection of Jesus wherein the old man of sin is put off and he becomes a new man in Christ Jesus. This is one of the essential steps in coming to Christ.

#### Reception of the Holy Ghost.

The promise of the Holy Ghost which is the seal of sonship in Christ is based upon the foregoing requirements and is bestowed by the ordinance of Laying on Hands. By this Spirit one may know that Jesus is the Christ; by it he may know of the doctrine, and of his own acceptance with God; by it only is man able to discern the things of God, and receive a witness of his acceptance and his forgiveness.

#### Go on Unto Perfection.

Ultimate salvation is dependent upon more than the initial steps in the gospel. peace and perfect salvation result alone from a perfect obedience, and hence the necessity of continuing in the search for the higher and better things of life, and climbing to higher standards, going on unto perfection. This is possible with the divine help offered through the Spirit.

What a contrast is this teaching of Scripture to the uncertain counsel of taking "it for granted that God does receive and pardon you." If there is anything in this world upon which men need certainty it is in seeking the way to God. The Scriptures point the way and as that way is followed there will come the evidences that will dispel every-doubt, and the way will grow brighter until God is revealed in all his glory.

#### NEARLY ONE THOUSAND BOOKS ON RELIGION.

About eleven thousand books are published each year in the United States. In the last year for which the figures are at hand, 1912, a few more than a thousand of these were books of fiction. Next came religion and theology, with more than nine hundred.

No other department in the classification made by the Publisher's Weekly showed so many titles. Sociology and economics, for instance, had 867, law 862, history 524, applied science 674, and so Of course the method of classification is arbitrary. But it is interesting to find religion claiming almost as many books as fiction.

The fact is evidence of the extent of the interest in the subject. Religious sentiment exists which the Church has not yet taken full advanage of. That is one reason why advertising campaigns urging church attendance have been successful in large cities throughout the country. They have appealed to a sentiment that existed, but which in very many persons has not been effective.—Kansas City Star.

#### ALCOHOL AND THE DEFECTIVES.

Dr. Mary M. Wolf, in the annual meeting of the State Federation of Women's Clubs, held recently at Swarthmore, Pa., said that while connected with the State Institution for Insane, at Norristown, her studies led to the conclusion that 41 per cent of its inmates were from alcoholic parents. She further said:

"In Pennsylvania not one of our 67 counties is without its insane, feeble-minded, paupers and criminals. We have 17,000 insane, and an estimated population of 15,000 feeble-minded. last Legislature appropriated \$4,000,000 for the

care and maintenance of the indigent insane for the coming two years, and about \$1,000,000 more for additional buildings. It also appropriated about \$1,600,000 for the feeble-minded.-National Advocate.

#### INDEPENDENCE ITEMS.

Mothers' Day was observed by the Sunday school, the especial feature of the occasion being a talk by Bro. Edward Rannie on "Mother." The white carnation, emblematic of Mother, was conspicuous, being upon many coat lavels.

Bishop E. L. Kelley was the morning speaker, and he Bishop E. L. Kelley was the morning speaker, and set forth the duties of the saints especially with a view to developing unity of character and purpose. Elder Paul M. Hanson of the Twelve spoke in the evening, his effort being one to strengthen faith in God and the

At 1:15 p. m. Sunday was held at the church the funeral At 1:15 p. m. Sunday was held at the church the funeral of Dorothy, the soven year old daughter of Bro. and Sr. George Thompson of West Sh.rt St. She had been sick some eight weeks with typhoid and other complications, against which she seemed unable to rally, notwithstanding the prayers of the saints and administration. Elder W. H. Garrett spoke words of comfort, and Elder D. J. Krahl, superintendent of the Sunday school offered prayer, Elder G. E. Harrington being in charge. A large body of the intermediate department children of the Sunday school of which she was a member attended the service.

of the intermediate department children of the Sunday school of which she was a member, attended the service. At the afternoon prayer service Bro. H. E. Winegar was ordained to the office of elder by J. F. Curtis and J. W. Rushton of the Twelve, the matter having been placed in their hands by the Minister in charge of the field in which he is appointed to labor. Bro. Winegar has labored several years in the mission field as a priest and now see out to be mission. and now goes out to his mission in the eastern states with enlarged.

nlarged powers. Bro. Harry Hatty in company with Brn. Howe and J. M. Stubbart, held a meeting upon Market Square, Kansas City, Sunday afternoon, reporting a large atten-dance, good interest, and many questions asked of a proper character. These meetings are held regularly and much literature has been distributed though none can tell the extent of the good done. Bro. Hattey says that in his five years' experience of street work he has never seen one of our tracts thrown away on the street after being given out, though he has seen the literature of other re-

ligionists lying upon the streets.

Bro. L. E. Hills is holding a two weeks service at the

Bro. L. E. Hills is nothing a two weeks service at un-quindaro Branch on the Kansas side. Bro. J. S. Roth just closed a week's meetings at the Kansas City Fourth Branch. Both report excellent interest. Bishop Ellis Short left this week for Webb City, Tulsa, Sperry, Fanshaw, and other points on a missionary tour to engage in his particular line of work as a bishop, in teaching the saints along the line of their duty in tem-

poral things.

About one hundred invited guests were present on Thursday afternoon, May 7th, at the home of Mrs. Frank Thursday afternoon, May 7th, at the home of Mrs. Frank Criley Sr., where a most successful surprise was carried out in honor of Sr. Alva Christensen, who with her husband will soon sail on their mission to the South Sea Islands. Sr. George Hulmes Jr., instigator of the event, was assisted by the "Big Sister's Sowing Club" in arranging for a suitable shower of clothing, sheets, pillow cases, towels, etc., which are so costly in those Islands. During a blind-fold game, Sr. Christensen was whirled to an advantageous spot, the gifts daintily wrapped and heaped in a clothes basket, were slipped into the room; the bandage removed from her eyes; and the surprise was complete. Her husband was not forgotten, as a subscription to the Literary Digest and other articles are to the Literary Digest and other articles are al testimony. The love and best wishes of their substantial testimony. The love and best wishes of their many Independence friends go with the bride and groom

many independence triends go with the orice and groun on their mission; and prayers that their service, even through unknown trials, may be a constant pleasure.

Bro. Arden D. Logeman, son of Bro. J. H. Logeman of this city, left for San Francisco last week to take a position as wireless operator under the Marconi Company. While following his daily employment he took up the study of wireless telegraphy about a year and a half study of wireless telegraphy about a year and a fair ago, and later installed a local station at his home on West Short Street, making many of the appliances himself. He progressed so well in his ability as an operator that after one year he received an amateur's license, and three weeks ago upon taking the commercial examinations. ation received a license from the government. A tele-graphic calli followed shortly after from San Francisco graphic call followed shortly after from San Francisco he accepted. His work will probably lie upon one of the Pacific steamships. By diligent study and self-help he has fitted himself for this position and he is fully worthy of the place.

At the Sunday school business meeting on Monday vening provision was made for a Children's Day on June 14th. The committee on temporary building used dur-14th. The committee on temporary building used during General Conference reported that after the lumber had been sold the total cost remaining to the school for the building was \$22.50,—a very modest amount considering the size of the building. Sr. Bina Nesbitt resigned as assistant superintendent of the primary department and Sr. A. Allen was chosen to fill the vacancy. ment and Sr. A. Allen was chosen to full the vacancy.
Some of the expenditures for the past year as shown by
the Secretary-treasurer's report were: 1200 Quarterlies
\$186.55. 100 Hopes \$25.00, 155 Stepping Stones \$62.00,
255 What to Dos \$41.25, Appropriations for Library
\$120.00, Orchestra \$60.00, Junior Orchestra \$25.00, Relief Committee \$69.00, District Association \$28.82, besides
other items, amounting in all to \$608.00. A motion prevailed that business meetings should not hold later than

INDEPENDENCE, SECOND BRANCH. Sunday school had an attendance of 287, and collections \$4.52.

Preaching at 11 o'clock by Alvin Martin fresh from the mission field. His subject dealt with the name which the people of God should bear. He did well.

The afternoon prayer service was very well attended, and many took an active part, and all seemed to be blessed. At the evening preaching hour we were entertained by Bro. B. J. Scott, another fresh from his field of labor, and full of the gospel story. His text was "That your faith should not stand in the wisdom of men, but in the power of God."

W. S. L.

#### CHICAGO, FIRST BRANCH.

Mother's Day was a bright sunshiny day and many took advantage of Old Sol's cordial invitations to come

Bro. David Dowker rendered an exceptionally fine sermon calling attention to the fact that the gospel of Jesus Christ was well adapted to meet all the needs of hu-

manity.

Bro. Bum of West Pullman was the speaker in the vening and his effort was well received, (the writer not being present.)

On the night of May 1st Bro. Frank Wipper gave an illustrated lecture at the church which was attended by a large number. Immediately following the lecture a large number. Immediately following the lecture they were invited to repair to the basement where the Social Committee had prepared refreshments and entertainment in honor of Bro. and Sr. Wipper who left the next day for their new abode in Sandwich, Ill., Bro. Frank having received appointment from General Conference to labor in the Northeastern Illinois District. he has been a faithful, energetic worker for the Master in a local capacity and we are sure these attributes will stand him in good stead in his new field. We bid them God speed, commend them to their r pray that blessings may follow them. mend them to their new neighbors, and

G. A. Worrell

#### ST. JOSEPH FIRST BRANCH.

3408 Franklin Blvd.

There still seems to be a sort of auxious expectancy, manifest among us and the ever recurring query is, Are going to have a Pastor? And if so, whom ority of us are confidently expecting one soon.

We enjoyed Bro. B. J. Scott's short stay of three or four much and trust he will favor us with his

presence whenever possible.

On Sunday morning, the third, we listened to a fine On Sunday morning, the third, we listened to a fine talk by G. R. Kuykenhall of the Panhandle mission, who was returning from a visit to Lamoni, and departed for his field of labor the following day. In the evening Bro. Scott preached his farewell sermon to a large congregation of saints who exceedingly regretted his departure. He was universally liked and respected and his labors among us have been productive of much good.

At the Wednesday evening branch business meeting, the following officers were elected. For presiding priest, E. E. McCormick, teacher, J. O. Worden, deacon John Nixon, clerk D. C. Wilke, organist Edna Christianson, assistant Elma Dobson, chorister Paul Puggley, assist

assistant Elma Dobson, chorister Paul Pugsley, assistand Nell Heikes.

The office of president was left open pending the arrival

The olice of president was left open pending the arrival of our new pastor, Bro. B. J. Scott resigning.

A resolution was passed authorizing the branch officers to extend an invitation to Apostle John W. Rushton to locate in our city, and give as much of his time as he could spare from his other duties to the work in this

Sunday the tenth there was an attendance of 152 at Sunday school and a collection of \$5.03, which has been about our record for a long time. On the last Sunday about our record for a long time. On the last Sunday in April it was over six dollars. We consider this a fine record for a school of our size and we challenge any other school to produce a better—in the church of course. We had a nice "Mother's Day" program and a number of beautiful bouquets graced our table.

Bro. Alma Barmore recently from an extended mission in Australia was the morning speaker, and appropriate to the day his subject was "Mother" and he paid a high and reverent tribute to the bearers of that loved and honored name. His talk was indeed well received. In the evening Apostle J. A. Gillen preached for us, and we were well entertained and instructed. He used for the basis of his sermon the 14th chapter of St. John.

basis of his sermon the 14th enapter of St. John.

Bro. Barmore preached in the evening at the Wyatt
Park Mission. Bro. John Davis in the morning, and at
night at the Third Branch, Bro. Gillen at the Third
Branch in the morning. We truly feel that we have been
treated splendidly by the brethren who have visited us
and we have enjoyed the spiritual feasts they have given

Bro. Barmore will present his views of Australia Mon-

Bro. Barmore will present his views of Australia Monday evening the 11th, in the auditorium of the church. The Religio is still up and doing, as busy as ever. Last Friday evening the program was in charge of two classes, young men and young ladies. The program was excellent, and was thoroughly enjoyed by all present. On Tuesday evening, the fifth, the teachers and officers of the Sunday school, to the number of about forty, surprised our superintendent in his working regalia at his home. He was thoroughly surprised and pleased. We had a very pleasant evening, the entertainment consisted of music and short talks by Brn. W. W. Scott, Harry sisted of music and short talks by Brn. W. W. Scott, Harry Tilden, D. D. Ennis, B. J. Scott and D. C. Wilke. Refreshments were served and all departed feeling that they had spent a happy evening.

#### SAINT LOUIS.

Our sacrament meeting was enjoyed as it always is, when we come together to worship our heavenly father, and partake of the emblems of the broken body and shed blood of our dear Savior

The priesthood meeting was held the evening of May rd. Bro. T. J. Elliot was the evening speaker. May 10th, 3rd. Bro. T. J. Elliot was the evening speaker. May 10th, was Mothers' Day and we certainly were pleased with

thoughts given which we trust will not be soon forgotten.

The Sunday school rendered a spleading The Sunday school rendered a splendid program, appro-priate to the occasion and Bro. Archibald delivered a most excellent discourse on "Mothers" which in our opinion was not surpassed by any speaker in the city. Sr. Gray was bried today, the dear mother of Sr. Peters and granufactor of Sr. Adde, Better Bry.

and grandmother of Srs. Adele Peters, Pauline Elliott and Myrtle Lloyd, great grandmother of the three Elliott and one Lloyd hobies

The Sunday school and Religio are doing nicely; good

interest, attendance and programs.

We were pleased to have Bro. Joseph Swift, who has been in the West for several years, among us sacrament

Elizabeth Patterson.

#### HOLDEN.

The outlook for crops here is fine, the gardens never looked better, and the farmers are counting on a big wheat harvest.

Bro. Walter Smith and family are here visiting his mother and sister. He preached two fine sermons Sunday. Bro. Smith is a Holden product and we are glad and proud to see his advancement

Bro. Harold Bullard dropped in Sunday, and preached Monday evening.

Sr. Joseph Burton is visiting her sister Mrs. J. W. Layton. Her testimony of experiences while in the Islands was interesting and faith inspiring. Contrary to the usual run of things our Religio has been having some long programs which shows an awakening interest. Quite a number are expecting to attend the convention at Konsea City.

the convention at Kansas City.
Sr. Abbie Thompson (nee Ament) of Des Moines, Iowa is making a three weeks visit here with home folks.

Sr. C. E. Hand has returned from her trip east much improved in health. She has been sick a long time and we are glad to see the change for the better.

Emma Scarcliff.

## The second secon CORRESPONDENCE

numeraner Moraner mer uner mer uner fil Birdseye, Ind., May 3.

Dear Ensign.—Feeling impressed to write a few lines in testimony of the many blessings received in the past year, I am glad to say there is nothing that is worth slighting ospel for, and I believe everyone who has tried to

the gospel for, and I believe everyone who has tried to live faithful will be ready to agree with me.

There are many things offered for pleasure but as the most of them are of the world they only cause us to fear more alone and weary of life. I think I have experienced most of the so called pleasures, and can say to all the world, there is nothing to compare with the gospel work for real enjoyment. Although I have gone through trials since embraging the years and some many sore persecutive. since embracing the gospel, and borne many sore persecutions, my faith grows stronger each day and my love for God greater. We have all gone through the fire here, but have come forth better and stronger because of per-

I wish to say to all saints everywhere that God is willing and ready to give us grace sufficient for all needs if we are obedient to his will. Dear saints, let me exhort you as one that loves every principle of the gospel, to be you as one that twee every financing of the gaste, to see steadfast. Never give up till the master says it is enough. We must not think we are better than the Savior who bore so much, that we might have everlasting life. We must cultivate that meek and humble spirit and do everything for the cause of rightcourness we can, and to help those that know not God, to be able to see the light.

We must remember there are many souls hungry for the bread of life, and they are looking to us to show our faith by our works. We should always be ready to sow the by our works. We should always be ready to sow the good seed and when it begins to grow, tend it with loving care, glad to do something for the kind Father that does so much for us, and above all have unity and peace in all

We have a small Sunday school here but it is very interesting to us, we are determined not to let the good seed sown here perish. So we are going forward rejoicing seed sown here perish. So we are going torward rejoicing because of truth and the knowledge that obedience brings blessings. We are glad to have so many elders sent to this field and trust that great good will be accomplished this year. Hope Bro. Moler will be successful in his labors. were all greatly attached to him, and are sorry to lose him from among us.

Now let us grasp every opportunity for doing good, and not try to offer excuses when we see our duty, but help those in charge of the work every way we can, help those in charge of the work every way we can, as the harvest is white let us all be laborers together for the Master. Don't get discouraged, but press forward with diligence, with child-like faith in the promises made to the faithful. Let us work and pray and rejoice in the face of all opposition and look forward to the coming of the Savior. The Ensign and Herald are a great mfort to me with their message of truth.

With a prayer for all, I am your sister in the conflict

Mattie Bradshaw.

Belair, Ill., April 3.

Editor Ensign:—With our faithful elder in charge, S. J. Harris we are very thankful to God for sending Bro. Lloyd Moore to labor among us. We hope that he will be allowed to stay with us as there is a great work in Belair to do. We have only a small branch now but are trying so to live and let. our light shine that we may be the means of bringing others to an understanding of the everlasting gospel. God will bless and help each individual who is earnestly striving to do his will.

This morning March 30th, Bro. Moore will go home to the district south. All who have heard him preach, know how we appreciate his effort, and we receive strength and encouragement through the ordinance of ad-Moore to labor among us. We hope that he will be al-

ministration. We want to do all we can to advance this great and grand latter day work.

great and grand latter day work.

I try to be faithful and do my duty in my little home as a mother and wife, and I grow so strong and well. I could care and do for them, and I am so happy trusting in the Lord. If I fall in my efforts it will not be the Spfrit, it will be the weakness of the flesh. God bless us both spiritually and physically. Our church house will be ready to be painted this spring. The first meeting we had in our church was the third of Jan. 1913. Brother S. S. Smith prached for us. We would like to have our church dedicated this summer, if we could get the Kelley or some other dear elder to come. I do pray Bro. Kelley or some other dear elder to come. I do pray that the light of the gospel will shine upon the minds of my kindred, that they may obey the gospel.

Hopefully,

Sister Fergusor

Van Buren, Ark Editor Ensign:—My testimony in that I know of surety that this work is true, and I am hungering and thirsting to hear more of it like the rest. We, my thirsting to hear more of it like the rest. We, my wite and I, came here last October, and haven't heard a sermon since. I suppose we must be the only ones of the L. D. S. in this part of God's vineyard, as I can get no trace of any others. If there are any Reorganized L. D. S. in Van Buren, Ft. Smith, or vicinity, I would be very

S. in Yan Buren, Ft. Smith, or Vicinity, I would be very glad to meet them.

I have been doing some little work here in the way of talking, and have had quite a number of people tell me that they wanted to hear some of our men preach. To me it seems as though the field is white and ready for the harvest. We seem to be the only ones here who ever heard of the church before. We are here, ready, willing, yea, anxious to care for an elder or two, if they will only come here, and I think the good people of this place would welcome a chance to hear the good message. Any elders will be welcome at our home, and can find me by inquiry, at 507 Main St.

Yours in brotherly love,

R. F. Davis.

Kansas City, Mo., May. 4. Editor Ensign:—As I have never written to the silent preacher I will send you a few lines from the Fourth Kansas City Branch, as we all love to read of the work done in the various branches all over the land.

In February our branch concluded to send for Bro. J. S. Roth to come and hold a series of meetings. Bro. Roth begun the meetings after conference closed, and has con-tinued ever since with a fair attendance and good inter-I believe there were more outsiders in attendance than we have ever had at a series of meetings before. Several of them are interested. We all hope and look for an ingathering from the gospel seed which has been sown with a liberal hand.

Roth certainly is a preacher for the people, as he can hold a congregation as it were spell bound for an hour or more every night and the people seem to be looking for more. On Friday night Bro. Roth announced that he would close on Sunday night. Then our president took a vote, asking all who wished the elder to continue another week to raise their hands. I believe every one out-siders and all voted to continue. The branch unanimously requested Elder Roth to come and take charge of the missionary work, holding cottage meetings and that way open new places, and we believe he will do a great work in our part of the vineyard. But Bro. Roth refused to come without consulting with the Stake authorities. Notwithstanding he is in his seventy-second year there seems to be no let up for him, and his voice is just as strong as if he were only forty. We sincerely hope Bro. Roth will soon be with us again as we need his help in this locality.

May God bless all the laborers who are in the field for

the gospel's sake.

In gospel bonds Rertha Vail

#### GLEANINGS FROM OUR CORRESPONDENTS.

Mrs. W. E. Grubb, Morris, Okla. The Ensign is a great comfort to us in our isolated condition. We live in the oil fields of Oklahoma, and it is such a worldly place, yet there are some good people here and they do not seem to be very prejudiced. We are helping carry on a union Sunday school and have a good attendance. There is a somany school and have a good attenuance. There is a good opening here for some preaching. If only an elder could be stationed near enough so he could have regular appointments here much good could be done. We wish the missionaries to visit us. We live seven miles from Oknulgee, two miles north of Morris. Pray for us that we may have on the full armor of God.

Fred W. Cadow, Applegate, Mich. There is a little band of saints here known as the Buhl Saints. They are a noble, humble little band. I have been associated with much the past winter. God has truly verified his promises in opening the windows of heaven and pouring out blessings upon us. We have the promise of others being added if we are faithful. Elder W. M. Grice fin-ished a two weeks series of meetings and baptzed two, and some who have been cold and indifferent to the church and some wine the sevent Spirit of their first love and returned to their Father's house. There are many others very near the kingdom. Bro. O. J. Hawn also gave two fine lecturers on the after life and the resurrection at Carsonville. If Bro. E. J. Goodenough sees this I wish he would

#### FROM THE GENERAL CONFERENCE REPORTS.

Gostd of Trustes of Sanitarium.
G. E. Harrington, Secretary.
That the prespective of the Sanitarium last year exceeds any other year of its existence. There were 313 admissions, an increase over the previous year of 144. The

earnings from patients were \$16,750.89, an increase of \$7,953.81. That although there was a large increase in attendance, there were fewer deaths. At an early period of the year, there was an increase in business in the institution, but on account of a lack of sufficient number of stitution, but on account, of a lack of sufficient number of nurses, it was necessary to employ trained nurses outside of the Sanitarium, at an expenditure of about \$700. At the present time there is a full equipment of nurses, numbering fifteen. For the training of pupil nursess it was found necessary to employ an instructor at \$50 per month in addition to board and room, who, from reports given us, has proven a very successful teacher. Several needed improvements are asked for by the business manager, Dr. Messayare, that an adaptement of the convention room. Messenger; that an enlargement of the operating room, and a pathological laboratory. The building is quite well filled with patients, so much of an increase has been had in attendance of patients there that provisions were made for the occupancy of the place close to the Sanitarium, known as Kensington Place, which has been partly utilized for accommodating the nurses. It is stated by the physi-cian in charge that if the business of the institution in-creases as rapidly as in the past year, that it will be necessary to seriously consider the enlargement of the building.

Messenger tells us that if the regular rates were for those who are cared for by the church that the for those institution would show a gain instead of a loss

Last year the Sanitarium gave the needy sick \$3,898.42. The Bishopric gave a like amount, while the donations received only amounted to \$670.20. The increase of the number of nurses, adding a teacher of nurses to the institution, and the payment of \$700 for special nurses contributed to lessen the gains. With some needed changes tributed to lessen the gains. With some needed changes being made, it is expected that the expenditures of the in-stitution will be considerably reduced. A fire escape has been added to the Sanitarium, as required by the city, at a cost of \$165.

Dr. Messenger has given his entire time to the care of the Sanitarium and has labored conscientiously to secure best results possible and has expressed pleasure with work, more so because of the appreciation manifested

by the public for the services given there.

We are informed that the services rendered by the physicians and surgeons in the Sanitarium are spoken of very highly, especially by physicians of Kansas City. Board of Trustees, Children's Home.

Oscar Anderson, Secretary.

The present officers of the board are: Heman C. Smith. President; Oscar Anderson, Secretary; Joseph Roberts, Treasurer.

Rro. S. A. Burgess has been secured as legal adviser. arangement with the Board of Education of moni Public Schools, the children of the home, of school

age, are attending the public schools of Lamoni.

Since the last report, six children have been placed in private homes, twelve returned to friends, four dismissed for other causes, one removed by death, twenty-three have entered, leaving the present number in the home, at this date, twenty-nine.

At a meeting held January 22, 1914, Articles of Incorporation were adopted in accordance with the resolution of the General Conference of 1912.

The corporation began its existence February 10, 1914. A continued encouragement has been received from many of the Saints and from many of those outside of the church by the freely giving in different ways to help main-tain the institution in caring for the many innocent but unfortunate children who have entered the home. THE BISHOP'S FINANCIAL REPORT.

From the Bishop's financial report is noted the follow-

ing items:

Receipts.						
Christmas Offerings						
Special Consecrations 6,452.00						
Special Debt Fund						
Surplus Tithing						
Fithes and Offerings						
These and various other receipts total \$375,989.93.						

Expenditures. Aid, Poor, Sick and Needy.....\$16,646.60 

regular or official Conference minutes.

#### BOARD OF PUBLICATION. A. Carmichael, Manager.

A. Carmichael, Manager.

During the past year our plant has been very busily engaged putting out various publications of the church. Of the weekly publications we put out about 7,000 Heralds, 8,000 Stepping Stones, and 4,000 Hopes. Our montily publication, the Autumn Leaves, has a subscription list of about 4,400. The Journal of History, published quarterly, has a subscription of about 1,200. The latter publication needs better support to make it pay.

Besides the publishing of these papers we have put out the Sunday School Ouarterlies and Exponent, also the

Bestues the publishing of these papers we have put of the Sunday School Quarterlies and Exponent, also the Religio Quarterlies for part of the year.

The Stepping Stones is a new venture, having been started about July 1. Numerous letters from Sunday a Sunday school paper for our boys and girls in their teens. Many letters of commendation from various Sunday school workers, and the size of the subscription list,

proves that this paper is filling the need.

During the past year we have put out an edition of 5,000

Doctrine and Covenants, 10,000 Zion's Praises, and 10,000

Saints' Hymnal, besides smaller editions of other books.

The work of the publishing house is increasing rapidly, and it will only be a question of a few years more when added room will have to be had to accommodate the machinery to supply the increasing demand for our literature.

#### ENSIGN PUBLISHING HOUSE.

W. H. Deam, Manager.
Although badly handicapped in many respects, the Ensign Publishing House has made some financial gain during the past year. No new books or tracts have been added to the list published. There are published by this office 18 tracts and 11 books and pamphlets, besides blanks

nd other miscellaneous helps in church work.

As most all recognize, the Ensign has been a great As most all recognize, the Ensign has been a great power for good in making converts and building up those already in the fuith. Besides the clider's families, it goes free to many who are too poor to pay for it, and goes to something like one thousand non-members at half price, in all about six thousand, being over a thousand beautiful. time about four years ago.

Besides the work properly belonging to the office, there has been executed during the year \$2,629.95 worth of out-

There is before the office a great field of usefulness which could be made of considerable financial benefit as well as help to the church, if proper equipment and neces-sary room could be had. By the installation of an imsary room count oe nat. By the installation of an improved typesetting machine the first of the present year, the efficiency of the office is not only greatly enhanced, but a great boon in bringing to it work from outside that is and will strain the capacity of the office to handle, and if proper encouragement is given the time is looked forward to when there will not simply be one, but a number of such machines in the Ensign Office, and a large business up from the outside that will be an honor to the church.

Some may not know that the Ensign Office has paid for itself without costing the church a cent directly or indirectly, and not a cent donation from any source.

#### COMMITTEE ON MONUMENT.

Heman C. Smith, Secretary. This committee has held two meetings in the year, one at Nauvoo, Ill., August 28, at 9:45 a.m.. There were present of the committee E. L. Kelley, George P. Lambert, Frederick A. Smith, and Heman C. Smith. Frederick M. Smith, chairman of the committee, being absent, the com mittee requested Elbert A. Smith to act in his stead, and

also made him chairman pro tem.

It was decided to erect a first-class iron fence around the east half of block 155, where the graves are located, and also to build a retaining wall along the water front of this property. Bishop Kelley invited other members of the committee to counsel with him regarding the protection of the Nauvoe House property, and the committee decided to recommend the erection of a retaining wall along the water front of block 156, so far as needed.

The same day, in the afternoon, the committee met at controse, Ia. The mayor of Nauvoo, through Elder Lam-The same day, in the afternoon, the committee met at Montrose, Ia. The mayor of Nauvo, through Elder Lambert of the committee, presented a proposition for the establishing of a boat landing at the foot of Main street. The committee by resolution authorized Elder Lambert to inform the mayor that the committee would look with disfavor upon the proposition, but would be glad to consider a proposition for a landing one block east of Main street. The committee by resolution appointed Elder George P. Lambert to supervise the improvements decided upon, with

#### REVISION OF CHURCH HISTORY.

To the Presidency and General Conference:—Your committe on revision of Church History, consisting of F. M. Smith, W. H. Kelley, R. S. Salyards, J. W. Wight, and E. L. Kelley, F. B. Blair, and A. Carmichael, of the Board of Publication, held twelve sessions, from May 20 to 27, 1913, which were devoted to examination of manuscript of the Juvenile Church History, and six to examination of manuscript of the fifth volume of the History of the

Among other actions of the committee the following are

That the Juvenile History be published in twelve-point

Latter Day Saints.

That all documentary notes be referred to as citations or entered as footnotes in smaller type, to be determined by

the committee. That the title be, "Juvenile History of the True Church of Jesus Christ of Latter Day Saints"; written by Mrs. Vida E. Smith, graddaughter of Joseph Smith the Seer; published by the Reorganized Church of Jesus Christ of

#### THE RATIFICATION OF EIGHT ARBITRATION TREATIES.

The eight arbitration treaties ratified recently by the Senate are vaulable as an indication of pacific intent and neighborly purpose. They provide that all differences which may arise of a legal nature to the interpretation of treaties, and which cannot be settled by diplomacy shall be referred to the permanent Court of Arbritation at the They will remain in effect five years. These treaties bind us to calmer second thought in any difficulty with Spain, Great Britain, Norway, Sweden, Japan, Portugal, Switzerland and Italy. If no actual advance has ben made upon the terms of the old treaties, arbitration, as an American principle and an American cause is more firmly established than ever.

Fourteen other arbritation treaties will expire within the next few months and will be promptly

ittle Tommy had spent his first day at school. What did you learn?" he was asked on his return

"Didn't learn nothin'."

"Well, what did you do?"
"Didn't do nothin'! A woman wanted to know how to spell 'cat,' and I told her."—Unidentified.

# SERMONS AND ARTICLES

ASSURANCE OF THE RESURRECTION.

Memorial sermon by Elder C. Edward Miller at Rozelle,

Australia.

Memorial sermon by Edder C. Edward shifer at Rozelle, Australia.

(In memory of Frederick Haworth.)

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isaiah 55:8.

"Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26.

God's word contains the divine program which will be carried out, in assigning departed souls to their future station in the universe. Everything is governed by the law of degrees. Light. color, heat, sound, intelligence, morality are all under this law, and so is salvation. "Every man shall be rewarded according to his works." The old doctrine of either heaven or hell for humanity was never authorized by the work of God. Paul says in 1 Cor. 15:23 referring to the resurrection, "But every man in his own order." And in the 41st and 42nd verses he tells us this order is: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."

Christ is coming back to this earth again, to reign as King of kings and Lord of lords. He is to come in the "clouds of heaven, with power and great glory, taking vengeance on them who know not God and obey not the gospel of our Lord and Savior Jesus Christ." He is also coming to bring about the resurrection of the dead, these will be saved in the "sun" glory, and will live on this earth in its restored Edenic condition, with Christ in his thousand years millenial reign." Isaiah pictured the restored earth as being free from violence even between beasts. "Nothing shall hurt or destroy in all my holy mountain."

Our departed brother has obeyed the old Jerusalem gospel, he has been born again by the water and the spirit, and is in the family of God, Jesus Christ being the elder brother. In Christ's thousand years reign on this earth will be fulfilled his promise; "Blessed are the meek for they shall inherit the earth." Isaiah says: "Every man shall sit under his own vine and fig tree." After the millenium another great change is to take place here, Christ shall have put all enemies under his feet, the last of which is death, then God himself shall dwell with his people, the New Jerusalem is to come down from God out of heaven. Christ said "I go to prepare a place for you," and "In my Father's house are many mansions."

To the mind of your speaker, the glory here referred to means "intelligence." It is the glory of God. Christ, who we are told in John 1:1-4, created everything in this universe; prayed to the Father, "give me the glory [intelligence?] I had with thee before the world was." I think there will be as much diffrence in the physical beauty and intelligence of those who come up in the first or "sun" resurrection, and those who are brought forth in the second or "moon" resurrection as there is difference between the brightness of those two luminaries. So, to my mind, the future intelligence of the human family depends upon their observance of the divine law here. Those who obey the gospel in its fulness will receive the greatest reward.

Then there are those who are immoral, murderers, etc., they will be sent to the prison house and will not be released "until they have paid the utmost farthing." We do not build prisons in this enlightened age to torture the inmates, but to reform them. The divine prison is not a place for torture but for tuition. Christ preached deliverance to the captives. He preached to the spirits in prison, while his body lay in the tomb.

Are any of you doubtful about the resurrection? Do any of you, in the language of my text, "Think it incredible that God should raise the dead?" I will refer you to the resurrections going on all the time. In my country, during the fall, preceding the winter, a little caterpillar crawls up the trunk of a tree, it finds a little cavity in the bark, it builds a tomb for itself in this wise: A cement wall is built up by the little creatur: expectorating a secretion from its mouth, this wall completely encloses the cavity, so no prowling enemy can devour its inmate during the wintery months while it lies there helpless. But what a wonderful transformation is taking place! It is just as wonderful as the

matamorphosis of a mortal to imortality! the caterpillar has by spring changed to a beautiful butterfly! But how can it get out of that tomb? Who will roll the stone away? What a herculean task for a fluffly, soft little butterfly!

But the mind of Jesus Christ in the creation of the world, solved that problem. A chemist was at work for the rescue of the little prisoner. For centuries butterflies thus imprisoned were born, but no one knew how they mastered the difficulty of that tomb. We cannot explain the mystery of the resurrection, but, we can reason towards faith. A patient scientist, in late years, found that two little quils, one on each side, of the body of the butterfly held the secret. One contained formic acid, and the other caustic potash, by compressing these quils, the chemicals were ejected against the cement wall, causing it to disintegrate, liberating the captive, so joyously it could with white wings fly out into the sunlight of God! And its very flight has been made erratic as a means of protection so it could have life here on this earth for its alloted time. The machanical construction of its wings are designed to help it escape preying birds. And if God will give so much thought for a butterfly, what will he not do for those who love him and keep his commandments?

Men have tried to educate themselves away from a belief in the immortality of the soul, but I affirm, by reason of that desire being in the breast of the lowest savage and the most civilized man, it is a natural desire, and like all other natural cravings, it will be satisfied. If there ever has been a human being tried to crush that hope out of his soul, the brilliant American agnostic, Robert G. Ingersoll was that man. Publicly and privately he assailed that doctrine, but at last, the angel of death waited upon a loved brother. These two men had a touching affection for each other. They loved as brothers should. They agreed that the one who survived the other was to deliver an oration over the dead body. Robert survived, and here is part of what he said:

"We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word. But in the night of death hope sees a star, and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, "I am better now." Let us believe, in spite of doubts and dogmas, of fears and tears, that these dear words are true of all the countless dead."

Ex-Senator Albert Beveridge, who was one of President Roosevelt's chief lieutenants, and a ready writer of considerable fame, said that in his experience he found that practical men, men of large movements, and who dealt in the great affairs of men were very rarely infidels.

Sir Alfred Russell Wallace, whose name is a household word the world over, in his book, "Man's Place in the Universe," says "What a piece of work is man; How noble in reason, how infinite in faculty! In action, how like an angel! In apprehension how like a god! And for the development of such a being, what is such a universe as ours?\* \*\*Man is the unique and supreme product of this yast universe."

How illogical, to think after untold centuries and ages, man was finally produced upon il.e and then the universe, after having earth. created him, turns around and annihilates him! Mergenthaler would have been considered an imbecile, if after having perfected the linotype. he had placed a stick of dynamite under the masterpiece of mechanism and blew it up, saying he built it to destroy it! This mighty universe is in a crude state, it is as it were, just the morning of creation, and our brother, will rest in the paradise of God, until Christ again comes to this earth, "with ten thousand of his saints" and he will, with the rest of the resurrected dead take part in the development of creation.

When the earth is clad with snow, and the soft flakes are kissing the frozen ground, the winter of death predominates; the trees are barren, the flowers bloom no more, the song birds have migrated, and the moans of the winter winds seem to dolefully chant a funeral dirgs for all the earth; but in that frozen ground a mighty rally is taking place! Spring is approaching, the sturdy oaks, the weeping willows, the towering poplars and the graceful maples are ready to send up the life giving sap that those

naked limbs might be clothed as was not Solomon in all his glory; the sun has kissed away the last snow and there bloom the fragrant violets, and the the gorgeous tulips, painted as if it were by the finger of God! The peach trees and the apple blossoms scatter their aroma on the balmy air. Gorgeous color delights the eye, new life enlivens the soul, the robin red-breasts have returned with the rest of the singers of the air, to make music for the ear. The resurrected trees, the blooming flowers, the warbling birds, all proclaim in color, in life and in song, Hail sweet Spring, Hail! And on the resurrection morn when the dead shall rise to die no more, when the good of all ages shall meet as the family of God, then will Jesus, God's dear Son, bring eternal spring to the earth, and there shall no more be sorrow or death, "I am alive for ever more."

OCCUPATIONS DURING THE MILLENIUM.

A Ten Minute Sermon by Elder W. A. Sinclair, M. D.
"And then shall the heathen nations be redeemed, and they that knew no law, shall have
part in the first resurrection." Doctrine and
Covenants 45:10.

The millennium is a time prophesied of by many of the prophets of God as a period of wonderful experiences for those who shall be made partakers thereof.

Peter in speaking of the time says:—"Which things the angels desire to look into." 1 Peter 1:12.

Daniel taking up the same theme records:—
"And many of them that slept in the dust of the
earth shall awake, some to everlasting life, and
some to shame and everlasting contempt, and
they that be wise shall shine as the brightness
of the firmament, and they that turn many to
righteousness as the stars forever and ever."
Daniel 12:2,3.

Paul refers to the same transition thus:—"For as in Adam all die, even so in Christ shall all be made alive, But every man in his own order; Christ the firstfruits; afterwards they that are Christ's at his coming." 1 Cor. 15:22,23.

And the Doctrine and Covenants in section 76, marks out at least two of the great glories—the sun and the moon—as having part in this wonderful reign. There are differences of conditions among these participants, relative to their capabilities and spiritual enlightenment, hence, there must be differences in character of the occupations each will follow.

According to Zechariah there will be but very little change in the secular affairs, but the great difference will be in religion, for all families of the earth will be required to go up to Jerusalem once a year to worship the king, the Lord of hosts, and to keep the feast of tabernacles." Zech. 14:16.

The beast and the false prophets are destroyed so that their influences will not be felt any longer. Rev. 19:20.

And Daniel says:—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel 7:27.

This is probably a solution to the state of religion that will previl. The saints will be the chief people who will occupy here, chief, because, they will be the teachers, and the gospel of Jesus Christ will be universal.

According to John in Rev. 20:6, the whole concourse of the saints—independent of sex, will be priests—teachers of the kingdoms and peoples who will be present at that period.

And in Rev. 5:10, he says:—"And hast made us unto our God, kings and priests; and we shall reign on the earth."

According to these two passages the saints will be rulers over certain cities or kingdoms, and are also the teachers of the people.

Micah 4:3. "And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

Consider the above besides kings and priests, we will have blacksmiths for the plowshares must be made, and also the pruningkooks. We will have farmers who will use plowshares, and animals will be used in the plowing, therefore there must be harnessmakers, to supply the necessary harness.

Pruninghooks are for vineworkers, hence, there must be vine dressers.

65:21. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."

In order to build houses there must be carpenters, and if we look at Amos 9:13,14. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall "And, I will bring again the captivity of my melt. people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them."

Here again we have building going to take place, so we are safe in saying that there will be bricklayers, and if bricklayers, brick makers, stone masons, hence quarrymen, plasterers, hence lime makers, plumbers, hence moulding shops, and moulders to make the utensils, painters hence paint workers, in fact every kind of tradesman to manufacture every kind of implement necessary for the use-of man.

There will be gardeners to make gardens, wine merchants, who shall make wine.

Revelation 3:5. "He that overcometh, the same shall be clothed in white rainment; and I not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels.

If we are to wear white robes, it will necessitate the workers in the different departments, from the sowing of the grain or the growing of the animals until the material is ready for the making, and then it will need the weaver, the finisher, the tailor, etc., to prepare it for the wearer.

And so we might go on enumerating the different trades that are suggested by certain texts, but it is apparent that every kind of mechanic and tradesman will be needed just as they are

The saints will be the teachers of the people in religious affairs and they will not follow manual labor, but will be sustained by the labors of those of the lesser glories, while they are teaching them the beauties of the Gospel of Jesus Christ. Contentment will pervade the universe, for we read in Micah 4:

"But they [The Nations] shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

And we read in Isaiah 2:6-9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and the little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

#### THE LATEST WONDER OF WIRELESS WAVES.

Four thousand four hundred and twenty-two lives saved by wireless telegraphy! At least that is the number of persons rescued from imperiled or wrecked ocean steamships whose predicament was made known to rescuers by means of the Marconi invention.

With these accomplishments—with the story of the Titanic, the Republic, the Volturno and others the public is familiar, as it is, more or less, with the rapid extension of wireless stations throughout the world. But with the adaptation of the wireless to certain other important purposes the public generally is not so well acquainted.

#### A Ship Without a Crew.

Of the more recent wonders the shore guided boat is the most qicturesque in its appeal to the imagination and the most obvious in its importance. John Hays Hammond, jr's, boat, which he controls at will from his station on the shore of Gloucester Harbor, may be the bginning of a revolution in paval warfare. Who will undertake to predict what may be the outcome of this ability to stand in a signal tower on land and direct the movements of a boat out at sea, sending it to the right or to the left, stopping it or hurling it straight ahead with the speed of a railroad train. at the will of the distant operator.

This is the result of the genius of a youth 25 years old. Mr. Hammond has been at work on his plans at his summer home at Gloucester, Mass., ever since he graduated from Massachusetts Institute of Technology four years ago, the result being a craft which he can direct shore over a devious course on Gloucester Harbor, easily steering it at a distance of six or seven miles among the shoals and rocks and other craft in absolute safety.

This wireless boat runs by the powers of her own engines, but is steered by the man on the distant cliff. Here, on a wooded height overlooking the harbor, stand two enormous masts, 360 feet high, connected with antennae, and close by is the lookout station of the operator who conducts the movements of the boat. The experiments are more frequent at night and the operator is aided in keeping track of the boat by an enormous searchlight which plays upon the craft out in the harbor.

#### Experts Watched the Boat.

Mr. Hammond's experiments have had the interested support of the United States government Early in his work he enlisted the aid of General Weaver, chief of the United States Coast Artillery, and the latter visited Gloucester, accompanied by Col. R. P. Davis, an expert in these matters. Thy stood on the lookout tower and watched Mr. Hammond cause his manless boat to dart about the harbor under perfect control: they watched it circle about and turn instantly at the touch of the key; saw it head directlyfor a definite mark and hit it with a precision that must have meant destruction had the mark been an enemy's battleship and the boat a torpedo loaded with dynamite.

The very latest thing, however, in the wireless field appears to be the new telephotographic apparatus recently tried in Paris, by which photographs may be sent by wireless over quite a distance. A leading Paris journal made a trial and assures its success. The apparatus is said, however, to be still crude and until it is perfected to such a degree that photos may be sent as wireless messages are now sent the method will be kept a secret. The inventor is a Parisian.

#### Trains Operated by Wireless.

Wireless operation of moving trains is one of the latest uses to which the Marconi invention has been put. November 21,1913, the Lackawanna Railroad made a successful experiment of operating one of its fast passenger trains by means pur uoidurußuig ir suoitris ssələtim omi sii jo Scranton, and since that time has constructed two other wireless stations, to which will be added a fifth, and will depend entirely on this system of communication. Its worth was well shown on the occasion of the great storm of March 1, 2, and 3. On March 2, especially a great many of the trains on other Eastern roads were tied up because of the great blizzard which raged throughout that section of the country, but the Lackawanna, although running through a mountainous region, and although its regular wires were down in many instances, was able to operate its trains without interruption by means of the wireless system.

The Lackawanna's experience has caused many other railroads seriously to consider the advisability of resorting to the wireless at least in case of storm disablement of regular wires.

Added to the obvious importance which wireless telegrams would naturally assume in navy maneuvers in time of war there now comes the army wireless pack, which has been universally introduced among United States Troops, and which will largely supplant the old time method of signalling. The army pack, which has been adopted after a long series of experiments, is so simple in form that the entire outfit can be carried by two mules and is so constructed that it can be taken down and put into operation in less than a minute; it has a guaranteed radius of eighty miles .- S. S. Sheridan, in Chicago Record

#### BELIEVING AND OBEYING

"I'm not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Rom. 1:16. By this Scripture we learn we must believe before the gospel has any power over us. The power is for the enes who believe, and not for the unbelieving.

Then James says that faith without works is dead. So we must have works or our faith or belief will not gain us any power, We learn that because of Abraham's great faith he was called the friend of God. But we must not believe that he had faith alone for his works went with his faith.

We are told that devils believed and trembled. Why did they tremble if faith alone was sufficient? They had no works, so we see that faith alone is not accepted but both will work much power. Jesus said in his sermon on the mount, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heav-en." From this we learn we have something to do besides believe. We may believe that if we plant a corn field we would reap a harvest. So we believe that if we do the will of the Father we will reap a reward. But will that belief alone raise the corn or will that belief alone gain us a reward? No; our reward will be as small in the celestial kingdom as it will in the corn crop without work.

So we learn there is a work to do as soon as we believe. We must repent of our evil deeds and repentance will naturally lead to good works. Heb. 6:1-6 mentions faith, repentance, baptism, the laying on of hands. When we have complied with these rules are we ready to sit down and say "Now I've done my Father's will and hence I am saved and sanctified?" What! Sanctified so soon? But Paul says, "Let us go on unto perfection." fection." So we see we are not perfect yet! we must be sanctified through faith. Well, what must we do next? Keep a regular attendance at church? Yes, that is a good part but not all by any means. James says Pure religion and undefiled before God and the Father is this; To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world. Not to keep yourself from worldly people but refrain from their evil deeds. "Come out of her, my people, that ye be not partakers of her sins." Rev. 18:4. So we see we are to be in the world but not of the world; not participate in the sins of the world.

Let us turn to Matt. 5:1-13 and we will see a few things we must do. First we must be poor in spirit. This agrees with the Scripture that says, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted.' So we must not be exalted in our own opinion. Not justifying ourselves but ever ready to confess our sins one to another and to God.

"Blessed are they that mourn," Some may think we should not mourn after coming into the church but should always rejoice. Indeed we should rejoice, but when one member mourns we should all mourn with him and so bear each others' burdens. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." we must have a desire for more learning, more righteousness, a desire to do more work. must do everything that lies in our power, we must give our lives a living sacrifice to do whatever the Lord wills regardless of the circum stances. Have we all done this? If not we must get busy for our life is short and there is much to do.

"Blessed are the merciful." We must be merciful to the ones less fortunate than ourselves. I say less fortunate because perhaps they have not yet gained sufficient knowledge or have not been raised as they should have been or many other things that cause them to sin, so we must

be merciful and always forgiving.

"Blessed are the peacemakers," some say that is none of my business, that is fro the teachers and not my calling. But it is your calling. (the saints) are the salt of the earth." Salt is a preservative, so we must preserve or save our brother from (not in) his faults, hence be a peacemaker. Last but not least, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for my sake." But remember it must be false else there is no room for rejoicing. John says that any who do the will of the Father shall know of the doctrine, so we must do his will and he will He will not leave us in let us know our mission. the dark if we prefer light enough to work for it. That we all may study to show ourselves approved and be worthy to meet in Zion is my prayer in Jesus' name.

Mrs. R. E. Wright.

HOW ENGLAND GOT ITS CANAL RIGHTS.

Back in the '40s the United States was engaged in viewing with alarm-to use the words of the party platforms-the expansion of British possessions in Central America. The British government owned, and still owns, a strip of God-forsaken country just south of Mexico on the Caribbean coast, known as British Honduras. In the decade immediately preceding the middle of the last century, the British statesmen started in to acquire additional territory under the familiar guise of establishing a "protectorate" for the benefit of a handy tribe of Indians.

Pursuing this laudable end, her majesty's forces seized the Nicaraguan town of San Juan del Norte, and re-named it Greytown. Now Greytown was no ordinary banana village. It was at the mouth of the San Juan river, and at that time it was universally supposed that the only possible route for an isthmian canal was by way of this river to Lake Nicaragua. If England controlled the mouth of the river it would control the shortcut across the Isthmus.

Public opinion in the United States was aroused to a high stage of indignation. To ease the situation the Taylor administration negotiated a treaty with England to stop further expansion of English territory in the neighborhood of the site of the canal and to insure its freedom from British control when it should be constructed. John M. Clayton, Secretary of State, conducted the negotiations for the United States and Sir Henry Bulwer, British minister, for Great Britain.

It must be borne in mind that the United States at that time did not dream of undertaking the work of constructing the canal, and its sole purpose was to induce Great Britain to surrender the advantage of canal control which its seizure of territory would otherwise give it. Accordingly the treaty pledged each power "not to assume dominion over any part of Central America," not to obtain exclusive control over any canal, where ever constructed, and not to erect fortifications overlooking the canal. Besides, the two powers agreed to guarantee the neutrality of the canal, and allow their war vessels to pass through it without molestation in the event of war.

The treaty was ratified in 1850. It was understood in the United States that with the ratification the British protectorate in the neighborhood of the canal site would be abandoned. But England did not so understand the treaty, and it was not until 1860 that it met the expectations of the American negotiators.

For many years the treaty remained wholly satisfactory to the United States, since it was interested only in preventing any British expansion in Central America. But when, along in the '80s, the question of the construction of a canal by the United States came to be agitated, the treaty at once loomed up as a source of irritation. The shoe was then on the other foot. The United States no longer wanted to use the treaty to restrain Eng-It desired to have it abolished so as to reland lease the American government to act as it might see fit.

For years there were threats of abrogating the treaty. But the treaty embodied no method for its termination, and England always protested that it had made substantial concessions in carrying out the treaty, so that the Unied States was bound in honor to observe it.

Thus it fell out that when this government was ready to go to work in earnest on the canal, it had to induce England to agree to a modification of the Clayton-Bulwer treaty. This modification was the Hay-Pauncefote treaty, negotiated by Secretary Hay and Lord Pauncefote, in 1901. The concession which England exacted for consenting to abandon the older treaty was the paragraph for equality of treatment in tolls to the ships of all na-On this condition it agreed to surrender its rights over the canal.

Thus the tolls controversy is founded on conditions growing out of British aggression in Central America more than sixty years ago.—Kansas City

#### How Much for the "Up?"

In answering a question as to the cost of a motor boat suitable for the South Sea Island, the Bishop said it would be "\$: 000 and up, with the emphasis on the 'up'". The questioner will asked, "How much 'up' do they want?" "As much es they can get," replied the Bishop.

I have four of the best reasons in the world why I should believe in education—a boy and three girls.—E. E. Long.

#### /25 DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR, 1417 W. Walnut St., Independence. Mo.

#### NOTICE.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence Mo. ADVISGOV ROLADIO. ADVISORY BOARD.

Mrs. S. R. Burgess, President, 5920 Etzel Ave., St. Louis, Mo. Mrs. B. C. Smith, Vice President, 214 S. Spring St., Independ-

Mrs. B. C. Smith, vice recatons and the series Mo.
Miss Minnie E. Scott, Secretary, 109 S. Fuller Ave., Independence, Mo. ence, Mo Mrs. J. A. Gardner, Treasurer, 711 S, Fuller Ave., Independence.

Mo. J. A. Gardier, 1988 W. Walnut St., Independence, Mo. SUPERINTENDENTS OF DEPARTMENTS.

Home and Child Welfare Department, Mrs. H. A. Stebbins, Lamoni, lova.

towa. iterary and Educational Department, Miss Lydia Thomas, La-lowa Literary and Educational Department, Miss Lydia i nomis, Lamoni, lowa Rugenics Department, Mis, Jennie Studiey, 17 E. Cottage St., Roybury, Mass. Bertha Anderson, corner Domestic George Department, Miss Bertha Anderson, corner Sewing and Aid Department, 47s Edith Cochrin, 267 S, Seventeenth St., St. Joseph. 40.

Young Woman's Department, Mrs. J. A. Gardner, 711 S, Fuller Ave., Independence, Mo.

#### FROM OUR NEW PRESIDENT.

"If ye are not one ye are not mine" has been the burden of my thought for some days. This thought came in connection with a desire to write a letter to all women of the church, wherever they live. In almost every district there is a woman's club of some kind—sewing, embroidery, literary, musical, or sunshine. Now why can we not all join the Woman's Auxiliary? There is no requirement but to send names of your officers and number of members together with the name of your club-if you we ask but do not demand, that for each member ten

cents a year be sent to the Auxiliary to form a leaflet fund. All money raised by your society can be used by you in any way you desire. If you do not wish to pay even the ten cents per capita and will join with u will see to that part for your society, so it will not be

a trouble.

We do ask that every society in whatever district write
to me or our secretary and get leaflets and information,
which will be gladly furnished free to any society or
club. If you have members not in the church that is
an advantage, and we wish to communicate with your

officers.

Let us hear from some one in every local and come to a unity in sisterly love and unselfishness. We want to be humble and prayerful in our work and give help and encouragement. We do not approve of aggressive or inconsistent methods but rather we desire to convince you of our sisterly interest in the welfare of women.

In gospel lo Mrs. S. R. Burgess.

#### Monthly Reading for Home and Child Welfare Department for May

- What is the effect of referring acts of disobedience to the father for punishment?
- 2. What is the mother's position in her family?
- How do children learn their first lessons?
- Is commanding the best way of securing obedience?
- What should be the aim in training children? How early in life can we begin to teach the child
- self-control? How early should we begin to teach children habits of cleanliness and order?
- 8. How may a child be taught to respect property?
- What is the result of giving a child too many play-
- 10. Is it wise to give very small children something to do?
- 11. To what extent should we do things for children? What can be done to help the child in the use of correct language?
- 13. What is the advantage of telling stories to children? 14. Why should children be sent to bed at night with pleasant thoughts?
- 15. Is there any objection to limiting a young child's diet to certain prescribed articles, and the quantity to certain weights and measures?

#### SOCIAL PURITY.

SOCIAL PURITY.

In connection with the Woman's Auxiliary, the Social Purity Board held a mixed meeting in charge of Elders John Garver, C. B. Woodstock and Mrs. M. A. Etzenhouser. This gathering occurred at 8 o'clock Saturday morning and was well attended. While there were only forty-five minutes for the program, the time was well and valuably spent. Mrs. Etzenhouser, in characteristic style, put forth facts plainly and strikingly. Her talk was followed by Bro. Garver's in equally earnest style. The work of this committee has not been done in a public manner, but several leaflets have been published, among manner, but several leaflets have been published, among

other work done, and plans for other work well on the way.

From the Notes of Mrs. Etzenhouser's talk we glean
the following: That five children's courts show 10,791 the following: That fiverested; 1,538 convicted.

arrested; 1,538 convicted.

Of those arraigned there were from the ages of

1 to 7 years—boys, 589; girls, 445.

7 to 12 years—boys, 3,234; girls, 575.

12 to 14 years—boys, 3,941; girls, 439.

14 to 16 years—boys, 4,635; girls, 680.

Statistics show a marked increase of crime between
the ages of 12 and 14. The majority of first commitments occured in these ages.

Causes: Lack of paternal control; indiscriminate as-sociations; unattractive homes. The harm of allowing shildren to stay away from home all night was sighted as an effective means of starting

all night was sighted as an effective means of starting children to be deceptive.

Parental trust is too implicit. Children whose whereabouts after nightfall are not known to parents are usually in danger. More restriction usually placed on girls than on boys, which should not be. The street and its temptations are as bad for one as for the other.

We find boys and girls self-instructed in the most vital and basic facts of life.

A greater per cent of immorality is found among the A greater per cent of immorality is found among the very rich and very poor. Morals are greatly influenced by food caten, Highly seasoned foods, such as condiments and meats form improper nourishment and derange nervous system. Proof was given and statistics to the mervous system. Proof was given and statistics to the effect that exciting pictures and immoral ones are a great factor for evil also.

great factor for evil also. Sexuality is as beautiful as its opposite, sensuality, is hideous. Sexuality makes the manly man, and the womanly woman. It is the force which puts every great thing in motion. Like all forces, if uncontrolled, it becomes a destructive energy. Sexuality is constructive. Sensuality is destructive.

anty is destructive.

It is as hard to reform adults as to train mules, but children can be led. The bad child is the physically irritable child. Care should be taken to have a child's eyes, throat, ears examined for adenoids, tonsils, etc., may be causing its troubles; also the need of circumcision

in a yee causing its troubles, also the heed of circumcision is frequently a physical defect.

Another item which statistics bear out; there are fifty fallen men to one fallen woman; we can do but little with the immoral woman, but we can educate the coming generation and cut off the supply and demand.

Bro. Garver urged emphatically that the question is

imminently a man's problem. He also cautioned women, especially the young, concerning their styles of dress, arguing that they little realize the harm done by the extreme and suggestive styles of the day.

He cautioned parents against allowing children to grow up into their teens and even out of them without proper knowledge concerning the story of life. Sometimes is done carelessly, sometimes because parents dislike to destroy the innocence apparent in the young. But this oft times leads to folly and grief.

The meeting adjourned resolving itself into a business

-Conference Daily.

# **MISCELLANEOUS**

#### CONFERENCE NOTICES.

Northeastern Illinois.—District semi-annual conference will meet at Mission Branch June 6, at 10 a. m. We expect Apostle J. F. Curtis with us as well as the missionaries and local force of the district. Branch presidents please see that statistical reports are approved and at the conference.

We desire a report from every official in the district.

Please use the blanks introduced of late by the First Presidency, reporting from Jan. 1, to June 1, this blank is on sale at the Herald Office. Let us meet in the spirit of humility and love. Address all reports to the undersigned at Marseilles, Ill., care of Wm. E. Williamson, R. F. D. Jasper O. Dutton, President.

F. E. Bone, Secretary,

Nauvoo District,--Conference will convene at Ottumwa, Iowa, at 10 a. m. June 6th. Officers will be elected. Forward branch reports to my address by June 1st.

W. H. Thomas, Sec.

1100 South Seventh St., Burlington, Ia.

Fremont District.-Conference will convene with the Tabor Branch, Tabor, Iowa, Saturday June 6, 11 a. m. The Sunday School-Religio convention will be held just previous, beginning 2:30 p. m., June 5.

T. A. Hougas, Pres Northeastern Nebraska.-District will convene in conference at Decatur, Neb., June 6th. Prayer service 9 a. m. business 10 a.

Anna Hicks, Sec.

2914 No. 25th St. Omaha, Neb.

#### REUNION NOTICES.

REUNION NOTICES.

North Dakota.—Reunion will convene at Logan, North Dakota, June 19-29. We can rent tents at Fargo, N. D. size 9½x12 at \$2.56, and 12x14 for \$3.50, we pay freight, which will be about 25 to 40 cents per tent each way. Please send all orders to Thos. Leitch, Clifford, N. Dak., by June 5th. Money should accompany all orders. Come one, Come all and bring the Spirit of God with you.

Thos. Leitch, for the Com.

Eastern Michigan.—Annual reunion will be held at Port Huron, Mich., June 19-28 in the grove at the west end of Thomas St. Tents 10x12, \$2.50; 12x14, \$2.75; 14x16, \$3.50; 14x21 with 6ft wall, divided into five rooms, \$6.00. Springs 25c, mattresses 25c, straw for ticks 25c. Send orders to Arthur Allen, 1151 Fourth Ave., Detroit, Mich., before June 1st. Meals will be served at 20c, each or six for \$1. Children under 8 half price. Brn. J. F. Curtis and F. A. Smith with other good speakers will be present. The Sunday school and Religio societies will present interesting programs. Conference will convene Saturday 27th at 10 a. m.

NOTICE.

Pleace announce that Bro. R. T. Walters was appointed to labor in the Nodaway District for the conference year.

This action was agreeable to the Quorum of Twelve in Council after the adjournment of conference. John W. Rushtor

#### ADDRESSES.

H. J. Davison, 40 Central Road, Somerville, Mass. E. J. Goodenough, field address 729 Thayer St., Flint,

Isaac M. Smith, McKenzie, Butler Co., Ala.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

Mobile, Alabama, District.

To the Saints and Friends of the District Aforenamed:
This is to certify that upon the resignation of Bro.
Frank Stiner of Theodere, Alabama, as bishop's agent of
the Mobile, Alabama, District of The Reorganized Church
of Jesus Christ of Latter Day Saints, Elder W. L. Booker of Bay Minette, Alabama, has been duly appointed bishop's of Bay Almette, Aladama, has been duly appointed usingly agent in and for said district and authorized to receive and receipt for funds and pay out the same in accordance with the law of Christ governing in said church. We bespeak for Bro. Booker the ready and earnest help of Saints and friends within the district that he may perform his work to the good of the cause of truth in which

he is laboring, and we trust that every lover of the truth may be ready to assist him to perform this work.

Trusting the Lord may help each and every worker in his cause, I am

Very respectfully, E. L. Kelley, E. L. Kelley, Presiding Bishop.

Independence, Mo., May 7.

PASTORALS

To the Church in the Pacific Slope Mission, Greeting:

With renewed assurance in the divinity of our cause, we continue our labor of love and service toward our fellowkind. May the work of the Mission show at the end of the current year even better advancement than the past, as last year shows decided advance over the previous one.

commend you to our General Conference appointees

R. D. Davis and R. S. Budd will do missionary labor in British Columbia and Seattle District. They may report to Bro. Wm. Johnson for direction, whose address

port to Bro. Wm. Johnson for affection, whose address is, 5618 Evanston Ave, Scattle, Washington. He is now president of the district there.

J. M. Terry will make Scattle and environs an objective point, and, if agreeable to the Branch, may be placed in charge as pastor.

G. M. Shippy and C. Norris Heading associate in missionary effort where led in Washington and Oregon.

A. C. Barmore may report to N. T. Chapman, president of the Portland District, for missionary work. Changes may come later. Bro. Chapman's address is, 828 East 29th St., South, Portland Oregon.

M. H. Cook will enter into active field work later in the year, when his circumstances will permit. C. E. Crumley will go to the Southwest Oregon District

as heretofore.

C. A. Parkin will continue his charge as Bishop of Northern California District. His address is, 579 5th Ave., San Francisco, California. He will gladly respond to all offering financial assistance.

S. M. Reiste will labor with tent in Northern Califor-

Josquin Valley.

M. A. McConley may, when he can leave Hawaii, locate in Northern California District. Will arrange more particularly for him later.

In the Southern California District, R. F. Slve and W. A. Brooner will associate in tent work, following up the work of last year.

V. M. Goodrich will continue in Los Angeles as Pastor

of the local church there

W. A. McDowell as Patriarch is at liberty to go to any part of the Mission needful.

W. Davis and C. E. Jones may arrange their work in Hawaii as they find the demands after they get there. Bro. G. J. Waller will be foung an essential counsellor from his long experience in that Territory.

Time for reporting is the first of July, October, January and March.

My mission address will be, 281 Castro St., San Fran-

cisco, California.

Most fraternally yours, F. M. Sheehy, Minister in Charge.

To those interested in Mission No. 3, comprising Maratime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Conneticut, Rhode Island, Pennsylvania, New Jersey, Delaware, and District of

Columbia, Greeting:
The results accomplished by the united efforts of the ministry and membership last year were so encouraging that we look forward to this year's activities as likely to produce a large ingathering of souls, an extension of all the departments of church work, and a closer approach to the ideals of the church.

to the neess of the entren.

Our message to the world is "Christ, and him crucified."

Nothing should be allowed to come between that message and the world; in the nature of ambiguity of language, slothfulness, unattractive mannerisms, or philosophy that confuses.

In the difficulties to be met, and sacrifices to be borne may we support each other, and by God's assistance accomplish the important work assigned us.

We trust the following appointments of the ministry

will be satisfactory to all:

To the New York and Philadelphia District: W. W. Smith, Fhiladelphia objective point; J. A. Koehler, Philadelphia second church objective point; E. B. Hull, Brooklyn objective point; George Morris; if assistance can be procured Bro. Morris will operate the tent in the tent

To the New York District: A. E. Stone; A. M. Chase, who will give such help to the Niagara Falls Branch as

who will give such help to the Magara rains branch as may be deemed necessary.

Elder A. D. Angus will labor as an evangelical minister in both the above named districts.

To the Massachusetts District: A. B. Phillips; Wn. Anderson. These brethren will perhaps find it of advantage to be associated for a time in tent work; after the tent season is over, Bro. Anderson may wend his way to Maine where a good field awaits his labors. After con-sultation with the Presidency R. W. Farrell has been assigned to Providence.

Resigned to Productive.

To the Eastern Maine District: F. J. Ebeling, who will give support to Jonesport and vicinity.

To the Western Maine District: J. F. Sheehy.

Elder H. O. Smith will labor as an evangelical minister in the New England States,

ister in the New England States.

My mission address will be the same as last year,
348 Medford St., Winter Hill, Massachusetts. Let all be
assured I will be glad to learn of the triumphs and needs
of the mission work. Times for reporting, July 1, October
1, January 1, March 1. Let a note be made of the above
address and times for reporting; so there will be no
delay made in the reports reaching the Presidency.

May local workers unite their efforts and thus honor
their calling and make successful their work.

Lyill endeavor to give support; in the fields where bein

I will endeavor to give support in the fields where help especially is needed; and if the way is clear I may visit Nova Scotia before the close of the year.

May God's peace and blessings abide with his people

Paul M. Han Minister in general charge.

To the Saints and Friends of the Church in Missouri; Kansas and the Central and South Eastern Districts of Illinois, Greeting:

For another year the supervision of the work in this field has been committed to the undersigned; and we take this opportunity of expressing our appreciation for the good work of the brethren; missionary and local, by which this field was able to maintain its position in quality and quantity of results produced.

We also express our heartfelt thanks for the hospi-We also express our heartfelt thanks for the hospi-ality, goodwill and sincere co-operation which we en-joyed during our association last year. There were some parts of the field I was not permitted to reach owing to circumstances beyond my control but we hope to have the privilege of visiting those points this present year.

Some of the difficulties which existed when we took the field a year ago we are glad to note have been adjusted, though there are still some others which will need care and tact; above all, forbearance and conciliation on the part of all concerned. We shall approach this year's work in the hope that all will labor for the honor of the cause and extension of the kingdom.

It was very gratifying to observe the hearty co-oper-

ation which developed between the missionary staff and the local ministry last year and we hope to have that co-operation deepened and widened. We also appreciate the hearty support given in the attempt to systematize the local work and the effort made to bring the district organizations to a higher state of efficiency and to raise the norale of the ministry by the adoption of the Code of By-laws suggested.

It is a matter which we regret that the personnel of our staff has been changed somewhat and also reduced in numbers; but while we regret to lose the brethren who have been allocated elsewhere we welcome the new breth-ren and though we have a depleted staff we confidently expect our year's work to equal previous records. We commend the brethren to the goodwill, confidence and supof the saints and friends among whom they are ap pointed to work as follows:

Far West District: John Davis and John Elv will work together in the district.

W. P. Pickering will labor in St. Joseph making the

Third Branch objective.

The First St. Joseph Branch has been deprived of the services of Bro. Scott by a post conference action which I sincerely regret, but we trust that something may be done for this branch which will provide for the continu-ance of the good work which was begun. In the mean-time we hope that the local brethren will take up the work and seek to meet the demands as best they can until such time as a successor to Bro. Scott is appointed by those responsible.

Northeast Missouri District: Brn. D. E. Tucker and F. O. Pritchett will continue the work they had in hand

Southern Missouri District: Henry Sparling, L. M. Mc-Fadden and J. F. Cunningham will look after the needs of the work in this district. We should like to urge that in this district there is need for the systematizing of the local work and of attention to some cases of delinquency which should be adjusted.

Clinton District: F. C. Keck, H. E. Moler, W. E. Rey-nolds and Walter A. Johnson will labor in this district. Bro. Keck is sick and will not be expected to travel or 'abor except at his own discretion. Bro. Reynolds as District Bishop's Agent will no doubt find sufficient to keep fully occupied. We suggest that Brn. Moler and Johnson work together as much as may be practicable. The interest created by Brn. Higdon and Budd last year we should like to see developed.

Bro. W. S. Macrae will labor in the Clinton District as much as possible and what time he needs to be at home because of domestic affairs he will labor in the Independence Stake.

Spring River District: T. W. Chathura, Lee Quick, A.

Spring Aiver District: 2. W. Chabburg, Lee Quick, A. C. Silvers and A. T. Gray.

Nodaway District: E. L. Henson, R. T. Walters and

A. McCord who will enter the field October the 1st, will meet the demands of the work in this field.

Independence Stake: The two missionaries in this part of the field will labor as best they can according to their conditions of home and health, under the direction of the Stake Presidency. They are George Jenkins and F. L.

North West Kansas District: J. D. Shower will be assisted by Bro. W. H. Harvey who is new to missionary work and we trust these brethren will have the support

of the local ministers in their efforts.

Northeast Kansas District: Samuel Twombley. Bailey and George Edwards will labor in this part the field.

We advise that Bro. Twombley confine his efforts to e Blue Rapids Branch working to adjust the matters difficulty there until the branch is freed from the inthe Blue cumbrances hindering its progress.

The other two brethren will be free to meet whatever calls are made upon them in the district.

Southern Kansas unorganized territory: J. Arthur Davis, O. D. Shirk will work together in this part of the field.

Central Illinois District: A. M. Baker and R. L. Fulk

will care for the needs of the work in this district.
Southeastern Illinois District: S. S. Smith, S. H. Fields and E. W. Sutton will labor in this district.

St. Louis District: W. A. Smith, Wardell Christy will take up the work which Brn. Sparling and Dowker had in hand last year, and we advise they consult Bro. Archi-bald the district president as to the points to care for. Bro. J. W. Paxton will continue the work he opened

at the close of the conference year particularly working

at the close of the conference year particularly working to develop the work in Quincy.

The Patriarchs William Jewis will labor at his discretion in the state of Kansas. I. N. White according to ability and health will labor in the Independence Stake.

Trusting that success may crown our efforts, with best wishes,

Sincerely yours, John W. Rushton.

Independence, Mo., May 4.

Independence, Mo., May 2,

To the Saints in the Eastern Oklahoma District:—
Inasmuch as Bro. Jn. Harp, who has been acting as dist-

massinuch as Bro. 3n. hardy, who has been acting, as district president in the immediate past, has been transferred by the appointing powers to another field, and inasmuch as Bro. J. C. Chrestensen, who is an High Priest, has been appointed to labor in eastern Oklahoma, we, the undersigned, suggest the advisability of his being placed in charge of the district as president

We therefore appoint him to fill the vacancy caused by the removal of Bro. Harp, such appointment subject to ratification of the next district conference.

Respectfully submitted, Frederick M. Smith,
For the First Presidency.
W. M. Aylor, Missionary in Charge.

To the Saints of the Fremont District:-

The writer is one of the missionaries to the Fremont District, and is desirous of co-operating with the officers d saints in gospel work.

It is very desirable to hear from the isolated saints,

It is very desirable to hear from the isolated saints, especially to receive invitations to do missionary work in their respective neighborhoods. At times when it is desirable, convenient and opportune to hold meetings in the branches, upon invitation from the branch officers, I wi'll gladly respond. Do not hesitate or delay in these important matters. When you do not know where I am in my field, address me at my home, Independence, Mo., 709 So. Fuller Ave.

Your hypother in gospel honds.

Your brother in gospel bonds

Edward Rannie.

APPOINTMENT OF BISHOP'S AGENT.

The Saints and Friends of the Eastern Colorado District:
Please take notice that upon the resignation and removal from the Eastern Colorado District of Bro. Arthur H. has been duly appointed bishop's agent for said territory in the interest of the Reorganized Church of Jesus

tory in the interest of the Reorganized Church of Jesus Christ of Latter Day Saints.

We commend Bro. Tabor to the Saints and friends in this work, and Bro. Tabor has also the reccommendation of the former agent, Bro. A. H. Mills, and Bro. J. W. Rushton, missionary in charge, for this work.

The Bishopric extend special thanks to Bro. A. H. Mills for the good work he has performed in the office the past year. We trust he may be prospered in his business. We trust the Saints will be ready to help Bro. Tabor as one of the Lord's ministers and that the work placed in his hands may be promptly and fully carried out. May each one who thus labors for the Master's cause receive his special blessing. receive his special blessing.

Very respectfully, E. L. Kelley, Presiding Bishop.

Independence, Mo., May 12.

DIED.

Eulitt .- John M. Eulitt was born near Madison, Jefferson County, Indiana, September 10, 1856, and died March 22, 1914, from pneumonia, having lived in the same community all his life. He was married to Cynthia Belle Earhart 1891, baptized by L. F. Daniel in 1891. He leaves one son twelve years old. Funeral service at the house one son twelve years old. Funeral by a neighbor, burial at Anderson.

Eulitt.—Cynthia Belle Earhart was born July 31, 1859, and died at Anderson, Indiana, March 3, 1914, married to John M. Eulitt March 17, 1891. She united with the Church in 1891 being baptized by L. F. Daniels. Funerai in charge of the Baptist minister.

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VOL. 25

INDEPENDENCE, MISSOURI, THURSDAY, MAY 21, 1914

NO. 21

#### ZION'S ENSIGN

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CHARLES FRY, EDITOR

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My day is done and as I sit And think of deeds that I have done Of good or ill, for weal or woe, From rising until set of sun; And nought I find that I should prize, Or feel a pride in finished work, I fear that all has been in vain And yet I know I did not shirk: I did not seek that I might helponly did what I was told— gave no thought for others, near, only thought of gain, of gold; I see that now I could have saved A fellow workman much of pain, I could have eased a heavy load, And made his day worth while again. Instead, I plodded blindly on

And thinking only of myself, I lost the pleasure, I would gain, A chance has gone,—laid on the shelf.

I'm sorry now, I did not think really cared what I should do: find I do, and I'm ashamed, feel quite small. I'll tell you true That ne'er again will I refu When I can do some little thing. Not for the doing I admit, But for the pleasure it will bring.

-Wylder Walters.

#### FAILURE THROUGH UNFITNESS.

That a young man should fail to meet the ordinary requirements of active life because of needless lack of preparation is a misfortune to all concerned. That many young men in all lines of service are failing to meet the requirements is a fact well known especially to business and professional men who are under the necessity of entrusting a part of their work to employees. But why? Is it that education is defective? that home training is inadequate? or for other reasons?

The Kansas City Journal speaking upon this subject says:

Perhaps conditions have not changed greatly in respect to the opportunities that present themselves for young men of the right kind in the business world; but it is a fact worthy of serious thought that wherever business men of the present day congregate, some comment is usually made upon the scarcity of really competent and promising young men entering business careers. It seems to be the common verdict of those seeking reseems to be time common vertact of those seeming re-cruits to business enterprises that the boys now applying for positions are lamentably poor material either for training or advancement. This of course, does not apply to all business men nor to all boys, but it does apply to a very large number of both. And it indicates that some-where there is either social or educational disjointment.

The cause of so much failure seems to be somewhat indefinite, and may be too general to be easily specified, but some of the conditions may be noted with a certainty. The conditions leading to failure may be found mentioned in the following.

City boys appear to have the common failing of being the seriousness of business. Modern boys are less thoughtful, less carnest and less ambitious than their fathers. At least, this is the opinion of many business men. Today the right kind of a boy may have his pick of opportunities. But the right kind of a boy is a rara avis. He is not found nightly at picture shows. He is not seen hangiour about corner drug stores smoking cigar-ettes. He is not scorching over the boulevards nightly in his father's sutomobile. He is not fagged and blase at an high when he should be bright, hopeful and am-bitious. The right kind of a boy—that is what many

business man is looking for anxiously and unsuccess-

An excess of "social diversions," picture shows and theatres, automobiling, and the less refined practices of smoking, playing pool hall games, not to mention more sinful practices, are the things which are destroying the capabilities of so many of the younger generation. Young men who indulge in these things do not get down to a thoughtful consideration of the deeper things of life. Their minds have become accustomed to the enjoyments which these social pleasures bring that the desire for such enjoyment has become fixed art of their natures and occupies their thought to the exclusion of the essential things.

An educator of Kansas City stated not long ago that of the pupils in one of the schools over half attended the picture show five times a week or more. This alone tells the story. The minds of the youth are turned too much to the passing delights and not sufficiently to the things which make for true development and by which they are qualified for responsible work.

Complaint is made that boys are not willing so serve apprenticeships but that they expect to enter at once into places of responsibility and trust. While defects are sometimes noted in the school education, the greatest trouble lies in the social environment. The liberal training provided by the school inclines the young man to the belief that he is competent, but the effect of the social life upon his mind is to make him unwilling to begin at the bottom when he enters upon his line of work, and work up. His social standing entitles him, in his own mind, to a prominent place in the business world.

Not only with the young men are the social attractions working disastrously, but with many other classes. The time and attention devoted to the search for pleasure and social enjoyment are leaving many young women unwilling and unqualified for the duties of home life, and paves the way for ultimate failure. The world is too much given over to pleasure which gratifies merely the fleshly appetites, though much of it is found under conditions of refinement which cause many to overlook its carnal tendencies.

Scholastic education alone does not qualify one for the demands of commercial or professional life, but a strong moral character made possible through proper instruction in ethics, and through voluntary effort to apply the principles learned, and the self-restraint imposed against seonddary considerations which interfere with those of first importance. Diversions and recreation of the proper kinds may be helpful when indulged in within proportionate limitations, but when they are made the principal thing, or when their form inclines to wrong-doing, then the higher ideals, the nobler impulses, and the strength of character, begin to fade away, and the only qualifi-cation left to man is that which insures failure.

#### HISTORICAL SKETCH OF ZION'S RELIGIO-LITERARY SOCIETY.

The first steps leading toward the organization of this auxiliary society, composed of the young people of the church, were taken about 1890, when a department was opened in Autumn Leaves for an exchange of views among the young. Within three months a systematic course of study began to be talked of, and two months later a suggestion was made for an organization for the systematic distribution of good literature, and the name "Latter Day Saints' Literary Exchange" was suggested.

These were but efforts to attain and accomplish things which were dimly seen to be necessary. but which could only be wrought out by moving forward to the extent that light was given. As further showing the tendency of the times in pushing out in the line of educating and developing the young of the Church, distinct societies were organized in a number of the larger branches of the Church under different names and with different policies, but all having the same general purpose.

The first formal step toward a general organization was at the General Conference at Independence, Mo., in 1892. A petition from the Young People's Mutual Improvement Society of St. Joseph, Mo., was presented by Elder M. H. Forscutt, on April 13th, and on the 16th a temporary organization was effected with F. M. Sheehy, President, and J. F. Mintun, Secretary. A committee on constitution and by-laws was appointed, consisting of J. A. Gunsolley, G. J. Whitehead, C. R. Duncan and J. C. Hitchcock.

The work of this committee was reported to a meeting called at the Lamoni Conference of 1893, which met on April 14th. A constitution was adopted and a permanent organization provided for the name which the society still bears, and which was suggested by Bro. Sheehy, was

The department in the Autumn Leaves was continued, and resulted in the publication of monthly programs designed to lead and help the societies in their study and work, including the literary part. In time the monthly program gave way to a special publication giving lessons for study and known as the "Religio Quarterly." Sr. Louise Palfrey Sheldon was for some years editor, to which office she was succeeded by R. W. Farrell, who still occupies in that capacity. J. A. Gunsolley succeeded to the Presidency, which he has held successfully for many years.

The society has grown and its work has branched out into many lines, and to-day it is truly fulfilling the original design, to be an auxiliry or helping society to the Church. The reports already published for this year show its strength as to numbers and extent.

-Conference Daily.

#### JAMES E. KELLEY.

James E. Kelley holds the distinction of being the youngest member of the Quorum of Twelve, being thirty-four years of age at the present time. His father, W. H. Kelley, was an Apostle when the younger Kelley was born, and remained so until 1913, when he was released because of advancing years, and his son took his place according to the revelation received by the Church.



He was baptized at the age of 15 years at Kirtland, O., and when 21 was called through one of the Presidency of the Church to the office of elder, and the Sunday following his ordination preached his first sermon, and shortly after was sent on his first mission to Maine and other States of the East. He was ordained a Seventy in 1907 and an Apostle in 1913, and has labored in the Eastern States, Ohio, Nebraska, Montana, Canada, the Pacific Slope, and Arizona.

Before being called to the ministry he served in the Spanish-American war, going with the 51st Iowa to the Philippines. While on the way he Iowa to the Philippines. taught his first Sunday school class in Honolulu, indicating his disposition to serve the Lord even while engaged in military service.

Elder Kelley is unasuming, yet active in his work, his whole soul being concecrated to the service of God and his fellow men.

Hope proves man deathless. It is the struggle of the soul, breaking loose from what is perishable, and attesting her eternity.

Henry Melvill.

#### INDEPENDENCE ITEMS.

Rabbi Solomon, a converted Jew, addressed the Sun-day school last Sunday morning, telling of his work in trying to reach the Jewish children with the story of Christ. He seemed very earnest in his acceptance of Christianity and desired to convert others of his people, saying that the best opportunity was in reaching the children. He asked for help with which to purchase New Testaments for distribution among the Jewish children.

An unusual feature of Sunday school was the formal entrance of the Independence Patrol of Boy Scouts with Bro. W. O. Hands as scout-muster. The scouts of Kansas City and vicinity have acquired permanent grounds for encampment and other purposes near Leeds which were formally opened on last Saturday. Since the Independence Patrol leads in the number of membership, it was given first place in the opening ceremonics, the boys having marched to the grounds about nine miles, and were expected to remain until Sunday evening. Their loyalty pected to remain until Sunday evening. Their loyalty to the Sunday school however led them to start early on Sunday morning upon the return march reaching the school just after the opening exercises when they marched

in on parade.

Elder Joseph Luff was the morning speaker and dealt with some of the vital questions which should concern all saints. The relative values of earthly things were shown, and the common question of business men—"Will was applied to other things of life than those connected with the search for wealth. The effort was one to lead each hearer to a searching investigation of his standing before God.

Brn. Parsons, Harrington, and Haas were in charge of the afternoon prayer service which was a time of refresh-ing to the saints. The evening speaker was Elder Alva H. Chrestensen who with his wife is about to start upon his mission to the Society Islands in the South Pacific Ocean.

Bishop C. J. Hunt leaves on Thursday for his mission in the Gallands Grove District, Iowa, going directly to Salem, near Persia, to engage in a two days' meeting. Bro. Hunt has given twenty-two years of continuous service in this same district and has labored faithfully service in this same district and has labored faithfully in his office. He believes in the use of suitable literature in his work as bishop, by which he reaches not only the members in the district, but many scattered members living in remote parts. His mission address will be Deloit, Iowa, as heretofore.

Bro. J. F. Grimes has removed from Knobnoster to this city, having located at 620 West Walnut St. He is preparing to go on his mission in the Dakotas.

Bro. J. C. Foss left Tuesday morning with Bro. Joel Powers, an aged and afflicted brother, to return him to

his home in North Deer Isle, Maine.

Bro. C. A. Butterworth of the Twelve has just closed meetings held in connection with Patriarch Ammon White, at Bennington Heights and Second Kansas City branches. Bro. Butterworth, whose home is in Australia will labor in this country this year while Bro. G. T. Griffiths takes his place in the island continent.

Monday evening a mass meeting was held at the Christian Church to consider the advisibility of making Christian Church to consider the advisionity of making an effort to secure local option this year. A committee was provided for to investigate the matter and report to a subsequent meeting next Monday night. Among the speakers who spoke in favor of the effort were Pres. F. M. Smith, W. H. Garrett, C. E. Guinand, and Bishop E. L. Kelley. A large representation of saints was present. Rev. McGinley, pastor of the Presbyterian Church pre-

The Independence Stake Religio held its convention at A Romass City Central Church last Saturday and Sunday. Bro. W. A. Bushnell presided. The previous officers were all sustained with the addition of Bro. J. W. Gunsolley who was elected in charge of the Temperance Department, a new office created by the recent general convention. A good representation from the other locals attended. Conventions will be held once a year hereafter, in Jan-

On Sunday was held the funeral of Sr. Sarah A. Glore,

of Kansas City, aged 29, daughter of Bro. and Sr. George W. Roach. Bro. Garrett preached the sermion. On Monday was held the funeral of Alberta C, the six months old daughter of Bro. and Sr. H. H. Brainard of South Fuller St.

## INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 243, with a col-lection of \$4.90. At 11 o'clock Bro. J. W. Rushton preached on the im-

At 11 o'clock Bro. J. W. Musston preacned on the mi-mortality of the soul: his effort was well received. Bro. W. H. Garrett spoke in the evening urging his hearers not to be hearers only but doers of the law. The saints were very glad to hear him as it had been a long time since he had met with us.

After the afternoon prayer service a very interesting meeting was held by the superintendent, teachers, and others of the Sunday school, for the purpose of having a heart to heart talk on matters pertaining to their work.

(a)

#### CHICAGO, FIRST BRANCH.

Patriarch F. G. Pitt occupied here Sunday morning in splendid manner, making some points clearer to us than ever before.

than ever before.

Bro. David Dowker, our missionary occupied the evening hour, continuing on the same text as last Sunday and further supporting the statement that the gospel of Jesus Christ "came not in word only but in power and in the Holy Chost and in much assurance," and is able to fill all the needs of humanity.

Sunday was a tovely day and brought many visitors, among when were Bro. and Sr. Harden of Flint, Mich.

Michigon has surely turned out a goodly number of ear-nest workers who "remember in youth" their Creator. We are noting several outsiders in attendance of late

and are thankful for the same, praying that all within the fold may do their part toward enlightening them.

3408 Franklin Blvd.

#### ST. JOSEPH, SECOND BRANCH.

Our branch is in a prosperous condition, all of the meetings are well attended, the house well filled and if interest continues we will be compelled to enlarge our building which we will be well pleased to do.

Bro. Barmore was the speaker for the morning and a fine sermon was enjoyed. Bro. Stubry was the speaker in the evening.

Our Sunday school is doing well, the attendance is

increasing every Sunday, today having 128 scholars pres-In the last six weeks the attendance has averaged over 100.

We are rehearsing for Children's Day, and hope to be able to have the best entertainment ever given in this part of the city. The committee in charge is a good

one and they are doing a good work.

Bro. Fred Ropp has moved in his new seven room, modern residence in Klepper's addition, 6506 King Hill

son was born to Bro. and Sr. Pedersen 2227 North

7th St. April 10.

Bro. Barmore will give a lecture and stereoptican views on Australia Monday and Tuesday evenings. Davis will be speaker.

Frank R. Gist.

#### (Delayed.)

The goodly attendance at the sacrament service yesterds numbering about 100, attests the fact that the spiritu benefit to be derived therefrom is well recognized. One sister stated that the sacrament had never seemed so full of meaning to her as it did yesterday. That intelligent supersidently his horsester of the Shift full of meaning to her as it did yesterday. That inteligent expression which signifies the presence of the Spirit with us in a marked degree. Among the recent visitors at our services have been Bro. and Sr. Acker, Sr. G. W. Brandt and husband, C. E. Moran and wife, Mrs. Ingalls and Bro. H. A. Carter of Columbus, Ohio.

On Friday night Elder F. F. Wipper delivered a stereopticon lecture on Jerusalem which was very interesting. After the lecture was assembled in the basement of the

opticon lecture on Jerusalem which was very interesting.
After the lecture we assembled in the basement of the
church where refreshments were served and a little social
amusement engaged in after which we sang with earnestness as a farewell to Bro. and Sr. Wipper, God will take
care of you be not afraid. We are glad to see Chicago
being represented in the missionary force of the church
in the labors of Elders Wipper and Pement and our
prayer is that God will abundantly bless them in their
labors of levers. labor of love.

· James F. Kier.

OMAHA, NEBRASKA. "If you have a friend worth loving, Love him. Yes, and let him know That you love him, ere life's evening Tinge his brow with sunset glow. Why should good words ne'er be said Of a friend till he is dead?"

Are we loving the poor, unfortunate neighbors as we do ourselves?

The conference of the N. E. Nebraska District will be held at Decatur, Neb., the 6th and 7th of June, the Sunday school and Religio conventions the Friday preceding. May we all lend our assistance to make the meetings a success.

ings a success. We have been feasting on good things of late. Elder O. R. Miller has preached a number of excellent sermons, and Apostle J. A. Gillen was with us on Wednesday and Thursday evenings. If we would, or could, put into practice the instruction received, what "living epistles" we might be.

we might be.

It is with pleasure the baptism of Lloyd Wallace is recorded. This brother has been investigating the work for some time, and many have been the prayers that have ascended in his behalf. Sr. Wallace, formerly Grace Rumel, has been cradled in the work, her grandparents having come into the church in the early day.

These who have availed it the flow recording are:

These who have availed it the flow recording are:

The control of the contr

having come into the church in the early day.

Those who have arrived in the flesh recently are: To Bro. and Sr. Carl T. Self, a girl, to Bro. and Sr. George A. Derry, a girl, and to Bert F. and Sr. Deller a young missionary. We trust all will develop into able workers in this noble cause. It all will develop into able workers in this noble cause. It all our boys and girls were interested what an army we would have. We wonder what proportion of the membership are keeping in touch with the work by reading the church papers? May our lamps he kent trimmed and burning, so no weak one will stumbe kept trimmed and burning, so no weak one will stur

watching our conduct day after day.
"True worth is in being, not seeming;
In doing, each day that goes by, Some little good—not in dreaming
Of great things to do by and by."

Alice Cary Schwartz.

645 Omaha Nat. Bank Bldg.

1.00

#### State of the second state CORRESPONDENCE Blavermer wer wer who were more mer mer

Falcon, Colo., March 20.

Paleon, Colo., March 20.

Dear Ensign:—On February 24 I commenced a debate with H. A. Jenkins, Seventh Day Adventist, near Holyoke, Colo., and continued ten evenings, two housession each evening. General church propositions were discussed. His church proposition came up for consideration first and he started out on the Sabbath hobby and seemed to hold on to it and nothing else. I kept calling for him to set up his church until finally his moderator and some more of his, friends went to him and told him if he had a church to set it up and if he did not have had better mit. So the fourth evening he did say he had better quit. So the fourth evening he did say

that they believed in having elders, presidents, and vice presidents, and that they believed that a person should be haptized but it was not essential unto salvation. Of course we were thankful for small favors and had to be contented therewith.

contented therewith.

I had the early writings of Mrs. E. G. White and used them to good advantage. He tried hard to defend her writings and said: "If the Advantists had not proclaimed the second coming of Christ in 1843 and 1844 that even the rocks and the trees would have cried out." But we could not help remarking how quiet the rocks and trees had been since the 1844 disappointment.

The first night of the debate he tried to kill the force of my statement by asying Amer vary loud when I

of my statements by saying Amen very loud when I would hit him the hardest. I endured it for a time, but it soon got tiresome, so I told the people of an incident that took place in Colorado Springs. I attended a revival meeting held in the Methodist church there some few meeting held in the Methodist church there some few years ago, and at the close of the service they had a testimony meeting, during which the evangelist told the people "That if any one got up to testify and said something that hit them real hard, just holler 'Amen' and then the rest would think it was not hitting them." This had the desired effect and the Amens very noticeably ceased; however, once in a while he would seemingly forget and say "Amen!" As soon as he would do so, some one or more in the audience would call out: "He hit him again!"

He made the statement that he had fixed a loophole for e and that I was a willing subject and had run my head right in the loop. So he went to the blackboard and wrote down, "Loophole No. 1," but when I showed the weakness of his argument and position, I turned to his statement on the board and said: "There goes his loop, and all he has left is the hole." This caused quite a laugh and all during the debate Mr. Jenkins never found Leophel. We Loophole No. 2.

Loophole No. 2.

Mr. Jenkims tried hard to show that the Book of Mormon contradicted the Bible. He objected to the night being so light when Jesus was born and to the three days of darkness at the crucifixion. He intentionally left out the reading about the "vapor of darkness" and the "mist of darkness." He was using the Utah edition of the Book of Mormon and said those statements were not in his best. Level these believes these book. I asked to see his book and when I showed that they were word for word the same and that he had told a falsehood, it killed his influence with the audience from that time on. I used Exodus 10:21-23, but he could be-lieve that because it was in the Bible. He stumbled over Moroni's rent coat and got his foot in the rent.

Moron's rent coat and got his root in the rent.

He objected to Afostles because there were going to
be some false ones, 2 Cor. 11:13. I showed where there
were to be false Christs and false prophets therefore
they would have to reject them also.

He did not believe in speaking in tongues now and chal-

lenged me to do so; said they learn the different languages in colleges now a days. He said that the Sabbath was changed from Saturday to Sunday by the Pope in 364 A. D., but we showed his big mistake in this by a number of ancient writers also a foot note to Acts 20:7 in the Catholic Bible as well as from other Catholic authority. thority.

At the close of the debate we had the people nearly all on our side and he felt his defeat badly and told the audience just what he thought of them. I never heard a public speaker call down his adulence in such a manner (and the house was full). It certainly was a climax to his defeat.

We baptized six at the close as a result of the debate. His moderator's wife and the school teacher who was In smolerator's wife and the school teacher who was teaching at that place came up and asked for baptism at the close of the debate before I could get out of the stand. Several others are almost persuaded and the work there was certainly placed on a firmer footing. A branch has lately been organized there with T. W. Curtis Respectfully submitted,

J. D. Curtis. in charge.

Independence, Mo, April 24.

Dear Ensign:—I seldom trouble your pages with my thoughts, as there are those whose letters are so much more interesting and newsy, that I am willing they should have the benefit of the space in your valuable paper. However, since enjoying the many blessings of the out-pouring of God's Spirit since coming to this place last June, which I feel is in answer to prayers offered up to

June, which I feel is in answer to prayers offered up to my heavenly Father, especially during the five years spent in isolation, except occasionally when the little band of faithful, big hearted saints would get together during my stay in and near Winfield, Kansas.

Yet I feel repaid for my stay in the beautiful land of sunflowers, coyotes and jack rabbits. For while there, we provided a home for the missionaries who oc-casionally were with us and administered the word of life to the honest hearted souls who were willing to come life to the honest hearted souls who were willing to come and hear.

Their efforts together with ours and others of the saints, awakened an interest, which has been renewed by the missionary force of that field since we moved away, and some have obeyed the truth. We hope to hear of oth in the near future, ere this conference year passes by.

Since locating in Independence, there has been a new branch organized, known as the Walnut Park Branch,

branch organized, known as the Walnut Park Branch, which is located in the south-east part of the city. A beautiful portion of the city indeed.

As a branch, we are still in our infancy, yet we have the Divine assurance that if faithful, our numbers shall be greatly increased, the work prosper, and the Spirit of the Lord will move upon the people, and many will come to our assistance and help to climb up and estblish the work more permanently. We are noting a gradual fulfillment of this promise. At present we have I believe, something like seventy members.

something like seventy members.

As the shepherd of this little flock, my heart has recently been made sad, having to give up one of my little

Lambs, an exceedingly bright little darling, eight years of age. This being the first visit of the death angel to our family of seventy. The second call came in quick succession, this time claiming a bright business young man of twenty-seven summers, Bro. Orville Mosier. Bro. man of twenty-seven summers, Bro, Orville Mesier. Bro, Orville was baptized the 24th day of last January. At the time of his conversion he owned a barber shop in Kansas City, Mo., but owing to broken health, was compelled to leave it some wecks before he was baptized. He continued to grow weaker physically, but stronger Spiritually until released by death. His wife, Sr. Ethel, was baptized two days previous to that of her husband. During the confirmation of Bro. Mosier, while our hands were upon his head a beautiful vision was shown to Bro. During the confirmation of Bro. Mosier, while our hands were upon his head, a beautiful vision was shown to Bro. George Jenkins who assisted in the confirmation. Bro. Mosier was seen standing upon a solid rock, surrounded by a large body of water. The waves were seen dashing well nigh up to his feet, and fear was had upon the part of Bro. Jenkins, lest he should be carried off the rock and drowned. When suddenly by the side of Bro. Mosier stood two angels, while on the opposite side and a little above his head stood other angels. The assurance was riven Bro. Jenkins that if the waves should dash

a little above his nead stood other angels. The assurance was given Bro, Jenkins that if the waves should dash sufficiently high so as to reach this brother, no ill should befall him, as the angels were there to bear him away. Our prayer to God is, that as death makes the inroad into our little branch, that upon each occasion, there may be found among the lambs the purity and angel innocense of the one of eight, and the true devotion, also the willing-ness to go, as the one of twenty-seven, when he for the last time kissed his devoted companion, then closed his

eyes as one in peaceful sleep and breathed no more.

May the Spirit of God comfort all who mourn, encourage those who are discouraged, and strengthen the weak, lift un the fallen, enable us as brthers and sisters to have charity one for another, is my prayer in Jesus' name.

In gospel bonds,

Minneapolis, Minn Minneapolis, Minn.

Editor Ensign:—I am pleased to write a few lines to your paper, that you may know that there are still some of God's people here in this city, although we are few in number we feel that God recognizes us also.

May 6th was held our regular annual business meeting and officers were elected as follows: Bro. Charles

Lundeen, President; Bro. Edward H. Bennett, Priest; Brethren Atkinson. J. R. Lloyd, R. J. Wildy and Hawks, Teachers; Bro. Charles Johnson, Deacon; Sisters J. R. Lloyd and Muriel Bennett, Organists; Sister Johnson, Chorister.

A year ago the Branch was unfortunate enough not to have a teacher, but the Lord has supplied us this year by giving us four faithful and ambitious men to occupy in that office. Some of them have had experience larger branches of the church and their will undoubtedly be effectual.

will undoubtedly be effectual.

We desire to advance the work here, and want to better our standing as a branch. The Saints enjoy their little church here which has been purchased by sacrifice, and take great comfort that God has recognized the sacrifice. and told us through one of his worthy servants.

We have a nice Religio which promises to advance in

the near future. We have some splendid talent among its members and we also feel encouraged in our Sunday school, with our able Bro. R. J. Wildy as Superintendent.

Our recent business meeting was an entire success as ir as the right feeling was expressed by all, God's Spirit being present, causing happiness and peace to rule.

As our little band here goes on in the conflict we ask to be remembered by the Saints of other branches when they petition the heavenly Father for aid and strength.

Your brother in the gospel,
E. H. Bennett,
1719 Sixth avenue North, Minneapolis, Minn.

**/23** DEPARTMENT OF Woman's Auxiliary for Social Service 

MRS. MADGE SIEGFRIED, EDITO

NOTICE

NOTICE

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare ledets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J A, Gardnen, 711 S. Fuller Ave. Independence Mo.

Mrs. S. R. Burgess, President, 59a, Cardner, 711 S. Fuller Ave.

Mrs. S. R. Burgess, President, 59a Etzel Ave., St. Louis, Mo.
Mrs. B. C. Smith, Vice President, 214 S. Spring St., Independee, Mo. ence, Mo.
Miss Minnie E. Scott. Secretary, 209 S. Fuller Ave., Independence, Mo.
Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence,

MIS. J. A. Gatquet, resources Walnut St., Independence, Mo Mrs. M. A. Etrenhouser, 1986 W. Walnut St., Independence, Mo SUPERINTENDENTS OF DEPARTMENTS. Home and Child Welfare Department, Mrs. H. A. Stebbins, La-moni, IOWA

lowa. iterary and Educational Department, Miss Lydia Thomas, La-lowa and I tearly and contentional Department, Miss Lydia I formas, La-brigenics Department, Mrs. Jennie Studley, 17 E. Cottage St., Roxbury, Mass. Domestic Science Department, Miss Bertha Anderson, corner Short and Electric Sts., Independence, Mo. State of the Contention of the Contention of the Health St. St., Doseph, Department, 47s Edith Cochran, 207 S, Seven-teenth St., St., Doseph, Department, 47s J. A. Gardner, 711 S, Fuller Ave., Independence, Mo.

#### ENCOURAGING!

During General Conference the Independence Stake Quorum of elders invited Sr. B. C. Smith, then our president, to meet with them at one quorum session,—that they might become better acquainted with the work and aims of the Womsan's Auxiliary. They met jointly with the visiting elders.

Sr. Smith was accompanied by several of our officers and read a paper before the assembly. The Relation of the Woman's Auxiliary and the Elder." Great interest was shown and many questions asked and answered. The theme of their consultation being how to work together, and to obtain a spirit of co-operation and a knowledge of the work. This paper will appear in the Herald in the Home Column.

We have, as an organization, long hoped and prayed for the interest and co-operation of the eldership, because of the broad field of opportunity open before them continuously, to spread interest and knowledge of Woman's Work for the church (i. e. in the home!); hence we rejoice at this expression of increasing good will and interest.

#### AN ADVANCE STEP.

The school year is almost ended. It has been an unusually interesting one to Independence, in that the Parent-Teachers' Association has found favor in the hearts of school patrons and teachers; so that in each school we now have one of these organizations. The time has been short for the accomplishment of great things; but the fact that children do benefit from the earnest co-operation of parents with teachers has been demonstrated to our great satisfaction.

We are pleased to present the following article from the principal of the Columbian School, without whose willing co-operation, things might not have gone so well. This should have appeared in April, but the necessity of using Ensign space for Conference and Auxiliary matters crowded out some of our other work. This association was first organized in Independence in the Columbian School, with Sr. A. L. Yingling as president. She has just been re-elected to serve mother vear.

Look up the work of this Association. an important step in behalf of "Child Welfare."

# PURPOSE OF THE PARENT-TEACHER'S

PURPOSE OF THE PARENT-FEACHER'S
ASSOCIATION.
From the Teacher's Viewpoint.
A great deal of the personal friction of life is due to
misunderstanding, either of attitude or motive. A close
personal acquaintance is the surest guarantee againts the

misjudging of the motives of teachers by parents, and of parents by teachers. Insofar as the association brings about acquaintance, it makes for the elimination of friction between the home and the school. In general, also, teachers have given more time and study to the theoretical problems of character building, which, of course, includes intellectual acquirements; par-

which, of course, includes intellectual acquirements; par-ents, to the practical direction of child life, with a large tinging of materialism. I mean by that, that the very strenuousness of the struggle for material comfort, or even of physical existence, will lead the parent almost universally to subject any thing done in the school to the test question—"Will it help my child to make a living?" while the test most teachers will apply, will be, "Does it broaden the outlook, make for a bigger, happier or more useful life?" Both teachers and parents need the benefits of both these tests. I know of no means better calculated to redeem the school from the realm of mere theory, and at the same time preserve it from the slough of unidealistic materialism—industrialism, than the Parent-Teachers' Association.

the Parent-Teachers' Association.

Again, there are problems that arise in the school that are not met with in the home, due in some cases to the large numbers; for example, the necessity of system, the uniform treatment of varying intellects and temperaments, resulting at times in the retarding those of keen intellect and good habits and the bringing of too great

a pressure on those of slower growth.

Even the same treatment for the same offense, so essential to a child's sense of justice, may be a real harshsentian to a chind's sense of spaces, may be a real marsi-ness to one of sensitive temperament, and entirely inade-quate to one of more study and experience. Parents can know these problems best by meeting the teachers and discussing their problems with them. There is always need of symipathy and understanding between the home and school, and at times, of active co-

operation, as in the movement to beautify vacant lots, and to raise home gardens. The association not only forms an excellent medium for explaining the desires and needs, but furnishes leaders to carry forward the propa-ganda for good. Lastly, the thought and attention given by parents and teachers either in preparing papers, or discussion, results in broadening the view, stimulating interest, and determining public opinion in favor of broad-er, better, saner education, and a more liberal support

W. D. Miller.

PRESIDENT'S REPORT TO GENERAL CONVENTION. Woman's Auxiliary in Convention Assembled, Greeting:

My Dear Sisters:-In reviewing the work of the past My Dear Sisters:—In reviewing the work of the past year, and looking over its present conditions, I must conclude that it is advancing. The demands are becoming greater, so that I feel like taking the admonition of the Savior to the Seventy when he sent them forth to labor. He told them to "Pray to the Lord of the harvest to send more laborers into the field, for the harvest is great and the laborers are few."

Thus the exceptibilities for this work are great, and the

Truly, the opportunities for this work are great, and the demand for it is great also. There opens up before us in this work, unlimited opportunity for service in the

Lord's vineyard. So I ask you all to pray that the Lord

Lord's vineyard. So I ask you all to pray that the Lord may raise up among us those who are qualified and willing to lay hold of these opportunities and use them to the honor and glory of God.

Much of the material that has been embodied in my report heretofore will be in the reports of other officers this year so my report will be grief.

I have tried to keep the work of the society moving as best I could by correspondence, sending out literature, and visiting in a few instances. More visiting might have been producive of good had I been able to do it; for it seems that there are many places where there are sisters desiring to engage in work of this kind but they sisters desiring to engage in work of this kind but they

sisters desiring to engage in work of this kind but they have not confidence enough in themselves to take hold of it, or are uncertain as to what is best to take up, and only need some one to give them a start. We have sent out a great deal of literature the past year to the reunions. I think nearly every reunion received some. But we think this work would be productive of more good if we had a little different kind or class of literature to send out with the reading leaflets. It should be of a standard character explanatory of the work in its departments, and there should be a plentfull supply in its departments, and there should be a plentiful supply

This bring us to the all important matter of finance This bring us to the all important matter of finance again, and we cannot let this opportunity pass without urging the locals to do what they can along this line, that the work may not be hindered. We want the sisters in remote places to become interested in this Auxiliary, but it will cost something to acquaint them them with it. I did not realize so much that there were those who had no knowledge of this work until the other day, a sister said to me, "Well what is this Auxiliary any way?" She had been living in one of the far off places, and had not become acquainted with it I preany way?" She had been fiving in one of the far on places, and had not become acquainted with it. I presume there are many others similarly situated.

We have been reminded this year that this society should make some effort to preserve its origin and history. It would be well to do this while those who were its originators are still with us.

The work of the editors of our departments in the church papers has been very satisfactory this year. We had bond haven that the guestiqued to the diff.

had hoped, however, that the superintendents of the different departments would have contributed more largely

to these columns. We have been particularly pleased with the readings that have been prepared for the Home and Child Welfare Department. In the Montesori papers we have been given the basic principles of child training. Two numbers yet to appear will conclude this series.

It is pleasing to note how the superintendents are taking hold of their work, and we are trusting to the future for the good that may come through the development of women's work by the effort of these de-

future for the good that may come through the development of women's work by the effort of these departments.

Mrs. B. C. Smith, Pres.

#### SECRETARY'S REPORT.

To the General Conference; Greeting: The Woman's Auxiliary for Social Service report 69 active locals, 7 district organizations containing 29 locals, and an approximate membership of 1,651.

Domestic Science.... 4 locals Sewing and Aid......57 ...... 2 locals Eugenics...... Young Woman's.... 5 locals

Onaway, Michigan; Minneapolis, Minnesota; Alexander, Kansas; Freesoli, Michigan; Dennisport, Massachusetts; Toledo, Ohio; New Hamburg, Pennsylvania; McKenzie, Alabama; Eldorado Springs, Missouri; Indianapolis, Indiana; Ridgetown, Canada.

diana; Ridgetown, Canada.

Four locals have either disorganized, or are not holding meetings, they are: Olathe, Colorado; Argentine, Kansas; Elk Mills, Maryland; Tryon, Nebraska; and Calumet, Oklahoma, has dropped one department.

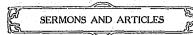
We have 28 field workers who have visited or corresponded with 53 branches. Number of locals organized, 19; number of reports from field workers, 13.

Financial.

The amount of money in hands of traesurer April7, 1913: .....\$ 45.56 General Fund Children's Home..... 34 51 80.07 Receipts. Assessments ..... 630.93 Sale of Cook Books ...... 10.00 1.25 \$809.79

Disbursements.
Postage, supplies, books, stenographic work, and printing ...... Children's Home ..... ..... 595.00 Church debt 2.00 \$705.00

(Continued on page 6.)



#### WHAT IS THE JUDGMENT? By Elder J. A. Koehler.

Is it arbitrary? Or is it a natural process under which we automatically reap the fruits of life's doings? Does it require the interference of some personage to make us suffer for evil and have pleasure for good?

"If we would judge ourselves, we should not be judged." Many pass through the experiences of life without entering into their own bosoms to examine themselves as they ought. The history of the race shows this ever to have been so. Men do not judge thmselves as they ought. There seems to be a disposition to try to escape the consequences of a self examination. We think, perhaps, that we shall be able to force the prickings of conscience into such complete obscurity as to cause them to forever remain silent. But we are advised that

#### A Self Examination is Inevitable

for "The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." "God will bring every work into judgment." Just how God will do this remains to be seen. God gives us our daily bread through the regular processes of nature, and we may discover that he will also pass judgment upon us through the regular processes of nature. At any rate "The counsels of the heart will be made manifest;" that means every man will sometime see himself as he is.

Every experience leaves a record somewhere. It may be in the brain; it may be in the nervous system; it may be in the mind (whatever that is); but somewhere, somehow, the things we experience leave their record with us. events of early life which have been long forgotten are, without any apparent effort, revived in memory. Psychologically speaking, things which had fallen into the area of subconsciousness have arisen into consciousness. It is surprising what a train of events is sometimes revived in memory by a simple reference to some circumstance that may not even be related to it, but which may only bear a resemblance to some contiguous event.

In the light of what we know about consciousness we can easily see how it will come to pass that "We shall have a perfect knowledge of all our guilt, and uncleanliness\*\*\*" (2 Nephi 6:34.) We may pass through this life with no thought of justice, excusing ourselves for the things that should condemn us, but when the time comes that conscience compels a hearing we must attend. We may not bother about the matter now, but the word says "we shall" have some bother about it later.

#### But Why Wait for a Future Judgment.

It is much easier to pay our bills as they come due than to let them pile up so that we must meet them in a lump. "If we would judge ourselves," we should not be judged. We may carry the scar of some accident all our days, but we need not feel the pains always that we once felt as a result of the accident. When nature has been given a chance to repair the damage we are relieved of the pain. Similarly we need not always feel the distress of mind consequent upon some evil deed; we may pay the debt and be relieved of the distress. But it is useless to cover up the deed in an effort to escape the penalty attaching thereto. A thorn in the flesh is not gotten rid of through covering it up; it must be separated from the body, and healing agencies applied according to the nature of the case. Conscious sin is like a thorn in the flesh; it may be covered up, i. e. forced into the area of subconsciousness, but the act of covering up does not relieve one from ultimately paying the price that nature demands as a final relief measure; nature demands that the thing be expelled from the body, and the wound healed, before she will stop reminding us of the experience. Poison taken into the system must be expelled by some sort of reaction, and the pain is usually the concomitant of abnormal physical reaction, so distress of mind seems to be the concomitant of the kind of reaction that takes place in the mind looking to the elimination of the record of the evil act. normal man must have sorrow when he views his misconduct; "Godly sorrow worketh repentence," and nature seems to demand "judgment"

and "repentance" as a final relief measure from future pains growing out of misconduct: "Repent ye, and become converted, that your sins may be blotted out." Let judgment take place now.

#### The Basis of Judgment.

All men have an intuitive sense of right. A child, who with much care and labor builds a house out of his blocks, becomes indignant at having his house maliciously knocked down. We do not need to tell him that it is wrong, he knows it intuitively. It is these councils of the heart that will in a large measure form the basis of the judgment that will finally be passed upon our conduct.

We hear someone speak evil of some close friend; or someone takes an unfair advantage over us; we resent the act instinctively. resent it because our sense of the fitness of things tells us that sort of conduct is not right. But what if (forgetting our standards for judging others) we speak ill of someone unnecesssarily? Or what if we take an unfair advantage of someone? Does our failure to feel indignant at our own act change the fact that in our inner- consciousness (subconsciousness) there is something that says such acts are wrong? Do we not occasionally "wake up" to the fact that we have been doing repeatedly the thing we have often condemned in another? And do we not have a sense of guilt, of self-condemnation, under such circumstances? Imagine a time when all our acts will press themselves upon our attention in the light in which we have judged others, in the light of our inner sense of the fitness of things, and we may get a prevision of the final judg-ment; "With what judgment ye judge, ye shall be judged." My sense of right and wrong will be my condemnation for the things I have condemned in others. We cannot escape a judgment on this basis; and the sensible thing to do, it seems to me, is to try to view our own acts now in the light in which we view other's acts; try to make the same kind of adjustment in our own livés that we think others ought to make in their lives when we are doing our best thinking. Therefore thou art inexcusable, O man, whose ever thou art that judgest; for when thou judgest another, thou condemnest thyself; for thou doest the same things." Rom. 2:1,

#### Inability and Responsibility.

It may be that conscience no longer condemns what it ought to condemn, and approves what it ought not approve. It may be that we have lost the power to measure right and wrong as we ought. It may be that we have not interested ourselves enough to determine what we ought to do and what we ought not to do; we may have been intellectually lazy and therefore morally delinquent. But will that excuse us?

If I fill my system or mind with narcotics so that I lose my powers of discrimination and judgment, whose fault is it? My loss is the natural fruit, the penalty, of my own misconduct. And the very acts which make for the loss of ability to judge are themselves the things which merit condemnation. I may tie my arm at my side so that I am not able to use it when occasion requires; but I need not tie my arm. Having tied it, all I need to do in order to gain my former liberty is to untie it. Similarly we are under no necessity of doing the things which lead to "blindness of heart;" and all that nature demands as a means of restoring to us our former ability to judge is to undo the thing we have We may do it if we will. But if we are not willing to suffer the labor and pains of extricating ourselves from a situation into which our carelessness or laziness has gotten us we must remain in our bonds. "Verily, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Nature demands it; we must pay it. The judgment then is

#### A Natural Process

under which "wrong doing automatically recoils upon the wrong doer," and right doing automatically confers its beneficient effects. Nature is the agency that enforces the dictum: "Whatsover a man soweth, that shall he also reap." "A guilty conscience needs no accuser" expresses the concept of the race of the manner in which nature inflicts her penalties. When the brothers of Joseph had occasion to refer to their family relations (Gen. 42:11-21) many years after they had sold Joseph into Egypt, the circumstances of their offense were refreshed in memory, but this time under circumstances that brought re-

morse of conscience: "We were verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Now these men were in a situation where Joseph had been years before; now they were pleading for mercy; now conscience had a chance to speak; now was the time of judgment. Every exposure of self to self brought remorse of conscience; wrong doing was automatically recoiling upon the wrong doer. What else could take place?

We see then that judgment takes place when we are brought face to face with our own acts under conditions where our faculties are permitted to express themselves. We see what guilt we feel when we are brought face to face with those we have wronged. Is not one knowing look from an offended mother enough to distress the soul of the offending child? How much more then will there be anguish of soul and distress of spirit when those who have postponed judgment are brought face to face with "Him who sitteth upon the throne?" "The kings of the earth, and the great men, and the rich men,\*\*\*\* hid themselves in the dens and in the rocks; and said to the mountains and rocks: Fall on us, and hide us from the face of Him that sitteth upon the throne." This might all be avoided if we would judge ourselys; but "If our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then shall we be condemned. . . . Our thoughts also will condemn us; and in this awful state we shall not dare look upon God." Alma 9:22.

Doubtless most of us agree with Aristotle that "We are indignant beyond measure at being deprived of that which belongs to one's self in a peculiar maner." How then shall we feel when the circumstances of our having deprived others of the things that belonged to them in a peculiar manner stand out before us is bold relief? If we have discredited other's work in a way to deprive them of the confidence and respect to which they are entitled; or if the character of our buisness methods have been such as a careful inventory of our concept of right and wrong would condemn, how shall we feel when nature forces these things upon our attention in the judgment? Judgment on many things may be postponed, but it shall never be defeated.

King David was like thousands who pass through the experiences of life without entering into their own bosoms to examine themselves as they ought. His covetousness blinded his eyes temporarily to the real character of his own acts. When Nathan told him the story of his life as if the events were the experiences of another, David's anger was greatly kindled and his sense of the fitness of things declared itself in this language: "The man that hath done this thing, shall surely die." But it was another story when Nathan said: "Thou art the man." Then was David brought face to face with himself, and his anger toward the man who hath done this was turned to remorse of conscience and anguish of soul. Wrong doing again automatically recoiled upon the wrong door.

#### Eternal Judgment is God's Judgment.

It is an extension of God. His nature is expressed in it. All that we know about the Creator tells us that he works by law. When he made man he understood all about his nature, and how the laws of the universe would act upon him. He made man in his likeness—a free agent; capable of discrimination, and therefore responsible; responsible to God who works by law, and therefore subject to law. Since law automatically produces its effects, "wrong going automatically recoils upon the wrong doer."

Nature and God do not exact the impossible they insist upon what is just and right. What we may know we are expected to know; and if mental laziness has its fruitage in moral delinquency, and moral delinquency has its consequent pains, then mental laziness must suffer the pains consequent thereupon. The normal soul will "hunger and thirst after righteousness" and "shall be filled." If we are normal we will seek to be in accord with God and nature, and instead of incurring the pains of a judgment we will lay up for ourselves treasures which we may fully enjoy with the peace of God.

The words of Longfellow are appropriate in this connection: "It would seem, indeed, that He who tempers the wind to the shorn lamb, tem-

pers also His chastisements to the errors and infirmities of the weak and sinful mind—while the transgressions of him upon whose nature are more strongly marked the attributes of the Deity, are followed, even upon earth, by severe tokens of divine displeasure."

"He who sins in the darkness of a benighted intellect sees not so clearly, through the shadows that surround him, the countenance of an offended God; but he who sins in the broad noon-day of a clear and radient mind, when at length the delirium of sensual passion has subsided and the cloud flits away from before the sun (his own conscience—mind), trembles beneath the searching eye of that accusing power which is strong in the strength of a godlike intellect. Thus the mind and the heart are closely linked together, and the errors of genius bear with them their own chastisements, even upon earth."

#### RULING THE SPIRIT.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that ruleth a city." Prov. 16:32. It is more difficult for some people to govern themselves than to govern a kingdom. Besieging and capturing a city is not so great an achievement as it is to maintain absolute control of our hearts. In the passage quoted, "spirit" means the "inner man." Here the passions and appetites war against high aims and a noble standard, so that a certain writer said, "The heart is the greatest of battle fields." He that ruleth it, so that piece and order reign there, is greater than a military conqueror.

Many persons fail of success because they do not control their tempers. Others fail because of bad habits. Others still because they indulge a passion for some vice, and others because they pet an evil disposition. They do not rule their spirits. They lack self control. "The flesh warreth against the spirit," and they yield the victory to it. These facts show that control of one; self is of the highest importance in life's work.

Sir Isaac Newton had a beautiful dog, named Diamond, that spent much time in his master's study. The philosopher had been working for two years upon scientific calculations and the results of his arduous labors lay upon his desk in a pile of papers. In his brief absence from the room one evening, Diamond upset the lamp and all the papers were consumed. Did the philosopher give the dog a beating or kick him out of the house? No. He took him up in his arms affectionately and said, "O Diamond, you cannot understand the extent of the mischief you have done." Then he went to work with all his heart, and in two years of close study repaired the damage. The value of such self control is far above rubies.

Louisa M. Alcott, the authoress, of Concord, Mass., has beautifully portrayed this subject in her following poem:

MY KINGDOM.

# A little kingdom I possess Where thoughts and feelings dwell, And very hard the task I find Of governing it well; For passion tempts and troubles me, A wayward will misleade

A wayward will misleads,
And selfishness its shadow casts
On all my works and deeds,

How can I learn to use myself,
To be the child I should,
Honest and brave, and never tire
Of trying to be good?
How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, keep me with the love.
That casteth out my fear;
Teach me to lean on thee, and feel
That thou art very near;
That no temptation is unseen,
No childish grief too small,
Since thou, with patience inhinte,
Doth soothe and comfort spll.

I do not ask for any crown,
But that which all may win;
Nor try to conquer any world,
Except the one within.
Be thou my guide until I find,
Led by a tender hand,
The happy kingdom in myself,
And dare to take command.

Earl F. Hoisington.

I believe the first test of a truly great man is his humility,—John Ruskin.

#### QUESTIONS ON BAPTISM.

For what purpose did John baptize in the wilderness?

If baptism is not necessary, why did Jesus request to be baptized?

If it was necessary for Jesus, the just One, to be baptized, is it not necessary for you and I? If sprinkling is the proper mode of baptism why did John baptize in Jordan, and why did Jesus go down into the water to be baptized?

Why did Peter tell those who asked what they should do to be saved, to "Repent and be baptized"?

Why did Jesus say, "He that believeth and is baptized shall be saved," if baptism is not a saving ordinance?

Why was it that "all the people were baptized," and "Jesus also being baptized," as mentioned in Luke 3:21, if it was not an ordinance generally observed?

After Philip had preached to the Samaritans (Acts 8:12) they were baptized, both men and women. Why were they baptized if not required by Philip as part of the divine plan?

If baptism was not necessary why did Paul demand that certain disciples at Ephesus who had been baptized (supposedly) with John's baptism, be baptized in the "name of the Lord Jesus." (Acts 19:1-5)?

Why did the Eunuch to whom Philip had been expounding the scripture, ask "What doth hinder me from being" haptized?" and why did Philip baptize him unless it was a part of the plan of salvation he had been teaching the Eunuch?

Why, immediately after Saul received his sight did he arise and receive baptism unless Ananias required it of him. (Acts 9:18)?

Why were Lydia and all her household baptized by Paul unless it was necessary for them to comply with the same ordinance of baptism required of him by Ananias?

After the jailer at Philipi was converted why did Paul and Silas baptize and his household, or "he and all his," unless it was a part of the gospel plan?

In Galations 3:27 Paul says: "For as any of you as have been baptized into Christ have put on Christ." Do we not gain from this the inference that those who have not been baptized have not put on Christ?

In 1 Cor. 12:13 Paul says: "we are all baptized into one body." Are we all in the "one body" if we have not been baptized?

Why did Peter say, as recorded in 1 Peter 3:21, "Baptism doth also now save us," if he did not understand it to be a saving ordinance?

Christ told John it was necessary for him to be baptized to "fulfill all righteousness." If it was necessary for him to be baptized to fulfill all righteousness, would we be justified in not complying with the same ordinance, after he had condescended to set us the example?

In Luke 7:29, 30, we read that "the publicans justified God, being baptized," and that the Pharisees rejected the counsel of God by refusing to be baptized. Can we afford to be like the Pharism to the country of the Pharism of the

sees in "rejecting the counsel of God"?

If baptism is "the counsel of God," can we afford to take any other counsel differing from it?

W. H. Deam.

#### RECEIVING A REVELATION.

While the Church believes that the Prophetic office is a permanent one in the Church and that the head of the Church is the proper one to speak to and for the whole Church, it is not to be understood that whatever the President or Prophet of the Church may present in the way of divine revelation is to be accepted without consideration or question. Though the principle of theocracy obtains in the Church, the Church is nevertheless highly democratic, and the voice of the people is the final arbiter of all things.

This does not mean that the people always decide aright, but that in deciding according to the will of God they follow the paths that lead to light and peace, and when deciding otherwise they fall into error and sin, reaping the consequences of their own mistakes. This was true in the time of ancient Israel when God through His prophet told them that they should not have a king to rule over them but that He would be their King. But they insisted upon having their own way until their demand developed the final decision and the Lord permitted them to have a king. National disaster followed.

The fundamental law of the Church provides that "all things shall be done by common consent in the Church, by much prayer and faith; for all things you shall receive by faith." In harmony with this law no man is ordained without the voice of the people approving, no man is placed in position of trust over the people without their consent, and most of the important acts of the officers and councils are not binding upon the Church until endorsed by vote of the Church. No man can be expelled from the Church without the approving vote of the people.

In like manner a document presented by the head of the Church purporting to be a revelation from God for the instruction and guidance of the Church does not become binding upon the Church until approved by the vote of the body in Conference assembled. The procedure has been that such a document is first presented to the several quorums of officers and by them examined and if satisfactory, approved. If it is approved by the quorums it is then presented to the General Conference as a whole and voted upon as to whether it is to be received for what it purports to be and to be binding upon the Church. When thus received it is incorporated into the law of the Church, or if it contains no point of law, the instruction given is received as being helpful in the accomplishment of the work entrusted to men by the divine hand.

In this way the injunction of the Apostle Paul to "Let all things be done \* \* \* in order," is observed, the rights of the people are preserved, the Prophet is respected in his office, and God is honored. So far the Church has had no occasion to reject any document presented by its head, and such as have been received have proven and are proving the wisdom contained in them and their divinity.

#### Ex-President Taft Urges an International Supreme Court

In his recent lecture in New York on "The Federation Trend in International Affairs," former President Taft spoke of the advantages of an international Supreme Court, a court whose decisions would be upheld in all parts of the civilized world.

"Undoubtedly when such a court is established, and a series of judgments have been delivered," he added, "these will constitute great and valuable additions to international law. The newness of the controversies will invite applications of recognized principles to new facts and the variation that new applications will involve will widen the law and the court will be an authorative source for its growth and development. It will be judge made law, but the Judges will not be legislators and the growth of the law will be as the common law has grown, adapting itself to new conditions and expanding on principles of morality and general equity.

"It is, therefore, federation to the extent that a permanent international court offers the solution of the problem of how to escape war, how to induce nations to give up the burden of armaments, and how to broaden and make certain our system of international law.

"It will be natural that a court thus established and with the closer union that it will necessarily bring between the various powers, that the congresses shall be called at convenient periods in which by treaties an international code may be adopted to meet the defects in its accepted scope which the issues and judgments in the arbitral court may develop, and which the judicial discretion of such a tribunal may not supply.

"Such a court and such a code will greatly promote justice in the world and the peace of nations."

#### NO ADVANCE FOR DRINKERS.

Under this caption "The World," of this city, lately had a dispatch from Youngstown, O., saying that the Carnegie Company, located there, had just issued the following order:

"Hereafter all promotions of whatever character will be made only from the ranks of those who do not indulge in intoxicating drink. The heads of departments and their foremen will be expected to observe this rule in advancing their men."

This order, the dispatch said, bore the signatures of Thomas McDonald, general superintendent, and A. C. Dinkey, president, and would affect fully sixty-five percent of the men working in mills throughout the Youngstowne territory.

Youngstown went "wet" at the last election; and it is easy to understand why the above order has followed. It serves due and powerful notice upon drinkers of drink's effect upon them and their work. It is eloquent of the commercial benefitts that are lost where drink carries by popular choice.

Drink is everywhere the open enemy of labor. It is the constant curse of capital. When labor and capital combine against it the battle will not be long. The only capital that ever profits by it is that of the brewers and the distillers.

-The National Advocate.

DONE UNTO ME, From An Old L. D. S. Hymn Book. A poor wayfarting man of strict that hoften crossed me on my way, Who sued so humbly for relief that hotten could be suffered to the sum of t

Once when my scanty meal was spread, He enter'd; not a word he spake; Just perhaling for want of breat Just perhaling for want of breat at the last specific 
I spied him where a fountain burst Clear from the rock;—his strength was gone; The heedless water mocked his thirst, He heard it, saw it, hurrying on: Thra and raised the sufferer up. The burner of the strength of the property of the strength of the stre

cup, Dip'd and return'd it running o'er; I drauk, and never thirsted more.

Twas night, the floods were out, it blew A winter hurricane aloof. I heard like voice abroad, and flew To bid him welcome to my roof: I warm'd, I clothed, I cheered my guest, I laid him on my couch to rest, I laid him on my couch to rest, The my bed, and seem'd. In Eden's garden while I dream'd.

Stript, wounded, beaten, nigh to death, I founded his problem to the strong to the consideration of the strong to 
In prison I saw him next condemn'd To meet a traitor's dobm at morn; The tide of lying tongues I stem'd, And konor'd him mid'st shame and scorn; I chedding a trait seal to try, He friendship's utmost zeal to try, He friendship's utmost zeal to try, The dish was weak, my blood ran chill, But the free spirit cried, "I will."

Then in a moment to my view,
The stranger started from disguise;
The tokens in his hands I knew,
My Savior stood before mine eyes;
He spake—and my poor name he named. ed.—
"Of me thou hast not been ashamed,
"These deeds shall thy memorial be;
"Fear not, thou didst them unto me."

#### SECRETARY'S REPORT. (Continued from page 3.) Balance on hand, Children's Home ...... \$ 70.44

General fund	33.76
Total	\$809.79
Money Raised by Locals,	
Children's Home	255.70
Local purposes	1,802.15
Other purposes	160.43
Church debt	
Sanitarium	
Tithing	. 15.68
Reunion purposes	. 10.00
Charity	8.50.
Graceland College	5.00.
Missionaries	10.00
Cash on hand	191.72

\$2,828.05 Space in Mothenr's Home Column in Saint's Herald was Space in notional is staine contain in Saint's Heraid was kindly given us by Sr. Anna Salyards, editor for the monthly reading of the Home and Child Welfare Depart-ment. This has been in charge of the superintendents of this department, Srs. C. B. Stebbins and Anna Salyards.

The readings at the present time consist of a study of the Doctor Montesori principles of child training.

Our department in Autumn Leaves has been maintained with Sr. C. B. Stebbins, editor, as also the column in Zion's Ensign with Sr. M. H. Siegfried, editor.

We have endeavored to continue our efforts toward the support of the Children's Home and are twing to

the support of the Children's Home and are trying to

the support of the Children's Home and are trying to establish permanent sources of contributions.

The organization has endeavored to provide for its mother's meetings a study of fundamental principles of child development, suggestions in courses of reading and study for the literary inclined, rules and directions for wholesome cookery in the home, suggestive ways and means for raising money for church purposes, a list of books for those who wish to study race-culture, and for the young women of the church, a study in simple Chris-

the young women of the church, a study in simple Christian services that may be daily rendered.

We feel that knowledge has increased among us—that we have a broader view of life, and that possibilities to serve humanity more intelligently have opened before us. We regret that in some instances our officers have worked with difficulty to establish our work, because of the prejudice of some of the elders, but we feel in the main we have the support of the priesthood, and we trust that your we shall all be co-workers for truth and advancement.

Respectfully submitted

Respectfully submitted.
Mrs. D. J. Krahl, General Secretary.
Independence, Mo., March 7, 1914.

#### WILL SCIENCE DESTROY WAR?

The discovery of a process by Giulio Ulivi of Florence, Italy, by which mines and magazines containing explosives can be fired by the use of electric ultra-violet rays from a considerable distance, can hardly fail to either eliminate the use of explosives from warfare, especially upon the sea, or make war so dangerous that no nation will want to engage in it. Ulivi, from the top of a mountain ten miles distant exploded four mines sunk in the Arno River, and he asserts that with an improved aparatus upon which he is working he will be able to blow up any explosives within a radius of eighty miles.

With this invention perfected and in the hands of the governments no ship carrying explosives could come near a sea-port without the danger of being blown up. An unarmed vessel could blow up the greatest warship upon the ocean before the latter could fire a shot. Army magazines upon land might be destroyed by a balloon or aeroplane. It would seem that marine warfare at least under these conditions will have to be abandoned. Are not such inventions pushing the world to the point when "Nation shall not lift up sword against nation, neither shall they learn war any more."?

#### GLEANINGS FROM OUR CORRESPONDENTS.

GLEANINGS FROM OUR CORRESPONDENTS.
Many M. Owens, Belville, III.—I could not get along without the Ensign. It is a welcome visitor bringing is into touch with others of the fold and giving us an exchange of thoughts and the news of those working for the Master.

Christina Tickel, Middletown, Ohio.-I was baptized Christina Tickel, Middletown, Ohio—I was baptized February 8, 1887, and have never regretted the step for when we know we have the truth what more do we want except fo live it. The many letters from the dear saints cheer and strengthen me. I give my papers to those who will read them, with the hope that the good seed may fall into good ground and bring forth fruit. May the Lord bless and strengthen us in the good way.

M. A. Simmons, Johnson City, Ill.—We are still striving for the faith once delivered to the saints and trying to let our light shine. I am thankful I made the start when I did for I have been trying to live a Christian start when I did for I have been trying to live a Christian life since I was fourteen. I had no mother to guide me but knew that God could guide me so I put my trust in him, and though I joined a church I was not satisfied and was left to still search for the straight and narrow path. Thank the Lord I have found it and I rejoice in the work that I am in. We have been healed, and in Jesus I always find relief in time of trial. It is a glorious thing to be a saint in latter days. I have been a member of the church for about twenty years, though I have heen is slatted most of the time. I have been isolated most of the time

Charlie Lehman, Hubbard, Iowa.-We enjoy reading the Charlie Lehman, Hubbard, Iowa.—We enjoy reading the Ensign very much' and especially the letters which come from the saints from different parts of the Lord's vine-yard. We are telling the grand truth to our neighbors whenever chance will permit. I think we as saints can all be co-workers with God by warning our friends and telling them of this glorious gospel. I am eighteen years old, and am a young man in the work and need your prayers.

Grove, Okla., May 14.

Ensign Greeting:—I am starting out on my ministerial work. I arrived at the Lamanite Branch, at Elder J.

D. Kelley's near Grove, Okla, finding them all well, and sound in the faith.

Together with Bro. Kelley, we held a nine day's meeting at the Buzzard School House, having good crowds with good interest. While here I baptized a fine young man by the name of Walter Bradley.

I find the saints here anxious for gospel service, given the saints here anxious for gospel service anxious

I mid the same are arxivous for gospet service, giving their assistance freely, and strong desires for better results in the future. While here I was made glad in the efforts of preaching the gospel to the people.

Closing our meeting on the thirteenth, together with Bro. Kelley, we are now going to Bro. Harris's near Wyandotte, Okla., to hold a series of meetings as long as interest will permit.

He made the statement that he had fixed a loopholet for gospel service.

Together we desire to build up the work and tell the angel message to the world.

We will continue our labor until district conference at Fairland, June 5th.

Yours in the love of the gospel A. P. Grav.

Dallas, Texas, May 1.

Dallas, Texas, May 1.

Dear Friends.—Please allow me through your paper to thank Sr. Lloyd of Kansas City Branch Number 2 for sending your paper to me for one year which will end about May 15. I have watched for its coming each week and have read it carefully as I promised her I would, and I thank her very much for it, and if the pleasure to her was ag great as it was to me to receive it—then it will be a pleasure that will not be forgotten.

Respectivity. Respectfully

N. E. Tracy.

4234 Lafavette St.

Work is God's ordinance as truly as prayer.

virtues, like the body, become strong more by labor than by nourishment.

of the end of duty, it is a constituent of it. It is in it and of it; not an equivalent, but an element.

A solemn and religious regard to spiritual things is an indispensable element of all true greatness.—Daniel Webster.

Labor is sweet, for Thou hast toiled, And care is light, for Thou hast cared; Let not our works with self be soiled, Let not our works with sen be somed.

Nor in unsimple ways ensarred.

Through life's long day and death's dark night,
O gentle Jesus! be our light.

—F. W. Faber.

There are two reasons why some people don't mind their own business. One is that they haven't any mind, the other that they haven't any business.

-The Harvard Lampoon.

#### **MISCELLANEOUS**

#### CONFERENCE NOTICES.

Far-West District.—Conference will convene with the Cameron Branch on Saturday, June 13, 10 a. m., in the Saints Chapel. It will please us to have a good representation of the branch with us. Nothing preventing Bro. J. Rushton, our general messionary in charge will meet with the conference.

Temme T. Hinderks, Pres. Chas. P. Faul, Sec'y.

New York District.--Conference will convene New York Direct.—Conterence will convene June 1, at 2 p. m., at the church, corner 17th St. and Willow Avc., Niagara Falls, N. Y. A good attendance is desired. Let all reports be in the hands of the secretary, Sr. Anna Brothers, 36 Tremont Avc., Buffalo, N. Y., before the 12th inst.;—full reports required. It is hoped and expected that Elder P. M. Hanson will be with us.

A. E. Stone, Pres.

Anna Brothers, Sec'y

Eastern Iowa.-District conference will convene June Eastern Iowa.—District conference will convene June 13 and 14, at Davenport lown in the saint's church, corner Oxford and Grand Avenues. Take Oakdale car to corner Grand Ave. and Henry St., then walk two blocks north. Election of officers will be held at this time and a large delegation is desired to be present.

Melvina Grav. Sec.

North Dakota District.-Conference will meet at Logan,

North Dakota, on Wednesday June 24th. This will be in the middle of the reunion and will give every one a chance to attend. J. W. Darling. Sec.

Thorne, N. Dak.

Spokane District.-Conference will convene June 27th. at 10 a. m. in saints' chapel, corner Third Ave, and Smith St., Spokane, Washington. All reports should be in hands of secretary a week previous. The date of conference was changed to the above date to have Apostle Peter Anderson attend. The missionaries will also be in attendance. Come prepared to enjoy\_a spiritual uplift.
W. W. Fordham, Sec.

So. 238 Haven St., Spokane, Wash.

Eastern Maine District.—Conference will convene with the saints and friends of South Addison June 27, business session at 2:50 p.m. We expect to enjoy the presence of the missionary in charge, Paul M. Hanson and F. J. of the n Ebeling.

Newman M. Wilson, Sec. William E. Rogers. Pres.

Spring River District .- Conference will be held June 5, 6, at Fairland, Okla. Election of officers Mollie Davis. Sec.

115 W. Jeff Ave., Pittsburg, Kans.

#### CONVENTION NOTICES.

Northeastern Illinois:—District Sunday school convention will convene at 2:30 p. m., June 5, 1914, at Mission Illinois. Please have reports and credentials in on time. La June Howard, Sec.

Nauvoo District .- Sunday school convention will be held at Ottumwa, Ia., June 5, at 10 a. m. Mrs. Clara Laubscher, Sec.

1336 Garnet St., Burlington, Ia.

#### REUNION NOTICES

REUNION NOTICES.

Northern Wisconsin District:—Reunion will convene June 26 to July 6, at the Saint's Reunion Park, Chetek, Wis. Definite arrangements for speakers have not as yet been completed. We assure all we shall have a Patriarch-on hand. Notice: Every one should bring song books, bedding and tick. Straw will be furnished free. Tents will rent 10x12, \$1.75, 12x14, \$2.25. Solid floor for tent 50c extra. Order tents early and state if floors are wanted as we have only limited number on hand and may have to make more.

Those coming for few days only and wishing not to bring luggage will be furnished tent and bed for 25c per day. Meals 15c, children under 12 years one-half fare.

Leroy Colbert, Sec.

North Dakota. -Reunion will be held at Logan, N. Dak., beginning June 19th, holding over two Sundays. Logan is nine miles south of Minot on the Soc R. R. Those is mine miles south or Minot on the Soc R. R. Those coming over the G. N. will have to change at Minot. Arrangements will be made for serving meals. There is a fine grove for camping. All bring tents that can. Bro. James A. Gillen of the Twelve will be present and we are expecting Bro. J. W. Wight, or some other of the Patriarchs, with the state missionary force.

J. W. Darling for the committee.

Thorne, N. D.

Minnesota Reunion .-- Will convene at Clitherall, Minn. June 12-22. Those intending to attend who want board or room should write to Orison Murdock or Arthur Whiting, Clitherall, Minn. Please do so early so that arrange-

ments can be made for you.

Rooms will vary in price but will not be expensive.

Board will be \$3.50 per week

Prospects were never better for a good reunion.

B. S. Lambkin, For Committee.

#### QUORUM NOTICE.

To the Priests of Northern Illinois Quorum. Greeting, We will be in session some time during the conference held at Mission Branch, June 5-6, 1914. Would like to see and hear from all of the members of the Quorum, and invite all visiting priests to meet with us. We desire reports from all members, and as none have reported in reports from all members, and as none have reported in March, as the by-laws prescribe, do not neglect this duty. Meet with us if possible, let us get in touch with each other, and exchange views, that we all may be edified and strengthened and be better able to occupy and perform the work allotted us to do.

Chris B. Hartshorn, Pres.

Frederick E. Bone, Sec.

#### QUORUM NOTICE.

To the Priests of Northern California, Greeting:
At our last district conference held at San Jose, Cal,
March 1, 1914, Apostle F. M. Sheehy, missionary in
charge, organized a temporary priests' quorum. Emery
S. Parks being elected as temporary chairman, Mark

Fonda, secretary pro tem.

The seven priests present were: Harley V. Bates,
Leroy Harris, Fred Lawn and Mark Fonda of San Jose, Will Dawson of Sacramento, Elmer Aylor of Stock-ton and Emery S. Parks of San Francisco.

Bro. Sheehy instructed us to advertise in the Herald

and Ensign before reunion, which will be held at Irving-ton, Cal., where the permanant quorum will be organized. ton, cat, where the permanant quorum will be organized. I would like the names and addresses of all the priests in the district so (application for earollment in quorum) blanks can be sent to each priest to be filled out and placed on record as charter members, and also inform them of the benefits derived from quorums.

Each officer of the priesthood should belong to a quorum. A program is now below averaged.

A program is now being arranged.

Emery S. Parks.

96 Caselli Ave., San Francisco, Cal.

#### NOTICE OF APPOINTMENT.

Notice is hereby given of the appointment of G. W. Talley to labor in the Southern Michigan and Northern Indiana District, self-sustaining, for four months ending September 15th, 1914.

Frederick M. Smith, Secretary Presidency, J. F. Curtis, Missionary in Charge.

Independence, Mo., May 14, 1914.

#### UNITED ORDER OF ENOCH.

To the Membership of the United Order of Enoch:special meeting is called for June 11th, at 2 p. m. in the lower auditorium of the stone church, for the election of a Board and such other business as may come before this assembly. Be sure and come as this is an important meeting, and you are interested in the success of this

By order of the Board,

A. H. Parsons, Sec.

#### THE TEEN AGE GIRL.

THE TEEN AGE GIRL.

In our issue for May 7th was published in the Auxiliary Department the excellent article by Miss Mable Knipschild of Graceland College, Lamoni, Iowa, entitled "The Teen Age Girl." This article was also published in the Conference Daily but owing to the unusual rush of work may errors crept in which did not properly represent the work of the author. In the last publication the article is correct. article is correct.

#### ADDRESSES

J. B. Wildermuth, 901 Tenth St., Harlan, Iowa.

To the Membership of the United Order of Enoch. There will be a special meeting June the 11th 1914, at 2 p. m. in the Stone Church for the purpose of electing a Board and to transact such business as may come before the Order appertaining to its work.

The following are the names I find upon the record as

members:

members:

Henry J. Bødder, Goo. W. Beebe, Jr., Jane M. Beebe, W. H. Bird, E. A. Blakeslee, M. H. Bond, Henry Booker, Mrs. Henry Booker, Richard Bullard, Emma B. Burton, Florence 'arry, A. H. Christensen, A. Carmichael, Dora Carstenset, Frank Christel, David Grow, Charles E. Culver, Mrs. J. F. Curtis, J. F. Curtis, J. T. Curtis. W. R. Dextee, J. W. Pubose, Sr. Hiram Dickhout, Hiram Dickhout, Geo. E. DeTray, Henry N. Davis, J. A. Dowker, Rica Jowker. Fredrick E. Fender, Emma C. Fender, Hulda Flim, J. E. Faulks. W. H. Garrett, C. A. Gurwell,

Amy T. Gurwell, C. E. Guinand, Sr. J. F. Gunsolley, J. F. Gunsolley, James F. Grimes, John A. Gardner, Harriet Griffiths, Gomer T. Griffiths, John C. Granger, Sr. J. C. Griffithis, Gomer T. Griffithis, John C. Granger, Sr. J. C. Granger, J. W. Gilbert, Elmer Gilbert. G. E. Harrington, Sr. Geo. H. Hilliard, Hiram A. Harder, Laura Harrington, Joseph A. Harrington, Mary E Harrington, Minall, Mable Holsworth, Emma Holsworth, Carlotta Hartnell, Helen Hills, Lewis E. Hills, W. O. Hand, L. H. Hans, Mary A. Issaes, Geo. Jenkins, Sr. Geo. Jenkins, E. L. Kelley, D. J. Krahl, W. B. Kelley, Cassie B. Kelley. Enceh. Larson, John W. Layton, Sr. J. W. Layton, William Lewis, E. W. Lloyd. John M. Lloyd, W. E. LaRue. Rodrick May, W. E. Messenger, Joseph Mather, H. R. Mills, James Madison, Caroline E. Madison, Lena C. Madison, H. E. Merriman, Alfonzo Millotte, Luther McFadden, Sr. Rodrick May, Anna Matthews, A braham Morgan, J. Charles May. N. R. Nickerson, Stella W. Nelson, Wm. Newton, Louisa Nunn-Resse, Geo. J. Netter. C. W. Pretyman, A. H. Parsons, Martha Parsons, J. D. Price, Wm. Chaires May. A. R. Nickerson, Stella W. Neison, Wm. Newton, Louisa Nunn-Resse, Geo. J. Netter. C. W. Prettyman, A. H. Parsons, Martha Parsons, J. D. Price, Wm. E. Pooler, Mary E. Pooler, Frank J. Pierce, Cyrus J. Peters, Irene M. Page, James C. Page, Albert Page, Mary J. Page. Henry Resch, Sarah E. Resch, Harry Ringer, Mary Ringer, Edward Rannie, D. T. Reese, Salie Reese, Margaret Roell, C. F. A. Roell, Henry Rushfelt, J. W. Rushton, Joseph Smith, Frederick M. Smith, Elbert A. Smith, Ellis Short, B. J. Scott, Robert O. Self, E. P. Scarciff, Hosea B. Sterrett, W. R. Steele, Agusta M. Steele, James W. Steele, Christopher O. Selbe, Sr. C. O. Selbe, C. J. Spurlock, Alice R. Spurlock, Sr. Robert Smith, Robert Smith, Hale W. Smith, Francis C. Smith, Mark H. Seigfreid, Sr. Ellis Short, Oliver Shirk, Daniel W. Shirk, Melissa Self. Sr. J. M. Tousley, Matilda Tanberg. Sallie Weiler, I. N. White, Ammon White, Sr. Ammon Wh All applicants for membership must fill out blank furnished by the Order for that purpose.

By order of the Board,

A. H. Parsons, Sec.

#### PASTORALS.

To the Saints of the South Missouri District :-

I am still bishop's agent for this district, and would desire the co-operation of all the saints in the work. We have a few in the district that are paying tithes, and everal that have never had their names entered on the bishop's book.

The district is not self supporting. We have about 900 members in the district and are not able to pay the small sum to support two missionaries' families while they are sum to support two missionaries families while they are to the teach of ife, (which is the gospel we all love so well.) Dear saints as I cannot reach you in person, on account of the scattered condition, I wish to impress upon your minds, that only with your co-operation with me as an agent can this district be brought to the front, and made self supporting. Let us try and get our names on the bishop's book this year if it is only for a small amount. If we ever expect the church to come up to the mark that we are praying for, we will have to make the sacrifice the Lord has asked us to make. That is a tenth of what he has given us.

Yours in the one faith,
J. A. Davis.

Box 262, Thaver, Mo.

To the Saints and Brethren of the Southern Indiana

District:

Having been chosen by the General Missionary in Charge to labor as his associate in charge of the work in this district I do sincerely call upon all the saints and local forces to give us your very best aid in effecting new openings, this year, that others who have not heard

new openings, this year, that others who have not heard the gospel may be privileged to hear and obey it.

Now, dear saints, please write to me when you need an elder to come to any places where work is wanted. My field address is 315 North 32d St., Louisville, Ky., and my home address is 818 West Kansas St., Independence, Mo. Please make note of these addresses to avoid treable and delay. trouble and delay.

I desire to keep in touch with the missionaries all the time so that we may be able to meet emergencies that demand our attention. To all the saints let me unge upon you to see that you get your names on the bishop's agent's tithe book so as to be co-workers with us in this great work of building up the kingdom of God.

Your brother and co-laborer for Christ, J. W. Metcalf.

To the Saints of Eastern Montana: Having been appointed by general conference to labor in Eastern Montana this year I take this means of askin Lastern Montana this year I take this means of ask-ing all the saints who wish preaching in their locality to address me at Fairview, Montana, and I will try to comply with your request. In my travels I oftimes find saints who would like to have the elders come, but they think their accomodation is not good enough. Now dear saints, don't let this stop you, for I can get along with your accomodations when I know I am doing the Master's will. We know this gospel must be preached in all the world for a witness, so the more we labor to this end the sooner will our Dear Lord be with us.
In gospel bonds,

R. Newby.

To the Saints and friends in Mission No.1. comprising To the Saints and Friends in Silssion No.1. comprising flows, Nebraska, Minnesota, North and South Dakota, Saskatchewan, Manitoba, and Alberta, Greeting:

It has pleased the powers of appointing to return me to your mission for the conference year.

I am thankful to my heavenly Father for his power and

love so wonderfully manifested throughout the mission

during the year that is just passed.

There has doubtless been times in the experience of many, when discouragements have met us in the way

TANDETERS OF THE BOY

and threatened our peace, but notwithstanding these experiences, it is indeed gratifying to know, that under these conditions when we have taken God unreservedly into our confidence the needed strength has been supplied and good has resulted therefrom. These assurances should comfort and cause us to know that God is with Israel, and his cause will ultimately triumph.

In harmony with conference appointments the following will be observed:

In Lamoni Stake J. R. Lambert of the Patriarchate will minister to the saints as far as his health will recent

In Lamoni Stake J. R. Lambert of the Patriarchate will minister to the saints as far as his health will permit. Eli Hayer will labor as he has in the past.

M. M. Turpen will be placed in Appanoose County with Centerville as an objective point, with the suggestion that he be chosen president of branch.

J. F. Mintun to labor as missionary in the Stake, particularly the eastern point, while Columbus Scott does similar work in the eastern part of the counties in Missouri.

Fremont District.

Premont District.

Patriarch C. E. Butterworth after July 1st will arange to minister in his office and calling both in Fremont and Southern Nebraska Districts. E. Rannie in Fremont District with whom will be associated H. N. Pierce, the Littan to do work in Southern Nebraska District, whom latter to do work in Southern Nebraska District when advisable.

Joshua Carlisle and E. F. Robertson, in Pottawattamie with the understanding that Bro. Robertson shall devote the greater part of his time in Council Bluffs and the immediate vicinity and that Bro. Carlisle, when expedient, to protect the interests in the eastern part of the ent, to protect the interests in the eastern part of the District. Will arrange for Adair and Cass counties the best we can with our present force.

In Little Sioux, Alma Booker to labor in Sioux City and vicinity; Wm. E. Haden in Harrison and Monroe

counties.

counties. Des Moines District, J. M. Baker the City of Des Moines. J. L. Parker and David J. Williams will work together during the summer months northeast of Des Moines, while E. E. Long gives attention to Polk, Boone and counties north. In connection with the above instruction will suggest that those appointed to labor in the Des Moines District confer with President of District O. Salisbury. I deem this wise because of his extended acquaintance of the District and its needs. Galland's Grove District.

and acquamtance of the District.

Galland's Grove District.

C. J. Hunt will labor as he feels directed.

J. B. Wildermuth and David R. Chambers do mission.

J. B. Wildermuth and David R. Chambers do missionary work as the interest may develop. Will advise more particularly later.

Eastern lowa District.

Albert Welch will be associated with L. G. Holloway in the early part of the season. Bro. David L. Williams will also labor in this district and will ask that he keep in took with minister is absence. in touch with minister in charge.

Nauvoo District.

Nauvoo District.

Gomer R. Wells in Burlington and vicinity.

C. E. Harpe, E. B. Morgan and Jas. McKiernan are familiar with the needs of the District and will therefore labor accordingly. More particular instructions will be given after I reach the District.

W. M. Self in Southern Nebraska District, who will receive assistance from H. N. Pierce.

Paul N. Craig in the City of Omaha and to render such service as the branch requires, likewise to provide for new openings and missions in the city.

Wm. Shakespeare and Alvin Kinsley will labor sep-arately throughout the District. Will suggest that Bro. Shakespeare confer with Bro. M. A. Peterson, President of the District.

Central Nebraska and Southern Dakota District.

Levi Gamet, J. F. Grimes, O. R. Miller and J. W. Smith. W. Smith to labor more particularly in South Da-ota, and the receive assistance from J. F. Grimes and b. R. Miller when thought advisable.

O. R. Miller when thought advisable.
Western Nebraska and Black Hills.
R. Etzenhouser to continue as in the past.
O. B. Thomas adn C. W Prettyman to associate in tent work as far as possible.
The missionaries in North Dakota will continue as in the past, as they are familiar with the needs. Bro. J. W. Peterson will confer with Wm. Sparling.
Minnesota. Minnesota

S. Lambkin will continue as in the past.

L. E. Hills, who has been appointed to Minnesota, will labor in Minneapolis until the reunion in June, when more specific instructions will be issued.

Saskatchewan District.

J. J. Cornish to labor as in the past. Birch Whiting may continue as before and those who are just entering the active service, J. A. Beckman, E. R. Davis and Horace Darby, will confer with Thos. J. Jordan, President of the

J. A. Dowker will be associated with Nelson Wilson 'A Winnipeg and vicinity.

Alberta District.

I deem it wise that Daniel Macgregor give as much

time as possible to Edmonton and Calgary and the near-by branches. William Osler to proceed as in the past. Bro. Fred Gregory may labor as heretofore, giving his attention more particularly to that part of Alberta adjoining Saskatchewan.

In conection with the foregoing I have to say that I will be pleased to receive information from time to time

will be pleased to receive information from time to time relative to the needs of the field, so that we may cooperate in our procedure, that good may result and the design of our Master accomplished.

Do not forget to report promptly at the appointed dates, July 1, October 1, January 1 and March 1. I will be glad at any time to give such help and encouragement necessary for the onward course of the great work of Christ. Trusting that we may work together in the Spirit of our Master, I am,

Yours in bonds,

Jas. A. Gillen,

Jas. A. Gillen, Minister in General Charge.

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NO. 22

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at \$1.00 per year.

CHARLES FRY, EDITOR

W. H. DEAM, Bbs, MANAGER

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#### REMEMBERING THE DAY.

Sarah B. Lawrence. If you sit down at set of sun And count the things that you have done, And counting, find

One self-denying act, one word
That eased the heart of him who heard,
One smile most kind
That fell like sunshine where it went, Then you may count that day well spent.

But if, through all the live-long day, You've eased no heart by yea or nay; If through it all

If through it all
You've nothing done that you can trace
That brought the sunshine to a face;
No act most small
That helped some soul and nothing cost-Then count that day as worse than lost.

#### THE GOSPEL OF SERVICE.

The gospel of Jesus Christ is a gospel of service. Christ as the chief Exponent of that gospel manifested its character by the life of service in which he sought the highest and permanent good of all men. The truth which he taught was for the healing of the soul by the elimination of sin and the assimilation of righteousness. The divine mercy and love flowing through his soul brought healing to the afflicted, hope to the hopeless, faith to the unbelieving, comfort to the mourner, life to the dead, and established the law of life in the place of "the law of sin and death." Nor did his service to humanity cease when he ascended to heaven for he still intercedes for men, and through the Holy Spirit his work is perpetuated upon earth.

His power for service was due to his righteous character because of which he had access to Godthe source of all power. This is shown by his statement: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

#### A Pure Fountain.

"Doth a fountain send forth at the same place sweet water and bitter," asks James who proceeds to show its impossibility, and Jesus taught the same thought when he said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." That like produces like is a natural law having application in the spiritual realm as truly as in the realm of material things, and every man's activities among his fellows tend to produce results in them which are the counterpart of his own character. men gather grapes of thorns, or figs of thistles?" It is impossible:

If then men wish to give active service for the good of their fellows, they must seek to possess the same qualities they want to develop in others, or as stated by Paul: "The husbandman that laboreth must be first partaker of the fruits." To do this he must have access to God, the fountain of all righteousness, and receive from him through faithful obedience to the laws of righteousness the fruits which he desires and see produced in the lives of others.

#### Getting Right With God.

The one essential thing to him who would truly serve his fellowman is to get right with God. Apart from God the soul can have no true motive for service, and no true conception of what the service should be. In the gospel "is the righteousness of God revealed," and by faith in its principles, and obedience to its ordinances is man brought into association with God through the Spirit, and he partakes of the divine nature. Without the ordinances man cannot have free access to God and his work must fall far short of his highest possibilities.

The Lord emphasized this truth when he said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God," conveying the thought that without the birth of "water and the Spirit;" man cannot discern the things cannot know the purposes of God and cannot labor in full harmony with him. says "the natural man receiveth not the things of the Spirit of God;" he cannot know God. Getting right with God involves the casting off of all allegience to opposing powers, a turning from all sin, and through the divinely appointed ordinance establish a true sonship with God.

#### Service to Man.

With these qualifications a man will be a true follower of Jesus Christ, and will be in a condition to render full and acceptable service to his fellow men. A careful searching of the teachings of Jesus Christ will show the prominence given to this service. The merciful, the peacemakers, the patient under persecution, are the blessed of God, because these things work for good to his creatures. Men are urged to refrain from all things that work injury to their fellows, and to perform all things that work for their good.

#### Restrain Evil.

Smite not; speak no evil; return not evil for evil; hate not; are examples of gospel teaching against the things which bring forth a harvest of evil. Any disposition of will which if expressed in word or deed would do the least degree of injury to another, and thus tend to hinder or frustrate the purposes of God, is to be subdued and eliminated from our natures. Man's attitude toward his brothers must not be only passively good, but positive and active, for mere passiveness may be the cause of injury or loss to others when a word or deed would deliver them from . danger.

#### Do Good unto all Men.

The active doing of good is a necesssary rule of life. The principle of the part effecting the whole is stated by the Apostle Paul in regard to the Church: "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." The principle applies to the whole world. To afflict or oppress any nation or people, or to lift them up, effects the wholde world corrospondingly, hence the war spirit which aims only at the crushing of another people is in conflict with the teachings of Christ and his gospel. The disposition in individuals and nations to do others good will work for the uplift of the world. The man who delights in war is far from God, just the same as the parent who takes delight in punishing his child. If either are ever necessary they should be performed with the sole purpose in view of bringing about untimate good to those dealt with. The field of opportunity for doing good is so great

that all can find place therein. In the Church there are special opportunities which are offered for doing good through pro-visions divinely made. The Sanitarium and Children's Home, built by divine command—the command implying the necessity of supporting themthe Saint's Homes and the College built in harmony with the provisions of the law and which meet necessary demands in the Church, all offer opportunities for doing good to those who need help, and the doing of good to such tends to uplift the whole body. Beside these there are the numerous other opportunities of helping in the general and local work of the Church, of helping individuals in our immediate neighborhoods, and in our immediate families. All men in every condition of life should be the objects of our good

#### The Whole Law.

The matter of getting right with God and with man, and rendering the service that is due to each. embraces the whole gospel. Christ said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind\*\*\*\* Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Service for God and service for man should be man's greatest aim. Selfish ambition, desire for office, honor or fame, avarice, luxury, and other similar evils, destroy the power of service, and become the means of crushing others in conflict with gospel teaching. Humble service has always been honorable, but its honorableness was magnified in the eyes of men by the Son of God who walked and labored in the humblest walks of life and thereby reached the weakest and most oppressed of men. The greatest man is he who performs the greatest service for his fellows. The gospel is a gospel of service.

#### EX-SENATOR DUBOIS ON MORMONISM.

Ex-senator Fred T. Dubois of Idaho, has a lengthy article in the "Gem State Rural and Live Stock Journal" published at Caldwell, Idaho, entitled "The Case Against the Mormon Church," in which he severely arraigns the "Mormon Church" of Utah for its broken faith in perpetuating the practice of polygamy after having made solemn promises to the nation that it should be done away, and for its political interference in the affairs of state. A clear distinction is made between the "Mormon Church" and the Reorganized Church. Of the latter he says:

It is fair and just for me to say that there is a branch of the Mormons called the Josephites who ought to be separated clearly from the Brighamite Mormons. The Josephites claim that they are the custodians of the church Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young interjected doctrines into the church which the Mormons did not accept in the beginning. However this may be, the Josephite Mormons with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe in polygamy; they discountenance it. They do not believe in Church dictation in political affairs. They are the same as other Church organizations, and to their religion no one has any objection. any objection.

We appreciate this candid and fair statement from one who is so thoroughly familiar with socalled Mormonism in the West, and who knows of the persistency with which the elders of the Reorganized Church have kept up the fight against polygamy and other false doctrines, being the first missionaries to enter Utah in opposition to those teachings.

The Reorganized Church can only be considered a "branch of the Mormons" in the sense that it has an independent existence while holding a belief in the Book of Mormon as a divine record and in the prophetic mission of Joseph Smith, and not because it is in any sense a division, or "split-off" of the "Mormon Church" in Utah. The contention of the Reorganized Church has been that the Church in Utah is the continuation of a body of members which left the original and true Church, discarded a large part of the original faith and doctrine, and adopted new doctrines and practices which were inimical to those had under the original leaders. This contention is supported by the decisions of the courts as may be seen in the following from a decision by Judge Sherman, in the Court of Common Pleas, Lake County, Ohio, 1880.

That the Church in Utah, the Defendant of which John That the Church in Utah, the Defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

A similar decision was rendered by Judoe Phil-

A similar decision was rendered by Judge Philips in the Circuit Court of the United States, for the Western district of Missouri, Western Di-vision, in his famous "Temple Lot Case," in 1894. Both of these decisions held the Reorganized Church to be the legal continuation of

the Original Church organized in 1830 and holding the same doctrine, organization and practice. Thus the Reorganized Church is not in any true sense a "Branch," but is in fact the original Church in perpetuity.

#### INDEPENDENCE ITEMS.

The reunion committee has announced that the Stake Reunion at Pertle Springs will be held August 13-23, of the earlier date first contemplated. The com mittee is making all preparations possible to make the reunion a success.

reunion a success.

On last Wednesday evening a committee was chosen to take charge of the Summer Vacation School which begins Monday June 29th, and continues five weeks. The committee is composed of G. E. Harrington, D. J.

The committee is composed of G. E. Harrington, D. J. Krahl, M. A. Etzenhouser Emma Criley and John Lentel. As a part of the regular program at the Religio last Friday evening J. W. Gunsolley gave a stereoptican lecture on the effects of cigarette smoking. This form of lecture is an effectual way of presenting such subjects, and the needful lessons are firmly impressed upon the inds of the young.

At the priesthood meeting on Monday evening the

elders' quorum took up the discussion of the Boy Scout Movement. Quite a number of the elders participated in the discussion but no definite action was taken by the

Ensign force held its second annual picnic on The Ensign force from its second annual piene on Saturday in the excellent grove of Bro. and Sr. Carr, near Selsa, about six miles from Independence. Fishing, ball playing, croquet, and other games were indulged in, and the quiet solitude of the fields and woods, and the temporary freedom from routine cares and responsibilitemporary freedom from contine cares and responsibles, with the vigorous exercise under ideal weather conditions were refreshing to both mind and body. The editor received the title of M. D., which being interpreted means mule-driver, in which profession he showed previous training.

Vanderwood with his family arrived Thursday noon from Salt Lake City where he had been labor-ing since last fall as a missionary, his mission having been transferred to Eastern Oklahoma and the Texas

Panhandle. His home will be at Independence.

Pres. Joseph Smith enjoys a little humor as much as any one, and is always ready to contribute his share along that line. Meeting him the other day he showed us a finely turned and ferruled cane of soft mable wood, and told the following story: "Forty-six years ago I planted told the following story: "Forty-six years ago 1 plantea a tree in the clurch-yard at Plano, Illinois, and recently the brethren cut it down, and this is the way they caned me," at the same time handing us the cane. The tree was planted by Pres. Smith in 1868 while living at Plano, and having become too large it was cut down. The brethren of that place had the cane made from the tree as a memento, and sent it by the hand of Bro. Jerome E. Wildermuth when he came to attend the general con-

At a mass meeting of citizens held at the Christian Church Monday night, provided for by a similar meeting the Monday previous, it was decided to make an effort to secure local option in Independence. A committee consisting of H. J. Pendleton, George Compton, J. H. Harding, F. A. Millard, E. T. Hinkle, D. J. Krahl, W. H. Phipps, and G. E. Harrington was formed to prepare proper petitions and secure the necessary ten per cent of signatures. Some hesitancy was felt in starting the movement due to the pending county unit law which if supported by a referendum vote at the fall election would open the way for a vote of the whole county outside of Kansas At a mass meeting of citizens held at the Christian ported by a reterendum vote at the fall election would open the way for a vote of the whole country outside of Kansas City, which might throw Independence wet again should local option be gained by the city election. This difficulty was removed however by a concurrent effort being made to call an election at the same time for the country outside of Kansas City and Independence which county outside of Kansas City and Independence which would prevent another election under the law for four years, leaving Independence free to enjoy freedom from saloons should local option be gained by the present effort. Dr. Albert Bushnell, Wilhelm Heidelberger, and Rev. F. L. Shook were chosen a committee to confer with the "dry forces" in the county with a view to securing united effort. ing united effort.

It has been twenty years since the saloons came back to Independence after four years of local option, and the conditions, to the minds of many right thinking citizens, justify and require another effort to eliminate the drink evil so far as relates to the open saloon, from the city. A prominent business man said that for business reasons he had always favored the saloon, but in the recent campaign to cleanse the city government from corruption he found that the saloon element was the corruption he found that the sation element was the support of the corruptionists and succeeded in defeating reform, for which reason he was obliged to take a positive stand against the saloon. Dr. Albert Bushnell, vice president of the Anti-saloon League in Missouri, attended the meeting and offered suggestions. Elder B. J. Scott president of the Anti-saloon League in Missouri, attended the meeting and offered suggestions. presided.

A meeting was held at the High School on Monday evening under the auspices of the W. C. T. U. when gold medals were given to nine pupils from the several grades in the city schools and High School, for prize temperance essays. Before the presentation of the medals each pupil read his—perhaps we had better say "her" for there were eight girls and only one boy—essay, several musical numbers being intersperced. These prizes A meeting was held at the High School on Monday eral musical numbers being intersperced. These prizes are given by the W. C. T. U. to one pupil in each grade who in an open contest of all the schools writes the best essay on some temperance subject, the object being to stimulate thought and activity on the side of temperance.

Bro. Alma Parmore is confined to the Sanitarium having had an operation the latter part of last week.

Bro. J S. Roth commenced a series of meetings at the mission church on North Liberty Street last Sunday The effort of the brethren in that part is proving successful the attendance having been quite good for

#### INDEPENDENCE SECOND BRANCH.

INDEPENDENCE SECOND BRANCH.

Early Sunday morning about thirty of the saints started to the county farm in Lafayette County, with the object of visiting the home and teaching the gospel to the inmates there. The effort was made on the suggestion of Bro. Foulks who has been employed there.

At 11 o'clock Bro. T. C. Kelley was the speaker,, who directed our attention to the fact that we are all called to be saints, a calling far more precious if we heed it, than any other.

than any other.

The 2:30 afternoon prayer service was well attended considering the velocity of the wind, many taking an active part. In the evening Bro. C. A. Butterworth spoke

from the text "I go to prepare a place for you."

Beginning Tuesday evening Bro. Butterworth will hold a series of meetings.

An arrangement has been made so that Sr. J. A. Gardner will instruct the young girls and young women of the branch along special lines, the first meeting was held Monday night.

W. S. L.

#### ST. LOUIS, MO.

We were pleased to greet one of our new missionaries Bro. W. A. Smith, the morning of May 17. He gave a nice talk to the Sunday school, and at the 11 o'clock service he spoke from the text, "Examine yourselves and see whether ye be in the faith." His discourses had the true Latter Day Saint ring. We hope to see him again soon. He labored one week in Cheltenham and expresses a desire for good work to be accomplished in our district the coming year.

Bro. L. Joerndt of Landsdowne was the speaker the evening of May 17th, and his discourse was reported as having been fine.

Our Sunday school continues to have a good attendance and interest. The attendance May 24th, was 130. Our superintendent and wife Bro. and Sr. Rob. Lloyd are rejoicing in the arrival of a sweet little daughter which t to them May 23rd. May it be a great blessing to their home.

An excellent sermon was reported to have been livered by Bro. Archibald the morning of May 24th, his subject being one ever interesting to the saints. The gifts of the Spirit. Bro. Archibald and family have moved nearer to the city, now being located in Maplewood, Mo., and we hope to have him with the St. Louis Branch oftener. We were pleased to hear that Sr. Archibald was in attendance at the morning services Sunday.

Bro. Geo. Reeves gave one of his good talks the evening of May 24th.

We regret very much indeed to hear of the serious illness of Bro. Gordon Shaw. We pray the blessing he so much needs will be granted him. All who are interested in him, remember him in your prayers.

We were pleased to hear of Bro. Roy Remington who met with a serious accident, having been wonderfully blessed through administration.

Elizabeth Patterson

San Francisco, Calif., April 20.

2729 Greer Ave.

#### Jours consensation of the consensations of the consensation of the CORRESPONDENCE Bluermermermermermermermermer

Editor Ensign:—The Panama-Pacific International Ex-position will open its portals to the world ten months from today. From February 20, 1915 to December 4, from today. 1915. In the roll call of the centuries the year 1915 will loom with epochal greatness, for from winter to winter, there will be held in San Francisco a magnificent

celebration of the most wonderful achievement of man. The Exposition will celebrate the completion of the Panama canal, man's most audacious correction of na-ture's work and his greatest triumph over unfriendly forces. The celebration will be worthy of the event it commemorates, and both go down in history as a world's gift to the nations from their youthful, stalwart brother in peace, The United States of America.

The multitudes of the earth will gather in San Francisco to contribute in a national, communal, and individ-ual capacity, to the celebration which San Francisco has proposed and engineered with the valiant assistance of her mother, California, her sister states and her related nations of the world.

The location fronting San Francisco Bay, which here The location fronting San Francisco Bay, which here sweeps majestically toward the Golden Gate, so often spoken of, and with an average width of half a mile, the 635 acres which constitute the Exposition area, are located in a natural amphiteatre, sloping from south to north to the bay shore. To the south are the peopled hills of San Francisco, while to the southwest are the forest covered ridges in which the giant guns of the Presidio lie hid in friendly silence.

On the east the buildings of the amusement conses-On the east the buildings of the amusement consessions cover 65 acres, the westward gaze will embrace the Foreign Nations' payiliens and the buildings erected by the various States of the Union. These will cover 92 acres. 'Centering this vast scheme of landscape and architectural beauty, the eleven large beautiful exhibit Palaces, which will occupy 218 acres are now arising. I as speech, February 28, 1914, at the Fair Grounds I heard President C. C. Moore, of the Exposition say all exhibit palaces will be finished in July 1914, allowing six months for preparation of exhibits. The rest of the area will be devoted to scenic beauty as expressed in broad lawns of tree shaded green, artificial lakes, mitroring trees and of tree shaded green, artificial lakes, mirroring trees and architectural piles, statuary from the world's masters.

At the extreme western end of the United States Military Reservation of the Presidio, will be located the aviation grounds, race track, and the live stock exhibits. In planning the area of the present exposition, a careful study was made of the experience of previous enterprises of this character.

The Exhibit Palaces are grouped around a splendid central court, the grandeur of which is suggested in the title chosen for it—The Court of the Universe.

Communication between these palaces is effected by a series of courts. There are five of these courts, court

series of courts. There are five of these courts, court of the Universe, already mentioned; the court of four Seasons, the court of Palms, the court of Flowers, and the court of Abundance.

Full grown trees, shrubs and vines are boxed up, roots

Full grown trees, shrubs and vines are boxed up, roots and all and transplanted on exposition soil.

Many thousands of trees were taken from the forest on the Reservation of the Presidio. The diligence shown in the construction of the buildings has the effect of stimulating the entire work and the fact that the progress is further advanced in this exposition than has ever been the case at a similarly distant date from the opening of any other exposition is assurance that President Charles C. Moore's promise concerning the readiident Charles C. Moore's promise concerning the readiness of the exposition will be kept with certainty and

Palace of Machinery is completed; it is the largest building on the exposition site, and the largest wooden structure in the world, if set end to end the ornamental structure in the world, it set end to end the ornamental cornices of this huge building would extend a mile and a half; botts and washers weighing 1500 tons have been used and four carloads of nails have been employed in fastening in place 8,000,000 feet of lumber used in its construction, and covers eight acres of ground.

Palace of Fine Arts will be a freproof structure 600

feet in length from north to south, and on the placid waters of an artificial lake will be mirrored its Gre-

waters of an artificial mass will be introduced.

Palace of Horticulture will probably be the largest glass building in the world, it will cover five acres, and will be surmounted by a dome 185 feet in height. Its length will be 625 feet and its greatest width 320 feet. Palace of Transportation will house exhibits from all

of the great steam-ship and railway companies.

The water navigation of all countries, characteristic

The water navigation of all countries, characteristic boats of various nations, yachts, sail and steam, motor boats and the like will be seen in all their manifold varieties, either in model or working exhibits.

From the latest type of monster mountain climbing locomotives to soaring aeroplanes, latest development in street cars, electric conveyances will be shown; and in the realm of aviation, working actual models, flights and daring dips in mid air will thrill and instruct. Palace of Education will display in a comprehensive exhibit educational methods processes, results, work done

hibit, educational methods, processes, results, work done from the kindergarten to higher education, and for all classes of students, including even the "sub-normal" and the deficient.

Social Economy for the first time in the history expositions, will be given adequate treatment, and the exhibits will embrace work done along lines of industrial problems, hygiene, insurance, housing, charities, and corrections. This department will be housed in the south wing of the palace of education. Palace of Agriculture will show all products of use to

mankind that spring from the soil, all modern implements, machinery, methods of cultivation, harvesting, irrigating, draining, etc.

Palace of Food Products. A separate building for food products is for the first time at an exhibition to be given a place.

Palace of Liberal Arts, is evolved, reflecting man's education and culture, mirroring his tastes and inspiring them, at the same time demonstrating his inventive genius, his attainment in the science and embodying them in artistic creations. This Palace will cover an erea of nearly six acres, it is 585 feet long and 475 feet wide. It will occupy a position directly opposite the main en

Palace of Mines and Metallurgy will display the min-eral products of the world, together with illustrations

eral products of the world, together with illustrations of mining and metallurgical processes.

Palaces of Manufactures and varied Industries, two colossal buildings will be required to house the finished products of manufacture and manual skill.

Live stock such as horses, dogs, house-hold pets of all kinds. Breeders of cattle, and students of live stock in its various phases, may witness the exhibit, which will be continued from the onening until the closing day. continued from the opening until the closing day.

Naval Features. The location of the exposition ground

Naval Features. The location of the exposition ground is ideal for both military and naval displays in which all the navies of the world except the Swiss will participate. Music. The greatest military bands in the world will assemble at the exposition, an Orchestra of instrumentalists of fame, concerts by the leading organizations of this country and Canada, organ recitals by the best artists from all music centers and the inspiring Welsh Eisteddjod are a few of the musical attractions.

Amusements for pleasure seekers. The main amusement street is 3000 feet long, more than 7000 applications for concession space have already been filed, and of these less than a hundred have been granted, and these only after their respective high qualities of novelty and interest were established.

A total sum of \$12,000,000 will be invested in these

A total sum of \$12,000,000 will be invested in the concessions. President C. C. Moore will spend \$9,000,000 of the \$17,500,000 for amusements. The Peanut concession alone cust one man \$100,000.

cession alone 'st one man \$100,000.

The Santa Fe Railroad is now installing a splendid spectacle of "The Grand Canyon;" The Panama Canal, a monster working model of the canal; Submarines under water; Yellowstone Park; The Grand Trianon of Napoleon; Creation from the first chapter of Genesis; Frederic Thompson's "Toyland," "Nuremberg;" the fall of Adrianople; An fee Palace, in which ice skating and hocky matches will be held; An Oriental village; Fort-nine

Camp; The battle of Gettysburg; Mohammed's Mountain; Aeroscope; Chinese City; A submarine resturant; Hagwild animals. enhack's

enback's wild animals.

Thirty-six states and thirty-five foreign nations will take part to date. So far there has been 49 dedications up to December. They are rushing the Stockton Street tunnel, Givic Center and Muncipal Railroads.

Sincerely Emery S. Parks.

90 Caselli Ave.

Papcete, Tahita, May 2.

Our mission conference is over. About 750 people from various islands, gathered in Kaukura Island, to take part in the mission conference, the auxiliary conventions, and some to gain money by selling goods, baking bread etc. etc. One Frenchman had a moving picture outfit, which venture failed and he went home about \$200.00 poorer but a much wiser man. With the visitors and the people of the island, we had a total of 1,057 people here. The Sunday school and Religio conventions were held

April first and second, and a review of both on the third of April. The French Administrator visited us April 3rd and was formally received in our large assembly hall by

and was formally received in our large assembly man of the whole population.

A new church, 24x60 ft. was dedicated on Saturday the fourth at 8 a.m. This ceremony was begun by hoisting a French flag to the top of a tall mast which had been planted for the occasion. The flag was saluted by eight guns, while a native anthem was sung. This was followed by prayer, then a hymn and then the native chief of the island turned the key in the door and the writer opened the door; the people followed in and the ceremony of dedicating the church was conducted in the usual manner. Bro. May preached.

Having received a suggestion from the Administrator of the Tuamotus to the affect that, insomuch as this country is infested with many contagious diseases, and insomuch as our common cup in the sacrament is talked about in official circles here, as a vehicle of disease, it would be better for us to do away with the common cup ourselves than to wait for the law, since it surely will be forbidden if we do not stop it ourselves. We called a mass meeting of the priesthood on Saturday afternoon, April 4th, and explained this matter to the brethren and asked them if they were willing to accept the suggestion from the administrator. The brethren agreed that it did not make any difference which way the sacrament was served just so the priest gave it to each member; so it was agreed that we try it on the morrow, April 5th the was agreed that we try it on the morrow, April 5th the above suggestion having been received by a unanimous vote of the priesthood. These brethren requested all the members of the church, who wished to partake of the sacrament on the following day, to bring his or her own cup, boul or glass. The cocoanut water, which is used here in place of wine, was put on the table in pitchers and bottles and when it had been blessed, the elders in charge poured out the portion for each priest acting there, and the priests in turn received the pitchers from the hands of the elders and poured out the same into the cups of the elders in charge and served the congregation likewise. The sacrament was received by all with appar-The sacrament was received by all with apparlikewise. The sacrament was received by all with apparent satisfaction. Many expressed their pleasure and not one complained. It was agreed in the priesthood meeting that if all went well and satisfactory that they would go home and use the individual cup in the sacrament meeting in their own islands. We are pleased and satisfied that this plan is better for the people here and everywhere else. May the light come more abundantly and make us one in deed; even as these were blessed in that received therein.

and make us one in deed; even as these were blessed in that sacrament meeting.

The mission was in conference from Monday 6th, till Thursday 9th, holding two sessions per day with other meetings in between. We had a prayer meeting of one half hour duration each morning. We had about the best representation this year that we have had in conference in this mission for years. And while some subjects were discussed longer than necessary, it may well be said there was no harm done and much good; and the Smitz of unity necessary and and much good; and

be said there was no harm done and much good; and the Spirit of unity prevailed all through.

We have reports from 16 branches; there are two more who did not report. Reports turned in by the native brethren are more or less guess work and we are unable to get anything like an accurate report of what has been done. We know there were 225 people baptized this year in this mission. Seventy of these are people who expelled from the church because of certain troubles which arose in 1905 and 1906. That leaves us about 150 new members. There are 82 elders in this mission. Have

It was decided in conference that we build a new church in Papeete, Tahiti, this year; also an assembly hall to accommodate large congregations. The church will be 30x40 ft. and the assembly hall will be about 66x66 ft. octagonal, built on the back of the church with folding doors between so the both buildings may be turned into one to accommodate more people. Bro. J. C. May, the writer, Tetaku and Pori were elected as a building committee. All the branches in the mission are expected to help build these buildings as this is the headquarters of the mission and we have very few people in this branch but many visitors from the other islands coming and going all the time.

There is \$700.00 cash on hand, so the foundation will

There is \$700.00 cash on hand, so the foundation will be laid as soon as possible and if operations come up to calculations we hope to be able to finish the work in a year. A committee was appointed to invite Ero. F. Msmith to come and dedicate the new chapel next June if it is finished at that time.

A letter trom Sr. Lake was read requesting the conference to remove the body of Bro. Charles H. Lake from Amanu to Tabitt. Some little discussion followed. A motion to learn the leady of Bro. Lake where it is till the Lord shall come and raise it up was carried by 94 to 1. The native bretheren have a great respect for the 11. The native brethren have a great respect for the name of Bro. Lake, but they seem to think it is not just right to dig up a grave and move a body.

It was rescoived that the Conference sessions, quorum meetings, etc., shall be listed and posted up in the assem-bly building for the information of all concerned. Bishop's agent Tetaku reported total receipts for the

year \$996.35; total expenditures \$519.80; balance on hand \$476.55 which includes a part of the Tarona chapel fund, etc. This is French money, valued at 96 per cent of

American money.

There were 18 bishop's agents and 23 missionaries sent out from this conference. The committee on ways and means for the district reported the consumption of 31 barrels of flour, 1,334 pounds of sugar and 66 hogs.

barrels of flour, 1,334 pounds of sugar and 66 hogs. Which food was distributed among the branches.

The little French gunboat Zelee arrived at Kaukura April 6th with a Government inspector reviewing the Tuamotus. The Commander of the Zelee, the Administrator of the Tuamotus and the Inspector came up by request of the brethren and met the congregation. The regular order of business was dispensed with to allow for speeches of formal greetings to be exchanged with the French officials.

The inspector compilmented the church very highly for

The inspector complimented the church very highly for forbidding the use of intoxicating liquors, commenting on the absence of indications of drunkenness among our people. Altogether we had a very nice conference gathering. And we are glad that the French officials have had an opportunity to see for themselves that we try to make good citizens and to keep the people sober and

Respectfully submitted, H. W. Savage, Secretary

Culbertson, Mont., April 2. Editor Ensign:—Just finished reading a letter in the Ensign on Graceland College, and thought perhaps a few lines from one who desired an education in Graceland, but because of finances was not realized, would be of interest. Perhaps my letter may not be given space in interest. Perhaps my letter may not be given space in Ensign because so many are better written, but to me it seems the spirit of sacrifice in the gospel work is by too many not understood. Before I obeyed the gospel and afterward until I had obeyed the law of tithing, the law of consecration, offerings and the many appeals for help in the financial line, by those upon which this duty rests, looked to me like robbery, but I am thankful that I always believed the law of tithing, and by obeying that law I can have see the full heaving the great terms. can now see the full beauty of the gospel tem-

It is true there are many that make no sacrifice to It is true there are many that make no sacrifice to help the church of God to do the work that rests upon it, but verily, they will receive their reward, for we will reap just what we sow. As I read a short time ago, "He that soweth sparingly shall reap sparingly." I love to see the thought carried by representatives of the Church, that the poor should not be robbed, but the very thought

can be carried too far.

Graceland is an institution of learning and the good Graceland is an institution of learning and the good that it has done already can scarcely be measured. Some perhaps have helped Graceland, when they were not able, but I believe the majority of those who have given their mite to help some boy, or girl to get an education feel well repaid. The Lord has set his seal upon Graceland and while I did not have the means to pay my way, yet others who are poor have worked their way through Graceland. As a rule we are doubly repaid for the fifty cents, or two dollars, that we give to some worthy cause.

Is it not true that many who are now sweath money in

Is it not true that many who are poor spend money in small amounts for some things or cause, that is not nearly so worthy. God has set his seal upon Graceland, I have heard many testify to this effect. I spent one year within about a mile of Graceland and I believe it is doing the control of the control o much good. Now let us who in the past have sacrificed to pay our mite to help Graceland, continue to sacrifice to help these institutions for good, and I would that God would put it into the hearts of those who have

Plenty to sacrifice also that this work might go forward.

We feel that the poor people in the Church of Christ
need faith in God that richer blessings may be theirs. eed faith in God that rener blessings may be thereight, know personally that God has protected things that were mine and since I am married things that are ours, fill cannot begrudge anything we have given to help le work of God along. Hoping for the final triumph f this great work, I am, of this great work, I ar

Vivia Freeman.

Princeton, Ind., April 25

Editor Ensign: -- I ask for a little space in your valu-Editor Ensign:—I ask for a little space in your valuable paper to say I am back to my field, ready for work and as those in charge desire that we make all the new openings we can, we would like to ask the saints to help us all they can. If you can get a place for us to preach let us know and we will try and do what we can.

There will be four of us missionaries in the southern Indiana District this year and with your help we ought to he able to do a good work.

be able to do a good work.

As the conference held at Indianapolis in November appointed a committee to solicit funds to purchase a tent at the next conference to be held at Louisville, Ky. in May, we would like to say to those saints who have not contributed to this fund to send your little sum at once to Chas. H. Fish, 645 W. 29th St., Indianapolis, Ind., and this will be one way of helping us make new openings, as we can reach many people in this way that we cannot otherwise reach.

May the Lord help us all to do our part in this great latter day work during this conference year and if we do our part the Lord will do his and in the end we will receive our reward.

As ever in gospel bonds,

Jacob G. Halb.

Dodge City, Kensas, April 7. Editor Ensign.—I am sending in my subscription realizing it would be almost like doing without our daily bread to do without the Ensign, for it is food to our hungry souls, and is all the preacher we have. Elder J. Arthur Davis was here over a year ago and gave us one good sermon but could not get the building any longer, there being no saints here but myself and son, and being poor in this world's goods we don't feel able to get an elder to come here, though we would be so glad to have the work opened up here so us to show the people what we are and what we believe. I crave an interest in the prayers of all the dear saints that I may be faithful to the end. I am 71 years old and have been a member of the church for about 18 years, being baptized and confirmed by Elder John Alfred Davis now deceased, and to my great sorrow and shame have never been privileged to partake of the sacred emblems of the Lord's supper and I feel like it has been to some extent my own fault, as the elders have a number of them been at our place but some how I never did think to them been at our place but some how I never an anna sea ask them to administer the sacred ordinance. I feel my weaknesses and unworthiness but I sincerely implore the forgiveness of the blessed Savior and that it may the forgiveness of the other than the same that the same than the same than the same than the same than the soon be my privilege to obey this command. I understand that there are two good branches of the saints a little west of here, one at Larkin and the other at Hartland. Your sister in the conflict.

Mrs. Nancy Thorp.

Milligan, Fla., March 27.

Editor Ensign:-I have been performing considerable missionary work in different parts of Florida and have visited the eastern part of the state as far east as the Atlantic Ocean. Efforts were put forth at several places to open up the work principally at the following places, viz., Valrico, Kissimmee Park, Umatilla, Green Cove Springs, and DeFuniak Springs. At the last place I preached ten sermons and baptized two, and found quite an interest manifested as well as some opposition. The Brig-hamites had been there and done considerable work and baptized several, but my efforts in showing up the latter day apostasy and the abomination that had been brought in by Brigham Young and others were much appreciated and well received by some of the members of the Utah Church. In fact all the members of that church present except one, as well as non-members were church present except one, as well as non-members were much pleased in hearing the differences in the two church-es set forth. I feel safe in saying it was a happy sur-prise to nearly all who heard in witnessing the great contrast between the true and the false as set forth by di-vine authority in much assurance and by the Holy Ghost.

One of their elders made an effort to defend Brigham Young and the revelation on polygamy and stated he was damned because he did not practice it. The plain reading of statements in that fundamental document was reading of statements in that fundamental document was sufficient to cause him to stop the open opposition, but he made a special effort in a private way against our meeting. His wife who I am sure is an honest woman but very much dissatisfied and disgusted with Brigham ism and who joined the Utah Church to please her husband, was very much interested in our position and very anxious to see her husband turn from the evil things in Utah Mormonism.

things in Utah Mormonism.

The Utah elders are very busy away out in new places where our work is not established and it seems they have no success at all where our work is well known. One of their elders was heard to say where I have been laboring he dreaded to meet the elders of the Reorganized Church, and it is no wonder why they feel so dreadful. The reason is plain. I am in the battle for truth to save poor weak erring mortals and to be worthy to wear the crown when the victory is won.

Your hotther.

Your brother.

F. M. Slover.

GLEANINGS FROM OUR CORRESPONDENTS

GLEANINGS FROM OUR CORRESPONDENTS.

Mrs. Louetta Phillips, Pleasunt Lake, Ind—we don't hear very much preaching as there is no church of our own here. We have attended other meetings and heard all kinds of slang used and the people called all kinds of names. The people fairly fell over each other to get into the church. There were a lot of converts but what will such conversions amount to in a short time. The needle seem to be looking for something exciting and people seem to be looking for something exciting and amusing, and don't see the truth. I ask the prayers of the saints that I may live a more consistent life, and do others

Mrs. C. L. Younger, Vallejo, Cal. Here is the Pacific Navy Yard. We have only about 200 boys left now, having sent 4,000 to Mexico. I find them very interesting, and my heart is filled with compassion for them as their lives are very hard and they meet many pitfalls. They are denied almost every luxury. Since they have been sent to Mexico I have thought why could not we send them some of our literature? There are many good hearts beating under the blue jackets. If we can only reach one or two it will be worth while. Eight hundred of our boys are at Mazatlan, and mail addressed to "U. S. Marines, Mazatlan, Mexico,"

Albert T. Davis, Ft. Liscum, Alaska. I still love to read the silent dispensor of the everlasting gospel above any the silent dispensor of the everlasting gospel above any other paper. May it always continue to spread glad tidings. Snow is about four feet deep on the flats in this section, but it is melting fast now, with beautiful clear weather at present. I was discharged from the army on the 19th of March last but am staying with the company for awhile. Hoping the gospel principles will spread spiritual light far and wide this year.

J. E. Winn, Dunlap, Okla. Am sending this to bear testimony that we still live. The first L. D. S. who came here was Bro. G. A. Swain who came with his family in September 1911. Growth has been slow but if things continue as in the past few weeks we shall be organizing a branch by this time next year. Bro. J. H. Baker on returning from conference baptized four yesterday and three was taken and the past for the past fo more today, and there are others honest in heart for whom we are praying. We now have fourteen in the church. Rejoice with us for these blessings.

#### A DREAM.

About four o'clock in the morning, I had the following, very impressive dream. I dream I was in a large building and the two floors were filled with saints; those on the lower floor, and also those in the gallery were singing the same songs and music; the platform was large and elevated about four feet above the floor; there was no one on the platform; the seats on both floors, as well as on the platform were arranged so that from any part of the house, the stand could be seen. I was sitting in the second tier of seats in the gallery; my wife was by my side.

In the dream I knew a very large number of those present; the singing was good and harmonious. As all were singing, suddenly a plain. but neatly dressed woman, came onto the platform; she walked to the center of the platform to what I thought was a telephone booth; she reached her right hand for the receiver, placing it to her ear. I thought that possibly she could not hear as all were singing, so I stopped and motioned for others to do so. My wife spoke, "You need not stop singing; it will not disturb her: she can hear every word; she is receiving good news; see her face how bright and cheerfull she looks," and truly as my wife stated, as the woman listened, her countenance got brighter and brighter, and all sang with more earnestness and spirit.

When the humble and intelligent person, as she was, placed the receiver back, she turned to the large and happy audience, who were still singing, and her face glistened with brightness beyond my power to describe—raising her right hand heavenward as a sign for all to be quiet, when all, (as one person) stopped singing; such a calm and quiet feeling like a mantel, rested on the assembly. It seemed as if all held their breath; not a move of any part of the body. She spoke in a plain, clear and distinct tone of voice so all could hear; "I have good news for you. Jesus, the Lord, is coming soon, and he will speak face to face with you." Oh, the joy that thrilled the heart and soul; Never had I witnessed such a degree of the spirit; my face was bathed in tears; yes, my pillow was wet with the same.

When there is such comfort in the dream, what will it be to witness the fulfillment of the same. As I awoke I was given to understand that the Savior would come to his saints, not to the world, before he comes in his glory, or before the ushering in of the thousand years. Reason and Scripture supports this thought. In Malachi, third chapter we are informed that "the Lord whom ye seek, shall suddenly come to his temple." is generally understood that the temple referred to, is a building, but may it not be the saints. for in 2 Cor. 6:16, "For ye are the temple of the living God", also 1 Cor. 3:16, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you." The statement of Malachi is, "The Lord shall come to his temple." it said "into his temple" we would believe that the prophet had in mind the house or building. However, the promise is, "the Lord shall come to his temple," the house or saints, or both, not unto the world. A very prominent idea is, that Christ is to only come once, and that in his glory at the end of the world; but we learn that he is to come with his saints. 1 Thess, 3:13. "And when the dead in Christ shall come forth; 1 Thess. 4:16, "And they shall reign with him a thousand years." The end of the world is not to take place until after the little season, which is to be after the thousand years. Rev. 20.

We learn that after Jesus was resurrected, he was seen by his disciples, and he appeared to different ones; was also seen by some upon the western continent, (see Book of Mormon.) He was seen about forty days by his disciples, giving them instructions, speaking of the things pertaining to the kingdom of God. Acts 1:3. He did not appear to the world. Inasnuch as he visited his disciples then prior to the Pentecostal endowment, instructing and preparing them for that great event, (Acts 2), why not visit his disciples, (saints) prior to the latter day endowment, instructing and preparing them for the reception of the same, when his servants shall go forth clothed with greater power, when the prom-

ises made in D. C. 87:4, "For it shall come to pass in that day that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who [have been educated to speak various languages and tongues in institutions of learning? NO.] are ordained unto this power by the [notice] administration of the Comforted, and shed forth upon them, for the revelation of Jesus Christ."

The following, in my opinion, is evidence that the Savior will come to his people before he comes with his saints, as already referred to; "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him up out of their sight, and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

In what manner did he ascend? What were the conditions and surroundings? Only his disciples present; we hear of no great preparation having been made, no public demonstration for the public knew nothing of this wonderful event; so, the statement of the two messengers is, that Christ shall return in like manner. I can just as readily believe that the Lord will in the near future, visit his needy and believing children, as I can believe that he did so after his resurrection, and prior to his ascension on the Eastern and Western continents.

In the Millenial Star, Vol. 14, page 344, Joseph Smith Jr., in a letter to W. W. Phelps, says, "The Lord commanded us in Kirtland to build a house of God, and establish a school for the prophets; yea, The Lord helping us, we will obey, as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honor us with his own presence; we greatly fear before the Lord, lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking humility and great faith, lest we be ashamed in his presence."

Upon awaking from the dream I have related, the words of Malachi 3:2-4, came with force; "But who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's five, and like fuller's soap, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years."

I thought that in order to be able to abide in his presence, that we must be of the pure in heart, and of clean hands; our affection must be upon him first; worship him in spirit and in truth, with all of our heart, might, mind, and strength. While thus meditating, I was permitted to see a large number very sorrowful because they had been careless, and had taken more interest in the pleasures and things of the world. Others had not contributed of their means as freely and liberally as they should, and some that could have been self-supporting while in the service of the Master were not, and all that continued to so live, would not be able to abide in his presence. Doubtless, the best of us, if we examine ourselves in the true light, will find where we can improve. a faithful follower of the Master, all that we are and all that we have we should be willing to apply in the interest of his work, according to the law, "for by the law we shall be judged.

Wm, Lewis.

March 31st, 1914. Cameron, Mo.

#### WHAT ARE THE THREE MEASURES OF MEAL?

By Elder W. A. Sinclair, M. D.

I shall choose for a text to-night a familiar passage of scripture found in Matthew 13:33: "Another parable spoke he unto them; The kingdom of heaven is like upto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

And coupled with this, I desire to use a few words found in Galatians 3:8. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed."

We have here two peculiar statements, the kingdom of heaven, which we can interpret as the gospel, for it is used interchangeably in the scriptures, both having reference to the organization, of Christ's Church on earth. This kingdom, gospel, or organization is like unto leaven (yeast,) which a woman took and hid in three measures, or divisions of meal, till the whole was leavened.

That is to say, the kingdom, gospel, or organization of the church of Christ was to be planted, placed, or instituted in three different countries, peoples, or nations, until the three divisions shall all become leavened, or converted to one idea or standard.

Keeping this in mind, let us look at our second text: "And the scripture, [or those who were inspired to work for God, forming scripture] foreseeing [knowing what is about to happen] that God would justify the heathen [or Gentile world] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

The leaven is the gospel, the same that was preached unto Abraham, the faith that was to justify the heathen, and this course of bringing about the leavening of the whole lump, was to be through the lineage of Abraham. "In thee shall all nations be blessed."

Considering the thought that if this course of blessing is to come through Abraham, it must needs be that the seed of Abraham shall become mixed in all nations, that through this seed the avenues of blessing may be poured out to bless, so we will trace this posterity of Abraham for a short time to try to discover what became of them.

In Genesis 48:19, we read concerning the blessing of the sons of Joseph: "And his father refused, and said, I know it, my son, I know it; he shall also become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

Here we have a prophecy concerning Ephraim, one of the posterity of Abraham, who is to become a multitude of nations. This is indeed a dissemination of the seed of Abraham. The prophet Jacob said it should be, and a great many years later Isaiah takes up the thread of the story and tells us something more concerning this division of the seed of Abraham.

In Isaiah 7:8; "For the head of Syria is Damascus, and the head of Damascus in Rezin, and within threescore and five years shall Ephraim be broken, that it be not a people."

Ephraim is to be broken, that it be not a people; this is a peculiar statement, and must have reference to their political of tribal relationship. We read in Hosea 7:8; "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned."

Ephraim was to become a multitude of nations, and here Hosea tells us that he hath mixed himself among the people, in this sense, his marriage with the heathen made him broken as a people, so that his tribe ceased to exist as a tribe, and Nehemiah takes up the lamentation in the thirteenth chapter, twenty-third and twenty-fourth verses: "In those days also saw I Jews that had married wives of Ashod, of Ammon, and of Moab; and their children spake half in the speech of Ashod, and could not speak in the Jew's language, but according to the language of each people."

In this sense Ephraim became lost, and was no longer counted with the tribes of Israel. And in 1 Kings 12; we find Israel divided into two bodies, the one under the rule of king Rehoboam, and the other under king Jeroboam. Thus they continued until the year 721 B. C. when Shalmaneser king of Assyria came up against Samaria, and beseiged it. "And at the end of three years they took it; even in the sixth year of Hezekiah, that is the ninth year of Hosea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Harbor by the river of Gozan, and in the cities of the Medes."

This leaves us with Ephraim lost among the nations; Nine and a half tribes taken captive to Assyria, and two and a half tribes left at Palestine; thus creating three divisions in the posterity of Abraham.

Remembering that the nations were to be blessed through Abraham, according to our text, and that the blessing was to be through the gospel, the gospel to be planted in three different divisions, there to work until the three divisions became leavened; we now have a starting point for the focussing of our thoughts relative to the subject before us.

The proposition now demands that we establish the fact that the gospel was or will be planted in these three divisions before our contention becomes worthy of acceptation.

In Matthew 10:1-4, we find Jesus establishing his church, and he here names twelve Apostles whom he has chosen. He taught the church in Jerusalem for the space of three and a half years, at which time he was crucified; and in the Book of Mormon, Book of Nephi 5:31; we find he established his church on this contiment, and again chose twelve in this organization; he taught them the principles of righteousness, and continued with them at intervals for the entire forty days subsequent to the resurrection.

These people who were here were of the seed of Abraham, and Lehi was according to his own testimony, of the tribe of Manasseh; so Jesus has now planted the leaven in two measures of meal, or his chosen family. And Mormon tells us in Nephi 8:3, that he left the Nephites, he did so saying that he was going to visit the lost tribes of the house of Israel; those which were carried away by the king of Assyria.

We are justified in the supposition that he would use the other division equally as well as he did the former two, therefore, he would also establish his church among them, and that carries with it the presumption that he would choose twelve among them also.

This being the case we have the three measures of meal among the three divisions of the tribes of Israel; the only difficulty which seems to deny the fact that this is the complete fulfillment of the parable at this time, is that they were not all converted or leavened. With the Jews there were but a small gathering who ac-With the Nephites. cented the Christ at all. most of the people were destroyed previous to the visitation of Christ to them, and with the lost tribes we would expect similar results. But probably we are too impatient regarding this leavening process. Time with the Almighty is but as yesterday, and the time in regard to the leavening of these measures of meal is not specified clearly as to when the final results will be consumated, but the leaven will be hidden with them until they are leavened.

A long period of silence seems to dawn on the in habitants shortly after this most propitious period, and the leaven seems to have entirely disappeared from the earth. But God had not forgotten his promise to Abraham; and Jeremiah records a prophecy in the thirty-first chapter, in which he says the Lord will remember Ephraim and will have compassion on him. And in the eighth verse he says concerning the lost tribes. "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither.

And again in substantiation of the prophecy by Jeremiah we read in Doctrine and Covenants 108:6: "And they who are in the North countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their pres-And an highway shall be cast up in the modst of the great deep." And reading down a little farther in the paragraph, it says: "And they shall bring forth their rich treasures unto the children of Ephaim my servants. And the boundaries of the everlasting hills shall tremble at their presence, and then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and shall be filled with songs of everlasting joy.'

We learn from this language that the gospel had been established among the lost tribes, and they had, and will have prophets who will lead them out. This is strictly in harmony with the practice of all time, so far as I am able to discover from the scriptures. The people of God in all ages were instructed and led by prophets.

The language read in your hearing also pictures two divisions of the seed of Abraham who have had the isaven, or gospel hidden among them, and it has leavened the whole measure in each instance, and not only leavened the two measures but brought them together so that in their almagamation it has partially fulfilled the prophecy of Jeremiah which is recorded in his book of prophecies, chapter three, verse eighteen: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

And also that spoken by Hosea in chapter one, verse eleven: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel."

The kingdom of Israel and the kingdom of Judah are to be under one head, and that of their own choosing, or appointing; such a thing as that has not taken place since the days of the division."

Our talk so far has been chiefly concerning Ephraim and Israel, they seem to be the first to receive the gospel message, and the Lord seems to favor them in permitting them to come together previous to the meeting with Judah. This may be for the reason that Judah as a nation does not accept the gospel nor the Christ until after Christ shows himself to them and proves his identity.

Jerusalem had been destroyed many hundred years ago, and the land of Palestine had become a parched land, forsaken by the Jews and the nations who formerly inhabited her. But the Lord said through the prophet Joel in the second chapter, verses nineteen to the twenty-seventh: "Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:"

"But I will remove far off from you the northern, army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come come up, and his ill savour shall come up, because he hath done great things. Fear not, O land; be glad and rejoice; for the Lord will do great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength."

"Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil."

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed."

The Lord also says through Isaiah in the forty-fifth chapter, and the seventeenth verse: "But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end."

This is a wonderful promise, and the chain of circumstances leading up to it is equally wonderful. The Lord had cast off Israel, and rejected Jerusalem, and now after their wanderings, he is turning to them again; and Zechariah says in the second chapter, twelfth verse: "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." And in the eighth chapter he dispels our doubts as to the rehabitating of Jerusalem, for he says: "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy moun-Thus saith the Lord of Hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof,"

The Jews have gathered home when this scene is depicted, but up to this period they have not accepted the Christ or his gospel, they still

nold to the traditions of their fathers; nor do they accept the Christ until he comes visibly before them, and they are confronted with their folly. This scene does not take place until after they have been to war for some time with the nations who have come down on her to take a spoil, they are almost subdued, and the hand of opression is about to fall on them again, when the Christ comes as a deliverer; Then it is that they become acquainted with the fact that they have killed their king; and their sorrow knows no bounds. Then they accept the Christ.

He is now revealed to them, they have faith in him now; they repent of their evil and mourn for their folly; their condition is changed, their stony hearts are softened. Then they are ready for the leaven to be planted among them, and it is recorded in Zechariah 13:1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

The third measure of meal, or division of Israel, has now received its leaven, and Joel says in the second chapter, twenty-eight to the thirty-second verses: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions; And also upon the servants and upon the handmaidens in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call."

This very clearly shows an acceptance of the gospel by the Jews, for it is of them that the prophet is speaking, and they enjoy the refreshing powers of the spirit in the gifts of the gospel; the leaven is surely working.

Again, it is very clearly and beautifully portrayed in Ezekiel 36:33-38: "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded, And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

"And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it."

"Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord."

Then to show the tranquility of the people (the Jews) under the gospel influence; Zechariah takes up the theme in the third chapter, and the tenth verse, thus: "In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree."

During the time that the Jews have been going through this transition, Israel have been gathering homeward towards the land of Palestine, and about the time that the leaven has gotten root in the stubborn minds of the Jews; they reached the borders of the land and pass into their former possessions; and then they mix with the people of Judah.

Israel had already obeyed the gospel and were in a condition to enjoy the blessings of the gospel, but not so with Judah; they had accepted the Christ when they could do nothing else; but they had yet to learn the principles of the gospel; the leaven had now been planted in the three measures, and it was working, but the Doctrine and Covenants 108:6; gives us to understand that Judah will not be sanctified immediately; It reads: "And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night forever and ever."

Auditing Committee.

This ushers in the millennium, the last days, and Micah says concerning these days, in the fourth chapter, first and second verses: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.'

Remember our texts, that in Abraham's seed, r, "In thee shall all nations be blessed." "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Israel, Ephraim, and Judah the three measure of meal, have had the leaven hidden in them, and it has worked, and now the whole has become leavened. Abraham's seed has become blessed; both those of immediate lineage and those who became Israel by adoption. Jesus the Christ is King of kings and Lord of lords, and the reign of righteousness has commenced.

Let us live so that we may be numbered with Abraham's seed, and our joy will be full, and our

#### THE LITTLE CORPORAL.

It is related that Napleon was once badly defeated at Coblentz by the Cossacks. After the battle he was surrounded by enemies and would have lost his life had he not been saved by the presence of mind of one of his soldiers, Corporal Spohn.

Realizing that Napoleon's only chance for life was in getting off the battle field unrecognized, the corporal begged the emperor to change hats and horses with him. The change was made ere the smoke of battle had cleared away and Napoleon, with his corporal's hat and mounted on a poor steed, rode away unnoticed, the Cossacks crowding round the corporal. Taking him prisoner, they led him in triumph to the Russian general. There the mistake was discovered and the corporal's brave act cost him his life.

According to the Coblentz legend, Napoleon, in remembrance of Spohn's self sacrifice, always after this preferred a corporal's uniform to any other, and wore it so often that his men came to speak of him familiarly as Le Petite Corporal. -Kansas City Times.

#### 1 DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR 1417 W. Walnut St., Independence, Mo

NOTICE.

lependence Mo.

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Eigenics Department, Mrs. Jennie Studley, 17 E. Cottare St., Roybury, MagNeinere Department, Miss Bertha Anderson, corner Short and Electric Sts., Independence, Mo. Sewing and Aid Department, Mrs. Edith Cochran, 207 S. Seven-terious, Woman's Department, Wrs. J. A. Gardner, 211 S. Fuller Ave., Independence, Mo.

Note-The following talk was given by the assistant superintendent of the Young People's Department of the Auxiliary-Sr. Della Braidwood, during their program at General Conference.

Our hearts were touched by the zeal and plans of the sisters in charge of this department, and the realization of the great good which they do and will accomplish.

"Something Done" was a sketch of the work of one class of girls by one of its members. Truly we saw that the work of our Master (as Sr. Braidwood reminded us, was couched in the words "He went about doing good") has been applied by these young people in their lives. They aim "to go about doing good," and the aim of the department heads and teachers is to keep energetic youth in our girls pure and good, by keeping them busy in aiding the poor, the sick, the wayward and most of all the sinful. They lay

great stress on not ostracising anyone because of poverty or sin, etc. from an opportunity to join with them in serving God through serving fellow

"Something Doing" consisted of an exhibition of quilt work (which will be finished by a class of girls in Sunday school and Religio) in time to be presented for a thanksgiving gift to several poor families. Also many baskets of dainty designs to be filled with wild flowers for the needy or lonely, or sick.

The aim of this department is to incur no expense or financial support except what the ten cent yearly dues supply, since there are so many avenues open for young hands, aside from the larger charities, which other departments of church work supply.-Editor Department.

#### TO BATTLE NOT TO DREAM,

Our Religion is the dream, but our Christian warfore is the battle.

To illustrate this point—which of you would choose as a successful florist, the man who spent his days roamas a successful norse, the man who spent in days roun-ing about the fields or woods admiring the beauty of the flowers growing at his feet? His success as a flor-iat would depend upon the amount of digging he did— putting his hands in the dirt if necessary to assist the tender plants in his care; and the degree of success which he attained would depend upon the amount of his life he gave to the lives of his charges—their perfection and beauty and growth.

In the same sense the Religionist who spends his time with his head in the clouds admiring the beauty of the gospel is not a success. He too must dig—must put his hands in the dirt if occassion demands that the struggling ones about him may be strengthened, and, like the floristthe height of success attained will depend upon the percentage of his life he gives to the lives of those within

It was said of our Master "He went about doing good." This is my ideal for the Young Woman's Department. If our girls can be made to sense the tremendous amount of suffering there is in the world and appreciate the possibili-ties within themselves to relieve it—the work will be only a pleasure to them. Suffering may be divided into four

Suffering from poverty Suffering of pain Suffering of loneliness Suffering caused by sin.

Perhaps our girls can touch the suffering from poverty least, because as a rule they have little ready money, and yet if the spirit of sacrifice grows—even this may be relieved somewhat. The suffering of pain may be relieved by visits to the sick and a giving of part of their own cheery lives to those more sombre colored. The suffering of loneliness may be cancelled. A lonely person befriended ceases to be lonely. By touching the cause of sin, the suffering from sin is reached.

In a town where I once lived there was a young girl who was ostracised by all—not because she was a bad girl but she was a little queer-had not quite an equal start with she was a little queer—had not quite an equal start with other girls. Disaster overtook her family and everyone said "Poor girl—isn't it a pity?" Most assuredly. But the "Poor girl" and the pity came a little late. In all that town she had no friend and the most natural result in the world followed—she was thrown back upon herself and accepted what was offered her of society though it proved an injury instead of the blessing friendship should

In this same town two other girls were ostracised-not because they were queer or bad—but because they were very poor. If ever they were invited to a social gathering

of young people their own age, I do not know it.

They grew to be fine young women and mothers all about the neighborhood said "Those girls deserve credit for making themselves what they have." And they did—for no one else could claim any share in it. Luckily they were sisters and had each other but if the tide had chanced to turn for them, no doubt, they too, would have come in for their share of belated pity. I believe we will be held accountable at the last day for our share in the sins of our community and just what our share nay surprise us then.

is may surprise us then.

If our happy, popular girls can only face this out—
putting themselves in the place of the unhappy, unpopular
girls—their hearts will so fill with love—there need be
no neglected ones thrown out of wholesome good times

into injurious companionship.

I could ask for no higher mark of commendation for any girl I know, than that it might be said of her as it was of her Master

"She went about doing good."

TREASURER'S REPORT TO GENERAL CONVENTION. Independence, Mo., Feb. 1914.

Apr	ii 7tn, 1913 Baiance oi	i nanu	,		
Gene	eral Fund				45.56
Chile	dren's Home Fund				34.51
Recd.	Local Assessments C	redited	to Ge	eni. Fun	d 70.95
"	Sale of Cook Books	,,	**	"	10.00
,,	As Offerings	19 .	11	"	1.25
"	For Children's Home				680.93
17	From Sale of Leaflet	s, and	Borre	wed Fr	om
		Ge	eneral	Fund	39.59
,,	To Apply on General	Church	h Deb	t	2.00
				Total	834.79

Disbursements.

To Mrs. B. C. Smith, Pres. Postage & Book Mrs. D. J. Krahl, Sec. Postage, Book & Blanks 2.30
Mrs. J. A. Gardner. Treas. Postage & Recp. Bks. 2.70
Mrs. H. A. Stebbins, Supt. Postage, Supples, Bks.

		12.00		
"Mrs. Clara Curtis, Supt.	Supplies,	1.00		
" Mrs. J. A. Gardner, Supt.	Supplies,	1.50		
" Stamped Envelopes		31.50		
"Ensign Pub. House, Ptg,	& Letter Heads	9.25		
"Mrs. A. Morgan, Stenogr.	aphic Work	1.50		
" Loaned to Leaflet Acct.		25.00		
"Ensign Pub. House, Print	ing Leaflets	1.00		
"Herald Pub. House, "	**	38.00		
" Children's Home as follow	VB,			
July 29th,	105.00			
Oct. 22nd,	150.00			
Dec. 22nd,	205.00			
Jan. 22	135.00	595.00		
" Bp. E. L. Kelley, for Gen-	eral Church Debt	2.00		
	otal Disbursements	780.00		
Feb. 1914	Balance on Hand	104.79		
General Fund	33.76	104.10		
Leaflet Fund	59			
Children's Home	70.44	104.79		
Audited and found correc	t and cash verified.	202110		
Mrs. J. A. Gardner, Geni. Treas Carlotta Hartnell				
	Vida M. Hansen			
	. were the managem			

In addition to the above items, money has been sent In addition to the above riems, money has oven seen a different times from the various locals, direct to Bishop Kelley, to apply on the church debt, hence our report does not include all money raised by the women of the Auxiliary for all the general church needs.

Money raised for local purposes, should be disbursed locally, but in justice to the women of the Auxiliary, all money raised by them for general church purposes, should pass through the general treasury of the Auxiliary, since there is one.

However, there is such an improvement over past years, that we feel decidedly encouraged with the prospects of the financial department of the Auxiliary.

The loan of twenty-five dollars to the Leaflet account, from the General Fund, was made by order of the Board. An effort has been made to collect all unpaid sub-scriptions, but so far we have failed. We suggest that this matter be considered at the Convention, and some measure be adopted wherein our leaslets may be paid for without borrowing from the General Fund, as this method retards the work of the officers and superintend-

ents, so far as pecuniary assistance is concerned.

The balance on hand is given as \$104,79, which does not include twenty-five cents in stamps held by Mrs. B. C. Smith; one dollar and eight cents in stamps and thirty-five cents in money held by Mrs. H. A. Stebbins, making \$1.68, including which our balance would be

The total amount of money that passed through the reasury since April 7, 1913, is \$834.79.

Treasury since April 7, 1913, is \$833.79.

Though the work haps been the regular routine work of a Treasurer, there have, at times, entered into our correspondence opportunities for a personal touch, here and there, which has been helpful to us, and we hope it has been mutual.

Mrs. J. A. Gardner.

Removing Stains.

"Alcohol," says an exchange, "will remove stains from Summer clothes." That is true, but it also removes the Summer clothes from the summer, also the Spring, the Autumn and Winter clothes, not only from the one who drinks it, but from the wife and family as well. It removes the household furniture, the eatables from the pantry, the smiles from the face of his wife, the laugh from the innocent lips of his children and the happiness out of his home. As a remover of things Alcohol has no equal.—Boy's World.

If you would be pungent, be brief, for it is with words the more they are condensed, the sunbeams deeper they burn.—Southey.

All that is divine in man comes from God. All that tends toward God in man is God's voice in the human heart.—Alexander Maclaren.

#### **MISCELLANEOUS**

CONFERENCE NOTICES.

Eastern Michigan.—District conference will convene at Port Huron, Mich., June 27, at 10 a.m. Brethren please send me reports by June 20th.

Wm. M. Grice, Pres.

R. 5, Croswell, Mich.

Kentucky and Tennsessee,-District conference will convene with the Farmington Branch June 6-7. Hope to have a full report from all the branches and local officers. J. R. McClain, Pres.

Eastern Iowa, Kewanee and Nauvoo Districts.—Will meet at Nauvoo August 14-23. We are making arrangements to care for all who come, and hope all will come to ments to care for all who come, and hope all will come to
the old historic place and enjoy—we hope—one of the
best reunions ever held in this part. The speakers are:
E. A. Smith of the Presidency, Heman C. Smith, Church
Historian, F. A. Smith Patriarch. The ministers in charge
of the missions and the missionaries of each district are
expected to be there. Sister M. A. Etzenhouser will represent the Sunday school and Religio work. We are
glad to be able to present such a strong force. Tents can
be had, 7x9 \$1.50, 10x12 \$1.75, 12x12 \$2.00, 12x14 \$2.50, 14x16 \$2.75; cots 36 inches wide 50 cents, 28 inches 40 cents; mattress 36 inches 50 cents, and 28 inches 40 cents;

comforts 30 cents; pillows 15 cents; chairs 10 cents. Freight to be added to above prices. Send all orders for tents to C. G. Dykes, Muscatine, Ia., Box 420, by July 15. Menls can be had on the grounds.

C. G. Dykes, Chairman O. E. Sade, See'y.
G. P. Lambert, Treas.

Eastern Michigan.—A special Religio convention is called to meet at Port Huron Friday, June 20th, for the purpose of electing a district president and such other business as may come up. All locals please cleet degates and send credentials to district secretary by June 22nd, at St. Clair, Mich.

Wm. F. Sage, Pres. Cora Ander

#### CONVENTION NOTICES.

Mobile District.—Sunday school and Religio convention will be held at Vancleave, Miss., Friday June 5, 9 a. m. A. E. Warr, Supt.

New York District .- Sunday school convention will convene for business Saturday June 13, 10 a. m. just prior to the convening of the district conference.

Mary Lewis Mesle, Sec.

1560 Willow Ave., Niagara Falls, N. Y.

Kewanee District.-Sunday school and Religio associ-Kewanee District.—Sunday school and Religio associations will meet in joint convention at Peoria, Friday May 29th at 2 p. m. This will be the annual election of officers and we hope for a good lively convention. Send in credentials promptly after May 24th.

Mrs. Marjorie Holmes, Rel. Sec.

Joy. Ill.

Miss Mira Cady, S. S. Sec

Millersburg, Ill.

..Eastern Iowa District.—Sunday school will convene at Davenport Aug 12 at 1:30 p. m. We hope to see all the schools of the district represented. A good time is antici-

C. G. Dykes, Supt.

#### REUNION NOTICES.

Kirlland, Ohio, Pittsburg and West Virginia Districts, joint reunion will be held at Tuscora Park, New Philadelphia, Ohio, July 25-Aug. 9. Apply for tents to J. A. Becker, R. 1, Willoughby, Ohio. Full instructions later via a circular to each branch.

Jas. E. Bishop, Sec.

226 Edgar Ave., Steubenville, Ohio,

.Idaho District .- Reunion of the Idaho District will be held in the Hagerman Valley with Hagerman Branch, beginning June 13, and continuing until June 22. Satur-day, June 22, will be set apart for the Idaho Semi-Annual conference. Reports to be mailed to Mrs. Lulu Jackson, 1719 N. 7th St., Boise, Idaho, district secretary.

All wishing to attend please write Bro. Wm. Glauner, Bliss, Idaho,, who is district president, and provision will be made to meet all at trains, and also provide for your per material ment during reunion. We are anticipating a good time. Some of the speakers will be "Elders Apostle Peter Anderson, T. C. Kelley and J. T. Davis, and others.

G. W. Winegar, Pres.

Hagerman, Idaho.

Southern California District Reunion.-Will be held at Convention Park in Hermosa Beach July 31st, to August 9th inclusive, 1914.

9th inclusive, 1914.

Fare and one-third on the certificate plan will be granted on the railroad. Tickets to be bought to Redondo Beach, California, and baggage checked to the same point. Then, after the train leaves Los Angeles, hand your baggage checks to the conductor and ask to have the baggage put off at Convention Park, two blocks South of Rowley Siding at Hermosa Beach. The tents will be ready for geometry on the 30th. The cert will South of Rowley Siding at Hermosa Beach. The tents will be ready for occupancy on the 30th. The cost will be: Tents 10x12, \$2.50, 12x14, \$3.00, 12x16, \$3.50, single cot and mattress \$2.00, double cot and mattress \$2.00, double cot and mattress that orders for tents, cots and mattresses shall be in the hands orders for tents, cots and mattresses shall be in the hands of the committee as early as possible, as the committee must have the order filled in Los Angeles by July 10th. All orders for tents, cots and mattresses should be addressed to R. T. Cooper, 420-421 Marsh-Strong Bidg., Los Angeles, Calif. The cafeteria will be in operation the same as last year. A good attendance of the General Conference, appointees is expected, including Brn. Sheehy, Jas. E. Kelley, Vinton M. Goodrich, Roy F. Slye and probably others. The conference session will convene at ten o'clock Monday morning, August 3rd. The Sunday school will momably have Wednesday August Sunday school will propably have Wednesday, August 5th. The Religio will probably have Friday, August 7th, subject to the approval of the Reunion Presidency. Tents, cots, mattresses and cafeteria accomodations will be supplied to all General Conference appointees and their families, without expense and all are cordially in-

It is also desired to use some of the General Conference music, and singers throughout the district are invited to bring their General Conference anthem books. Everything points to a splendid reunion this year and we hope there will be a good attendance from all over the district. For all information desired, address R. T. Cooper, 420-421 Marsh-Strong Bldg., Los Angeles, Cali-

R. T. Cooper, Sec.

#### UNITED ORDER OF ENOCH.

To the Merekership of the United Order of Enoch:—A special meeting is sailed for June 11th, at 2 p. m. in the lower auditorism of the stone church, for the election of a Board and such other business as may come before this assembly. Be sure and come as this is an important meeting, and you are interested in the success of this

By order of the Board, A. H. Parsons, Sec.

#### CORRECTION.

In the pastoral of Bishop's Agent for South Missouri District, in the last issue the name of Bro. Davis, the agent, is given—J. A. Davis: It should be Goo. A. Davis. Those concerned please take note.

To the Sunday School Workers of the North Eastern Illinois District.

convention at Mission June 5 ,at 2:30 p. m. will be made one for development, one which is aimed to educate the workers. No "dry business." Such subjects as "The Normal;" "The Art of Questioning;" "The Mission of Teaching," etc. Round Table work also. will be worth your effort to be there.

Chris B. Harthorn.

#### CHANGE OF DATE

To the Saints of the Spring River District:-

After consultation the Fairland conference has been postponed from June 5th, to June 20th. This change is to accommodate the itinerary of the Minister in Charge who will be in attendance at the conference on the 20th.

J. W. Rushton, Minister in Charge.
T. W. Chatburn, President of District.

#### DEPARTMENT OF CHILDREN'S HOME. Statement and Needs,

"And the storehouse shall be kept by the consecrations of the church that widows and orphans shall be provided for, as also the poor."—Doctrine and Covenants

We are desirous that the financial policy of the Children's Home may be in harmony with that of the Church. Consecrations of the church are made to the Bishops of the church who are the ones to care for such consecrations and disburse properties and means according to

needs.

The Trustees for the Children's Home have selected as The Trustees for the Children's Home have selected as their treasurer a bishop who is duly authorized under the law to receipt for contributions made the Home. It is further the business of the bishop who has this specific work in hand to inquire into the needs of the Home and supply from the funds which come into his hands for the benefit of the Home. We make these statements to indicate to the Saints the disposition of the Management of the Home to keep in line with the Spirit, as well as the letter of the law, governing the temporalities of the cluwer. poralities of the church.

poralities of the church.

The treasurer informs us that there is not sufficient funds at his disposal to supply the needs of the Home without running in debt. The Home must not run in debt and to keep out and at the same time permit the Home to continue its mission is for the friends of the Home to make special offerings and consecrations to the institution. This should be a continuous effort each month and the necessity exists for a greater response along the line of special donation or offerings to the Home. The question to you individually is, What can I do now? Send your donations to the Home to Bishop Joseph Roberts I Among Lawre and you will be abled such as the form to the control of the Home. erts, Lamoni, Iowa, and you will be duly receipted.
Signed, Executive Committee,

Heman C. Smith. Pres.

Oscar Anderson, Sec. Joseph Roberts, Treas.

#### CHARACTER-NOTE HYMNAL.

To the Saints of the South and all who are Interested:—Did you see the notice in Herald Vol. 61, No. 17, page 414, concernig a character note hymnal? In my travels in the south I have found a general demand for something of this kind either in Zion's Praises, or the Hymnal. Now is your chance. Let everyone interested write to the Herald Publishing House, Lamoni, Iowa, stating how many books you will pledge yourself to take.

A good plan would be for every branch to appoint some one to solicit pledges, and write the publishing house stating the number of pledges received. Now is the chance to get your "shaped-note" Hymnal, if you will only work for it. I presume it would require about 2500 copies pledged to justify the expense. To the Saints of the South and all who are Interested:-

2500 copies pledged to justify the expense.

H. E. Moler

Butler, Mo.

#### CORRECTED ADDRESS.

To the Saints of British Columbia and Seattle District.—
In the recent pastoral of our Minister in charge my address is erroneously given. It is 3632 Evanston Ave., Seattle, Wash. Please note.

the Saints of the Central Nebraska District: I have been appointed to labor among you this year and

I have been appointed to instort among you this year and fully expected to arrive there for action early. But, I am held up from present knowledgs I may say that I can-not be with you for service for at least two or three months yet, unless our heavenly Father intervenes. I have been lame for more than a year and it is so pain-

ful for me to even stand on my feet that I am forced to lay by for repairs.

I have been told by competent physicians that I must stay off of my feet for three months if I wish to get well

and avoid a serious and dangerous operation.

I was to go on the operating table recenbeen advised to move slow along that line. recently but have

Having on hands so much surplus energy and health in every other department of my body it is quite trying to have to wait for a "member" which I can not leave behind very well. I ask the dear saints everywhere to pray for my speedy recovery.

Hopefully, O. R. Miller.

2312 South 24th Street, Omaha, Neb., May 23rd.

PASTORAL.

PASTUKAL.

To the Saints of Kentucky and Tennessee:
Having been chosen to labor as associate minister in charge, and realizing that success can come only by our working together, and that too with an oye single to the Glory of God. I send you this greeting. I want to keep in touch with the needs of the district and I want all to in touch with the needs of the district and I want all to feel free to tell me of the opportunities of their several localities. Please don't wait until you get everything ready for services before you notify us, for our missionary force is small and we can only meet the demands as we can reach them, but will do our best to fill all calls, especially in opening up new places. Dear Brethren of the local ministry: If at any time you can help us please let us hear from you. Those appointed to the district will labor as opportunity will permit until our conference which meets June 6-7. I will be glad to meet you all there, and let us come together praying that the Spirit of God whom we are trying to serve will direct in order that success may crown our efforts, for without him wethat success may crown our efforts, for without him we shall fail.

Your brother and co-laborer,

J. A. Roberts Home address, 1311 W. Short St. Independence, Mo.

To the Ministry and Saints of the Rocky Mountain Mission

My co-laborers of the general ministry will labor this

year in the following districts and states.

Robert Newby and A. R. Ritter in Eastern Montana;

A. J. Moore and G. W. Thorburn in Western Montana; A. J. Moore and G. W. Thorburn in Western Montana;
J. A. Bronson in the Spokane District, and S. H. Gray
in the City of Spokane; G. W. Winegar in Western Idaho;
J. T. Davis in Central Idaho, and T. C. Kelley in Eastern
Idaho; A. V. Closson and B. L. McKim in Northern
Utah and that part of Idaho belonging to the Utah
District; W. H. Kelley in Central Utah, south of Salt
Lake County; J. M. Stubbart and A. J. Layland in the
State of Wyoming; J. D. Curtis and A. T. Higdon in
Western Colorado; J. R. Sutton, F. A. Russell and J. F.
Petre in Eastern Colorado; J. B. Barrett in Denver and
vicinity for the present.

Petre in Eastern Colorado; J. B. Barrett in Denver and vicinity for the present.

Please remember, brethren, that the quarterly reports are due July 1, Oct. 1, and Jan. 1; and the annual report March 1. It would be well for each of you to secure blanks at once from the Herald Office. My home address is 1420 West Walnut St., Independence, Mo., and my field address 336 South 4th East Street, Salt Lake City, Utah. I hope soon to be in the field, and the quarterly reports may be sent to my field address.

We shall be glad to have the co-peneration of the legal

We shall be glad to have the co-operation of the local ministry in services, making new openings, etc. Let us labor together in the Spirit of the Lord and for the sole

purpose of building up his kingdom.

I feel sure that the saints of this mission will give the efforts of the ministry their moral and financial support, as you have done in the past; and remember the financial side of our work by contributing to the general fund of the church according as the Lord may bless you.

I shall be glad to hear from any of the saints as to be opportunities for the labor in your localities and shall do my best to supply the needs.

Hoping for a successful year in the Master's service, I am your fellow worker,

In bonds. Peter Anderson.

To the Saints of the Virginias District, Greeting:-

Having been appointed assistant minister in charge of our district, I earnestly entreat you to seek first to build your district, I carnestly entreut you to seek first to build up the kingdom of God, and get the added blessings. God says we are co-laborers with him. If you know of any place where meetings can be held just notify me at Clarksburg, West Virginia and I will try and reach you.

Yours in bonds,

Leon Burdick.

To the Saints in Central and Western Oklahoma and the

To the Saints in Central and Western Oklahoma and the Panhandle and N. W. Texas, Greeting:—
Having been appointed to take the oversight of the work in the above named territory, I come to you with words of greeting, asking you to write us the needs of the work in the various parts of the field, we have a grand good lot of workers, in fact the most we have ever had for this field, and we commend them to you asking your co-operation in the good work of the Lord. Brn. Arbor, Peak, and Chrestensen, will labor in the Central District, Baker, Bootman, Simmons, and Vanderwood in the Western District, also Northern Texas, and Panhandle Brn. Baker and Bootman will labor together as far as Brn. Baker and Bootman will labor together as far as practicable.

Principale.

Having been ordained as bishop to associate with Bro. Short in his work, we ask all the saints to send the tithe offerings to the writer, and thus do their part as the Lord has directed, and called upon us to do, please do not withhold the Lord's portion, keeping it invested in hogs, land, or anything else, for he has not yet told us that he desired his money so invested, but on the other hand he has said to "Bring all the tithes into the treasury of the Lord." Let us labor in cheerfulness and love doing our part, that the work may spread, Zion be built up, and his name be glorified. We have also the two Lamanite Brethren-Philip Cook and Reuben Taylor, who will put in their time among the various tribes doing all they can in this new field, so wide and so promising. tribes dome .... so promising. Your brother and co-worker,

Hubert Case.

304 S. Seventh St., Kingfisher, Okla.

#### MARRIED.

Herndon-Cummins.—At the home of the bride's daughter 803 South Willis Ave, Independence, Mo., May 20, 1914, Bro. Abc. W. Herndon and Mrs. (Sr.) Mattie Cummins, both of Independence. Elder Cornelius Edwards officiating.

(F. M. Moore.)

I'm not good at branch hestowing,
Nor expert at board throwing,
For I do not be to talent that I often
with I had;
I had;
I had;
I had to sentiment expressing
My unfitness is distressing—
But here's a little posy that I wish to toss
to Dad.

And I haven't any notion
To discourage the devotion
You owe some other creature fair whose
smile has made you glad;
But while you may be discanting
In those terms that are enchanting,
This little home-made compliment I'll pass
along to Dad.

It may take a generation
For a full appreciation—
I used to think I know the most when I was
but a lad—
But the years have brought reflection,
Honest, candid retrospection,
And now I grope for words to say just what
I think of Dad.

When the banks refuse your paper, And your prospects turn to vapor, when the situation is looking rather

And when the studeon is bosony
bad—
When, some hope you are pursuing,
You are met with "nothing doing,"
It's mighty nice to know that you can always count on Dad.

And when by some simple token
He conveys the word unspoken
That tells how much he feels when you are
sorrowful and 83d—
And when confidence is slipping.
You can feel his fingers gripping—
Say, let's take off our hats right now and
give a yell for Dad1

The following poem appears in The Outlook. The thought is, of course, very old, R65X-but it is here expressed with epigrammatic force.

#### EARTH AND INFINITY.

By Agustus Wight Bomberger.
There's a part o' the sun in an apple;
There's a part o' the moon in a rose;
There's a part of the flaming Pleiades
In every leaf that grows.
Out of the vast comes nearness;
For the God whose love we sing
Lends a little of his heaven
To every living thing.
—Sel.

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VOL. 25

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 4, 1914

NO. 23

#### ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of ter Day Saints, every Thursday, at Independence, Mo..

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CHARLES FRY, EDITOR
W. H. DEAM, BUS, MANAGER
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To consecrate is to set apart, dedicate, or devote to the service of God; to make, or declare, sacred or holy. In a broader sense it may mean a setting apart to any special purpose. Consecration vitally concerns every Latter Day Saint as a part of the necessary service of God. Under Moses the tribe of Levi was set apart to a special service connected with the worship of God, and from this tribe Aaron and his sons received a special consecration, being called and set apart to act in the priest's office, and were required to keep themselves from every form of pollution for they were called to a holy work. The land of Caanan had been designated by God and set apart as the inheritance of Abraham and his posterityso long as they should serve the Lord,-and thus consecrated as the land for the worship of God. The tabernacle, and later the temple, were especially dedicated to the service of God and God's presence remained with them as long as they were used for his service. The lives of the prophets and ministers of Christ were devoted to the work and thus were consecrated. Gold and silver and other material things were also devoted to the service of God, being set apart or consecrated for various special purposes.

Thus we find that material things, individual men, tribes and nations, and the land upon which they dwell, may be consecrated to God and his work. Consecration under the law of God involves an offering, either a gift of material things or of service by man, and acceptance by God, for unless man reserves the thing consecrated for divine purposes and God accepts of it and approves its use it is not truly Remembering also that consecrate consecrated. means to make, or declare, holy, it follows that anything offered to God which is not holy cannot be accepted as consecration, or anything which of itself is not unholy but offered with an unholy object in view will not be a consecration so far as the giver is concerned.

Cain's offering was not according to the command of God hence not holy, and not accepted. The offerings of gold for the idolatrous calf by the Israelites, though done in sincerity, was for an improper and unholy purpose resulting in actual loss to the people. To make a consecration effectual the Lord must be a party to it, which can only be when man's part is done in harmony with his law and maintained in accordance with his directions, for the Lord may reject an offering even after accepting it should man turn it to improper use, as was the case with the temple at Jerusalem, and as was the case with some of the servants of God when they turned to wicked-

In harmony with the teachings of Christ who called his people out of the world, to be a light to the world, and to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," making consecration of their whole life to the service of God, the latter day revelations teach the necessity of consecration in very definite terms, and as in former times it is to be a consecration of life, of service, and of temporal

#### Consecrated Lives.

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength," is one of the requirements of revelation given in 1829 before the Church was organized, and applies equally to all. Nor did the commandment cease here for the Lord also said: "Seek to bring forth and establish my Zion," and "all are called according to the gifts and callings of God unto them." The gospel requires a consecrated life and service of every man and woman, a service which shall be in accordance with the qualifications and powers of each one to give. "Let every man who hath been warned, warn his neigrbor," does not necessarily require that every man shall be a preacher, but that every man shall give such service as may be within his power. A consecrated life is the least service that man should offer to God in view of what God has done for man. Paul expresses it thus: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."-(Romans 12:1).

#### Consecrated Service.

Not only in the work of the ministry may men render service to god, but in a multitude of The field is wide, and offers such a wide range of opportunity that all who are willing to labor may do so. The gospel is for the uplifting of humanity, in this world as well as in the next, and it seeks to save men from present ills whether physical or mental as well as from the terrors of lost souls. Hence the work of caring for the sick and afflicted, and extending medical or surgical help or special nursing, is a part of the gospel work requiring training as well as devoted service by doctors, surgeons, and nurses, and service so rendered is the service of God. When done in the spirit of the gospel it is a consequated service. So with those who care for the orphanz, the aged, the unfortunate, and those who engage in the work of teaching. All such service under the gospel is consecrated when done with the Spirit of Christ for the good of humanity.

#### Consecrated Means.

Some men's qualifications lead them into the necessary lines of business rather than into the direct work of preaching the gospel or any other service connected with the priesthood. Their energies are devoted to the acquirement of wealth. and while their line of work is legitimate, it must be apparent that for such to reserve all their accumulated possessions for personal and selfish purposes, that little or no service is rendered thereby to God. If then these men should serve God with all their might it would be by consecrating of their means such as they have to spare from their business to the maintenance of the work of God, In this way only can their lives be consecrated to God and his work, and they be made equal before God with those who are giving direct service to him. The law of the gospel teaches a consecration of means, and provides that it shall be done in a regular systematic way, and that the means so given shall be used in carrying on the work of God.

To place our whole lives, with all our powers, and all that we possess, upon the altar of sacrifice, yielding all to the will and the disposal of God, not for a day but forever,-that is true consecration. No man can afford to do less, for by seeking his own he will lose all. By doing this he will gain all.

A letter received from Frank McFarland of St. Louis, Superintendent of the Seventh Division of Railway mail service, in reply to a complaint regarding delay of the daily Ensigns in the mails during general conference, informs us that the delay was due to failure of the postal service to get the mail fully distributed at Kansas City in time to be dispatched on its proper routes, which, he says, "is very much regretted by this office." He also says:

"In this connection permit me to suggest that if you again contemplate issuing your paper daily for any temporary period, that you advise me as far in advance as possible and special arrangements will be made to take care of same,'

It is such interest as shown by Mr. McFarland that has made the postal service as near perfect as it is, and it is not often that the patrons of the post office have reason for complaint. We appreciate the assurance of special effort to give improved service in any future editions of the daily.

#### JAMES ARTHUR GILLEN.

James A. Gillen is one of the strong men of the Church. Though young and lacking the missionary experience which many others have had he has taken hold of the work as would a man of experience. He holds the distinction of being the only man of recent times who was called from local work into the Quorum of Twelve without experience in the missionary field.

Up to the time of his call to the Apostleship one year ago he labored locally, mostly in Kansas City. Mo., and Kansas City, Kas., often holding a series of meetings in the branches while working ten hours a day at his regular employment. For ten years he presided over the Argentine Branch, where he did a good work, and is remembered today as a faithful pastor.



He was born in Malad, Idaho, in 1869, and hence is about forty-five years of age, his father being a missionary and for many years occupied in the position which the son now holds. He was baptized when eight years old, and in 1899 was ordained an elder, in which office he served until 1909, when he was ordained a High Priest. As an Apostle, during the past year, he has had charge of the mission comprising Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesoto, Nebraska and Iowa,

In answer to a question as to what evidence he had received of the divinity of the work and his call, Elder Gillen said that as early as 1900 he received evidence from God that he would be called to the office of an Apostle and occupy in the Quorum of the Twelve, and other testimonies have come to him at intervals since, up to the time of the giving of the Revelation. When the Revelation was received at Lamoni, Ia., and before news of its existence had spread abroad, he had received evidence that he was then called and awaited calmly the news of the Revelation.

One of the spiritual experiences received by him was related as follows:

"Years ago a prophecy was delivered to me in Lamoni, Ia., to the effect that I would preach the gospel, etc. It was at a time when I was more or less in a state of rebellion, but upon retiring to my room I told the Lord that he could not expect me to preach the gospel unless I had some knowledge of it and that I would not do it. I felt that I could not be held under condemnation if I refused to preach without the knowledge by which I could be Whether asleep or awake I do not know, but I saw the Presidency of the Church, the Twelve, and various other officers in the Church (this was in 1895), marching in order, and the membership.

"In the hands of the ministry was a weapon of peculiar workmanship. A person at my side informed me it was the priesthood or authority.

The state of the s

These weapons were of various lengths, and the discharge from them, rather than inflicting injury, gave life and vitality to those that were struck by them. While standing there I saw Bro. Fredrick M. Smith and as he was struck by one of the weapons he instantly became possessed of one and took his place with the elders. After a little time a similar discharge struck me and bow-ing myself to the earth I said: 'Lord! what is man that Thou are mindful of him?' and I found one of those weapons in my hand and took my place with the elders.

"The scene suddenly changed, and I saw the Presidency of the Church, one of whom, Frederick M. Smith, was standing by his father, and upon whom his father leaned. (This was years before he was called to the presidency.) I was standing near them and the warfare was intense. What attracted my attention was the anxiety upon the face of the President, and the determination upon the face of his son. All were intent on winning the conflict by the firing of the weapons.

"I saw conditions and things change, and fall. Everything imaginable in the way of turbulency was going down into one chaotic mass, and that which remained was a beautiful white temple. As I looked I heard the words: 'None but the pure in heart can enter in.' As the scene suddenly passed I found myself still awake."

Elder Gillen feels that the assurances and experiences of divine guidance and support in his ministry of the last year have fulfilled every promise and expectation. His home is at Independence, Mo.—Conference Daily.

#### INDEPENDENCE ITEMS.

Promotion excercises were held at the High School for the children of the eighth grades on Tuesday 26th. 144 the children of the eighth grades on Tuesday 26th. 144 graduated from the public schools and will be prepared to enter High School at the opening of the new school year, though if the usual percentage counts their education finished, not over half that number will enter. In connection with the promotion exercises, gold medals were awarded the best spellers in the seventh and eighth grades, the medals furnished by the William McCoy fund. On Thursday evening commencement exercises were held when thirty-one graduated from the High School. A respectable number of these were children of the saints.

A respectable number of these were children of the saints.

Local option petitions are being circulated and are meeting with ready response among our people. We have meeting will remote the quarters yet though there is no doubt that the necessary ten per cent of the voters, and more, will sign the petition. Latter Day Saints should ever be ready to lend a helping hand to lift their comnities a little higher.

Among other items of business at the business meet-Annong other items of business at the business meeting Monday evening was the reception of Bro. B. J. Scott and family on letter of removal from St. Joseph. A report of the Bishops' court was held on suspense awaiting recommendation. The selecting of a janitor which had been heretofore done by the branch was

placed in the hands of the deacon.

Our president, G. E. Harrington spoke to the saints on
Sunday morning and Charles Fry in the evening. Elder C. A. Butterworth gave an address to the Sunday school, which for fulness of vital truth and for brevity we have

which for fullness of vital cruta and to revertly we are not heard surpassed. The afternoon prayer service was noted for its intellectual feast, of the kind that springs from the operation of the Spirit of Divine light.

On next Thursday evening will be held the commencement exercises of the Nurses Training School of the Independence Sanitarium. Five nurses will graduate. Particulars will be given next week.

Sr. Audentia Anderson, the ever active chorister, has arranged for a little relaxation for the choir during Thursday evening practices by having a special musical number rendered for the benefit of the choir by one or more of its members. One object is to enable the choir members to become acquainted with each other's voices.

The anthem Sunday morning was unusually good, and well rendered. It was "Jerusalem the Golden," from the new series. Sr. Anderson is ably assisted in her work leader by Sr. George Hulmes who is ever present ready to take up the work when needed. ever present and

# INDEPENDENCE, MO., SECOND BRANCH. Sunday school had an attendance of 228, and collections

\$3:94.

The 11 o'clock hour Sunday was occupied by C. A. Butterworth of the Twelve, subject, "What think ye of Christ? whose Son is he?" Bro. Butterworth has been Holding a series of meetings in the church, beginning on Tuesday evening, missing Saturday evening, and the interest has so grown that the church was filled, and the

very best of attention from the beginning..

The 2:30 prayer meeting was well attended, and a good meeting was had, so many taking part that the meeting became very interesting.

At 7:45 p. m., Bro. Butterworth again spoke, subject,

At 745 p. m., Bro. Butterworth again spore. Scoper, "The wheat and tares,"—Matt 13:38.

At the Monday evening monthly, and annual business meeting the following branch officers were elected to hold until January first, 1915, President, H. W. Goold, Priest J. T. Purt's, Teachtr. Alex. McIntosh, Deacon G. W. Eastwood, Chrk. Sadir Alex. McIntosh, Deacon G. W. Eastwood, Chrk. Sadir Balley, Chorister Harold Bullard, Organist Claus Curits, Librarian Geo. Could, History and Christian Country, March 1988, 1 torian Sr. Goeld Carr, W. S. Loar having tendered his

resignation as reporter for the branch, P. A. Sherman was chosen to succeed him. He is competent for the task. An auditing committee was chosen for the year, as follows, Geo. Gould, P. A. Sherman, W. S. Loar.

KANSAS CITY, FOURTH BRANCH.

ARNSAS GITT, FOURTH BRANCH.

At our business meeting May 4th, the following officers were elected. L. C. Fowler president. C. E. St. John priest, C. L. Munroe teacher, Mrs. Alice Armstrong secretary, C. W. Brown deacon, F. O. Branham library committee, W. L. Vail chorister, Mrs. F. O. Branham organist, Mrs. Bertha Vail correspondent. I am glad to report our branch in good condition, and our meetings

inday school gave a picnic in Swope Park, May

Sth, and all present spent an enjoyable day.

Sr. F. O. Branham has been called to New Decatur,
Alabama, to attend the bedside of her sister, Mrs. Edgar

I am sorry to report that Sr. N. L. Vail is in very , and I ask the saints to kindly remember her in their prayers.

Mrs. Bertha Vail.

KANSAS CITY, BENNINGTON HEIGHTS BRANCH. At our last regular business meeting held on the second Saturday in May, the following officers were elected: Bro. C. A. Selbe, president; Bro. J. E. Cleveland, presiding priest; Bro. Allen Tannehill, teacher, Bro. Ray De-Tray, deacon. Our branch is in a good condition and the saints are striving to live their religion. We have been caused to mourn the departure of our

Sister Alice Glore, who was called away on May 14th into a higher, better sphere. While we realize our loss is her gain, yet we miss her gentle presence from among

We are glad to have Sr. Warnky with us again. has just returned from her visit with relatives in Texas, having been gone for the past month.

We are rejoicing in the gospel of Christ, and pray the

will soon come when we can take up our with him on the purified earth.

Sr. H. T. Winn.

#### ST. JOSEPH, FIRST BRANCH.

The flower committee of the Sunday school are surely doing their duty faithfully, as shown by the beautiful and profuse floral offerings, which lend beauty to our school room and inspiration to our service, each Sunday. They were especially fine on Memorial Sunday. Our services have shown a very marked falling off in

attendance, this condition being due to the fact that we have no regular pastor, we presume. It is indeed deplorable that a branch as large as this one should be left without a shepherd. There is an important field for labor here, and it is sad that there are not enough

reapers to go around.

Our branch officers are all true faithful men and do all in their power to keep up the interest, and we realize that a time like this is when the members should show especial faithfulness, we are sorry to say they do not, that is the majority of them. Of course there are always the faithful few, who stand by their post through sunshine and cloud.

Sunday morning and evening on the 17th the preaching was by Elder John Davis of Stewartsville. On the 24th was by Elder John Davis of Stewartsville. On the 24th by Elder. Coventry Archibald and J. M. Stubbart. On the 31st Apostle John W. Rushton gave us two fine sermons. So we have not lacked for spiritual food, in this respect, but--ah, our prayer services, our visiting the sick people, our straying ones.

On Wednesday evening the 20th Bro. H. D. Ennis baptized Lloyd, the young son of Bro. and Sr. Blair Dobson. One more worker for the glorious cause we pray. Last. Friday evening the Religion dispensed with the

Last Friday evening the Religio dispensed with the regular meeting and repaired to beautiful Krug Park for an evening's outing. A bounteous lunch was spread, and a very pleasant time was enjoyed by about fifty

Bro. Roy Fifer has been doing a considerable amount f visiting out in the district of late in his capacity as district president of the Religio.

Bro. and Sr. M. S. Ross are rejoicing over the advent of a dear little son at their home. Bro. John Gardner, Sr. Minnie Scott, and Sr. Rushton, all of Independence visited with us Sunday.

#### OMAHA, NEBRASKA.

"It must somewhere be written, that the virtues of mothers shall be visited on their children, as well as of the fathers."

May the parents be given wisdom to instruct and warn their children for this warfare, so they will not be be-trayed by honeyed words and tender carresses, and left on the battle field of life sorely wounded, or worse than death.

death.

The Ladies Auxiliary recently served a supper in the basement of the church from 6 o'clock to 7:15, which netted them \$22.00. This is quite a scheme, as many who are compelled to buy their meals would prefer their money to go into the church coffers, rather than those of the world.

. R. W. Scott and Paul N. Craig gave us good in-Brn. R. W. Scott and Paul N. Crang gave us good in-struction Sunday. Do we often examine ourselves to de-termine whether we are making an earnest effort to keep the whole law, financially and otherwise? The reports of the priesthood at the business meeting Wednesday evening reported the branch in tair condition, but much o for improvement.

Elder O. R. Miller and wife are here at the home of Bro. and Sr. C. Coffeen. Bro. Miller has been lame for over a year with an infected knee, has suffered much, and was to be operated on recently, but later concluded

to try treatment from a competent physician, who has ordered him to remain off his feet for three months. He is already improving, and trust with the prayers the saints recovery may be rapid so he can be about I Father's business. Some times we are required to "sta still and see the salvation of the Lord."

still and see the salvation of the Lord."

Lee cream and cake were served at the home of Bro. and Sr. W. T. Lowe Friday evening, May 22ad, and \$138.00 were realized for the building fund. Mrs. Byrne of the Catholic faith took a very active interest in selling tickets, and deserves credit for the major portion of the amount received.

"For unwearying patience and unchanging tenderness, the love of a true mother stands next to the love of our Father in heaven."

Alice Cary Sshwartz. 345 Omaha Nat. Bank Bldg.

#### marane merene al suscension CORRESPONDENCE Bluerinermermer of mermermermermer

Millett, Alberta, May 6.

-I have noticed time after time that there is seldom a letter from any of the saints here in Canada and especially Western Canada which is one part of God's vineyard which has seen some grand work accomplished, therefore why should we not write about it and thus cheer and encourage those in other parts instead of hearing all the good from them and giving nothing in return? Right here I also wish to make a suggestion, why could not a corresponding club be started after the nature of the Primrose Department in the Family Herald and Weekly Star of Montreal as well as in a number of other papers so that our young and old also be able to get in with others who would like to correspond with other saints in other parts and thus prove a source of comfort and help to each other as they could express their troubles and joys in a private letter better than in a letter that is open to all to read.

I am going to mention a few things I have experienced

which may encourage some one else. Mother's people being all Methodists and father's all Baptists, I learned the teachings of both and in fact had attended all of the main different church services before I ever met a tatter Day Saint, had even spoken in the Methodist pulpit a number of times, therefore was well steeped in the traditions of other churches believing all to be a part

of the one great Church.

But in the spring of 1906, I entered the Emigration office at Winnipeg looking for a job on a farm near the city as I had no money to go out with and poor health and not knowing whether I could stand farm work or not so wished to stop near the city so to get other work if I had to, but the agent after asking me a few questions told me that I had to go 90 miles out to a place or he told me that I had to go 90 miles out to a place or he would not give me a job as I was the stamp of a man needed there so I had to put my watch in pawn to get money to go with and there I met the first Latter Day Saint. Now I thank God that I was forced to go for if I had not gone I might never have met any saints, and would have joined the spiritualists in whom I was deeply interested. I worked there all summer and every day had arguments with the man I worked for. Well they moved to the city while I stayed in that town, joined and took an active part in one of the popular churches until I saw things and was used in such a way that I came to think there was nothing in Christianity, and decided to prove the Latter Day Saint teaching all a fake too, but was convinced after about a year that I had found something genuine which was about two years after meeting thing genuine which was about two years after meeting the first member. So you see God caused me to go there, see the folly of the other churches and led me to obey the true gospel, and I must say that although I have not always live as close as I should and have had my ups and downs, yet I must say that the closer one lives to God and obeys his gospel the more he will be blessed, and sustained in the hour of temptation.

and sustained in the hour of temptation.

I have also seen the Edmonton Branch spring up from only three or four members two years ago. Others were there but did not know of any saints in the city but those few were steadfast and pushed onward with the help of a few from outside were there for a few months only. Therefore saints, always pross onward and upward, and od will enable you to overcome if you prove faithful.

Do not think the man or woman who does not see at

once the beauty of the gospel will not, for the time may not be ripe for it. Also always let your light burn for men may scorn you when with you but will defend you behind your back if you do not waver under trial and insults. Geo. W. Winn.

Honolulu, T. H. May 15.

Editor Ensign:-Elder Barrett and I returned last Editor Ensign:—Elder Barrett and I returned last Ited-day on the S. S. Mauna Kea, from the Island of Hawaii where we have been doing missionary work for the past six months. And I thought some of our experience might be interesting and encouraging to your readers. Since last November we had been doing what we could to advance the work in Hilo and had made many short

trips into the country adjacent, but the major portion of the Island had never been visited by any of our missionaries. So on March 25th, we left Hilo with our little sionaries. So on March 25th, we left Hilo with our little satchels starting on a complete circuit of the Island. The direct road around is 297 miles long, but by visiting all the little villages on the beach as we intended doing meant about a 300 mile trip, most of which was to be negotiated on foot. There are sections where there is no civilization of any kind (some as far as 24 miles), and our friends in Hilo were afraid it was too much of an undertaking. But we felt that with God's help, we were equal to it. Elder Waller had previously written to us that he felt we would be provided for and we were.

On leaving Hilo, I had \$3.50 and Elder Barrett \$2.55. We were gone more than 5 weeks traveling among Cath-

We were gone more than 5 weeks traveling among Cath-

olics, Protestants, Mormons, Buddists, etc., and we were assisted by Chinese, Japanese, Portugese, Spanish, Hawaiians and English. Several times we were given rides in automobiles. One day we had a 24 mile trip across the laws, we were given a ride 14 miles of the distance in an auto. And another time we had a long hike about 17 miles, an auto carried our baggage for us most of the

'mites, an auto carried our bagage to a more of any, And thus assistance was rendered in various ways, towing us that we were not alone.
While Conference was in session, we were tramping from village to village, telling them of the gospel re-

We had a chart in the Hawaiian language showing the We had a chart in the Hawaiian language showing the Church Organizations, Doctrine, etc., and were permitted to preach and explain it in three Hawaiian Protestant churches, four Mormon churches, and one hall, besides several meetings held in private houses, and some in the open air. At Keauhou, we preached to the fishermen and their wives on the beach. They left their nets and and their wives on the beach. They left their nets assembled under a tree and we had a good meeting, made me think of the time when our Master preac the same gospel to the fishermen of Galilee. In anot place we were refused the use of the Hawaiian Protest-ant Church, so we preached to the congregation after their service was over under the shade of a neighboring

We preached in fifteen different places, fourteen of then new openings. Also had ninety-three fireside talks, reaching altogether more than 650 people. Our friends in Toronto would not think this very many, but considering the nature of the country we thought it pretty good. We distributed ninety tracts disposed of twelve Books of Mor non, (two English and ten Hawaiian), four Hawaiian Doctrine and Covenants, ten Doctrinal References, one New Testament, one Bible, besides taking the names of many to whom to mail litetrature.

Besides preaching the gospel, we saw many places of interest and regret that lack of space prevents a detailed description. But one place we cannot omit is the Vol-cano Kilauca. This volcano has been continuously active as far back as tradition reaches, violent at times and at others quiescent. The crater has an area of 2,650 acres, with a fire pit in the south central part about 1,000 ft. in diameter. The day we were there no fire was visible but there was plenty of smoke. The surface of the for several miles around is broken open with cracks The surface of the earth 1 to 2 and 3 ft. in width, and all these almost were belching forth smoke and steam so that the whole country appeared to be on fire. On our first visit to Kilauea about a year previous to this, the whole floor of the pit was a vast lake of fire, and as the sulphurous fumes are in abundance, it made one think of the fire and brimstone preached by some a few years back.

We visited an ancient city of refuge called the "Hale O eawe," In the ancient Hawaiian laws circumcision was required, cities of refuge were provided for, and there others of their customs similar to those prescribe law of Moses. This confirms us in the fact th by the law of Moses. the ancestors of the Hawaiians came from America, where the people of Lehi were familiar with, and kept the law of Moses, as recorded in the Book of Mormon.

We also visited the monument erected where Capt. Cook, the discoverer of these islands was killed, saw the place where the first missionaries landed and other places which space forbids relating. Here a person may see all the various stages between a lava desert and a Garden of Eden and all the variations of climate. While the tropical sun beat down on our heads, we could look off miles to the summit of Mauna Kea, (13,825 ft.) covered with snow.

We are glad to know that Conference provided some one to continue the work here and wish our new brethren success. Elder Barrett leaves for San Francisco on May 20, on the S. S. Wilhelmina, while wife and I are booked for the S. S. Sierra leaving here July 4th. Though we for the S. S. Sierra leaving here July 4th. Though we are glad to be going, yet there is a tinge of sadness at leaving these kind people. It seems almost like leaving home folks. May our Father provide ways and means so that the seed we have sown may be cared for and

grow.

Thanking you for the space and wishing the Ensign and her readers a successful year,

In gospel bonds M. A. McConley

Salt Lake, City, Utah, May 16. Editor Ensign:—We had fully contemplated another year's labor with the good people of Utah, but the powers that be have said otherwise, so we are preparing to leave that he have said otherwise, so we are preparing to leave here that we might reach our new field at the earliest possible date, and give things there the necessary at-tention. Such expressions as "We don't see why you have been taken away from us," and "We don't see why you couldn't have remained with us," are universal on the part of the Saints and many of the outsiders but whether it is wisdom or lack of it, we are soon ready to leave the city.

We have tried to be more than a mere iconoclast in our labors here, since we believe strongly in a constructive gospel, and reason that since like must and will always attract like, we can do far more good to our fellowmen through the spirit of love, kindness, and gentleness, thinking by merely destroying their idols.

Unless our love reveals Christ our precept will be of

but little value, and if by the spirit of force we by to pour into others our own peculiar kind of doctrine we are apt to discover that our would-be Christlike service is precipiated into a more strife of words, and in place of our being light to those in error we become darkness of our being light to those in error we become darkness to them. So we reason that the only successful way to labor is to so draw out and so build that others will see for themsetve; such by the imparting of the proper spiritual food they will forsake their own idols, and to us that is the much better way.

Let us lead them, and not drive. Let us draw t rather than pour in, and do all in the spirit of kindness and love, remembering the injunction of Christ to: 'Feed my sheep.'

"Yeed my sheep,"
Our work then, and especially in this field, is to teach
people the heauties of a Christlike life, what it means
for the church, for our fellows, and for us, that the
virtue of religion is in living the life of Christ and not
in the arguing and denouncing of the peculiar tenets

ddress hereafter will be 127 So. Fuller Ave., Independence, Mo.

Cheerfully, J. E. Vanderwood

Fairview, Mont., May 18.

Dear Ensign .- A few words from Eastern Montana may interest some of your readers. Over six years ago b. Wm. Sparling introduced the gospel to us. While the home of the only saints here at the time, Bro. wby's. He spoke by the Spirit that there would some Newby's. day be a church here. We now have a branch with all the officers though no building yet, but as our little flock grows we see the probability of such. Two were baptized a few Sundays past and two more have applied for admission next Sunday. These are the fruits of the missionaries' labors and also the Sunday school, prayer meetings and local ministry, both the ordained and the unordained, (the sisters).

Though holding only the lesser priesthood I have been

appointed to labor in Eastern Montana, and hope to re ceive the co-operation of the saints as it is written, D. C 119:8. "Let him that laboreth in the ministry and him 119:8. "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." Those scattered about can help much by making their location known and the opportunities present in their neighborhood. My address is Fairview, Mont., and hope that no one will hesitate because of lack of accomodations or worldly goods. preaching and other meetings here are held in private houses, some in school houses and have brought forth good results. Thus we see it may be possible for all of us to do some good, let us therefore unite our prayers to God that he will open the way for useful labor.

Yours in gospel bonds

A. R. Ritter

Beardstown, Ill., May 18. Dear Ensign:-After a silence of several months from your columns, I once more essay the task of committing a few thoughts to paper. Having been appointed to labor in the Central Illinois District, will say that I am in the field nushing forward as best we can. We are anxious to hear from those interested in the work in regard to preaching. Although we have about all we can attend to until fall. But we can make future arrangements. The district tent will perhaps engage our attention most of the summer. Will say that we are quite well pleased with the present prospects before us for advancing and building up the kingdom of God.

I took leave of home the early part of May for Beardstown, Illinois, where I met my co-laborer, Bro. R. L. Fulk. The home leaving is the hardest trial of all the missionary experiences. The wife no doubt will receive the greatest reward. I find Bro. Fulk a congenial com-panion, and we hope to do much good throughout the The wife no doubt will receive We have launched a series of meetings in the Beardstown Branch, which has been in progress for over a week. Several outsiders are attending and the present prospects are encouraging. This is the home of the District President, Bro. M. R. Shoomaker H. is allowed. trict President, Bro. M. R. Shoemaker. He is alive to the interests of the work. The family is a great help to the work here as they all have excellent musical talent. I would not fail to mention Bro. Davis, the branch pdesident, who is doing all he can for the needs of the work. I have also met Bro. Pemdergraph and family who manifest a deen interest in this work.

sterday being the Lord's Day, we were favored with the presence of several of the saints from Snicarte. will close here and then will wend our way perhaps oringfield. Will close with the hope that we may with all the saints throughout the district before the end of the conference year.

In gospel bonds,

Chadwick, Mo., May 19.

Dear Ensign:—I wonder if any one would care to hear from a little band of isolated saints, who live away down in the sticks, among the ticks. It is so seldom that we all get together that we certainly do enjoy ourselves when we do meet for church and baptism, perhaps once or twice a year. If we were not so badly scattered I am sure we would meet oftener for we have such lovely

am sure we would meet oftener for we have such lovely times on these occasional meetings.

Last summer Bro. Quinley, of Springfield, Mo., came down to assist Bro. Gale in the baptizing and confirming of Bro. and Sr. Dyer and their son George, who have proved to be fine saints. The seed was sown here by Bro. J. C. Chrestensen years ago and later on was cared for by Bro. Gale. At that time Bro. Chrestensen baptized Bro. and Sr. Hodges and Sr. Witty, all of whom a still extense in the faith.

are still strong in the faith.

On the first Sunday in this month we all on the first sunday in this month we all met against at Bro. Divers place, and this time Bro. Chrestensen was with us again. He preached us two fine sermons and in the afternoon we had prayer and sacrament meeting. Oh, what a feast it was for our hungry, lonely souls! The sweet influence of the Spirit was with us. One little child was blessed. There are other processes there who are almost ready to be gather There are other precious

As is always the case, where there are true saints of God, Satan too, is busy circulating falsehoods about the saints, and prejudicing the people against the truth, but we hope and pray that the day may not be far distant, when the honest-hearted ones among them will be gath-

We are all preaching the gospel, if not in the pulpit, by we attend preacting the gospet, it not in the pulpit, by our daily lives. Isn't that a beautifully thought? How careful we should be, for if we are not working for Jesus, we are working for Saten. We cannot stand still, we either go backward or forward. Let us strive to so live that the day may be hastened when Jesus shall come to dwell with us here on earth.

Your sister in Christ,

Anna Highland.

Rich Hill, Mo., May 26. Editor Ensign:—This writing finds the undersigned in his appointed field in the Clinton District—our first assignment to Missouri territory, although our home has been in Missouri more than eleven years. We appreciate this privilege, as we have long had a desire to learn more

We labored over two Sundays in the vincinity of Butler at the Star School House, and were persuaded that there are some good noble-hearted Latter Day Saints there.

We came to Rich Hill on the 18th inst. holding meetings every night.

We are favorably impressed with the country around Butler and Rich Hill. For saints of limited means, who would like to locate in a branch, there are splendid opportunities for securing cheap homes here in Rich Hill. Why not, instead all who are coming to Missouri rushing into Independence, some of the saints come to places like this. Property can be bought here for less han one half what the same would cost in Independence The saints here have a commodious chapel, and would hall with delight the incoming of other saints. This is a splendid place for those with limited means, to locate who wish to be convenient to branch, source, Religio privileges, or those desiring to retire in a beautiful quiet little town. I am satisfied if saints coming to Missioui would locate more in the "regions about" it would be better for many of them and better for the church.

Rich Hill is only seventy-five miles south of Independence; so it is not far from the "Center Branch. On one country between this (Bates) and Jackson County.

This field is new to us, but we want to get acquainted with those points where our work is more needed. Bro. Walter A. Johnson joined me yesterday. Farmers are very busy now, and will be till after harvest.

Any of the saints knowing of the possibility of making new openings in any part of this field, and who will we will endeavor to respond. My address is Box 144, Holden, Mo.

Yours in gospel bonds H. E. Moler.

Grannis, Arkansas, May 27.

Dear Ensign Readers:—Thinking that you would like to hear from this part of the field, will say that I have been in this part of the Lord's vineyard for one month since conference, and twelve have been baptized. I have since conterence, and tweeve nave neen deptized. I have baptized seven of them, one young lady out in Hochotown, Oklahoma about two weeks ago, and last Sunday had the privilege of baptizing six fine people here at Grannis three of them heads of families. The Spirit of the Lord was present at the Confirmation insomuch that almost the entire congregation was in tears.

While the writer was at Hochotown, Okla., I met the first Indians that I ever preached to. They opened their church for me and came out to hear. I sold their Chief, church for me and came out to hear. I sold their Chief, Samson Jefferson, a Book of Mormon, and one Instructor. At the closing of the services one evening some one threw three eggs but they missed me and hit one of the ladies, and on rushing out we got the young man's coat with eleven good eggs in the pockets, so we had eggs for breakfast the next morning. I am very proud to say of the young lady I baptized there, she is the best singer in that neighborhood.

have met some very fine people here. They are saints and have treated me very nicely. I have all the places to preach at that I can fill. I have five standing invitations that I haven't filled yet. I am now preachinvitations that I haven't filled yet. I am now preaching in Ozark School House with a full house. The Lord in the work here in Arkansas.

I remain your brother in gospel bond J. W. Dubose.

Lewistown, Mont., April 5. Editor Ensign.—As I have always wished to write a letter to the Ensign I will now do so. How very much I desired to be present at the general conference, as I believe it is one of the greatest gatherings of its kind in the world.

My husband is not in the church, nor does he believe the faith, and I desire the prayers of the saints that the way may be made clear what I should do that I may do his will, that my husband will be enlightened and walk in the light of God and that we shall be strengthened and helped and led by our Father who doeth all thing and helped and led by our Father who doeth all thing well. Bro. W. P. Bootman was with us more than a year ago and Bro. R. S. Smith last summer. We enjoyed their presence and have greatly desired to be able to hear preaching often, and sincerely pray a branch will be organized here in Lewistown and the pure and holy gospel expounded to the people. On the grief and sorrow because of so much corruption and wickedness!

May the richest blessings rest on the beautiful latter day work which is so pure and good, is the prayer of your sister in the one faith.

Mrs. Lauretta Geary.

Mrs. Lauretta Geary.

Great hearts alone understand how much glory there is in being good.

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#### CHILDHOOD, HOME AND MOTHER.

Sermon by Elder A. C. Barmore at St. Joseph, Mo., First Church, Mother's Day, May 10, 1914.

As a basis for my remarks I call your attention to the reading of the following scripture:

It is written that Abraham had two sons, the one by bondmaid, the other by a freewoman. But he who was a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise, which things are an allegory; for these are the two covenants; the one from ount Sinai, which gendereth to bondage, which is For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free which is the mother of all. Gal. 4:22-26.

We invite your attention especially to the last "But Jerusalem which is above is free, verse: which is the mother of us all."

#### The True Mother.

The first thought presented to us by this reading is that Hagar does not represent the true mother. In consequence Ishmael was born "after the flesh." His existence did not involve the sacredness of maternity. Polygamists or opologists for the social laxity find no encouragement here for his character partook of the circumstances surrounding his birth. He came into the world through disobedience to law and in consequence became a lawless character. He was the product of doubt the child of unbelief. Of him we read:

"He will be a wild man; his hand will be against every man, and every man's hand against him."—Genesis 16:12.

He became the progenitor of the Arabian tribes who, until this day, are untamed and untamable. As a whole they have never been conquered. They are still the sons of the desert and the wild men of the wilderness. In relation to the civilized nations of the world they are yet our enemies and we are theirs, and toward the barbarous races their hostility is still intense.

Sarah is the example of the true mother. The voice of God to Abraham was: "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free "In Isaac shall thy seed be called." Hagar represents the Mosaic law while Sarah stands for the gospel. The former is comparable to the old Jerusalem, which is subject to transgression and destruction, while the latter is comparable to the New Jerusalem. And of this city the Apostle declares: "Which is the mother Hence the mother's love is the type of heaven's love for her children here on earth. How true the statement: "A partnership with God is motherhood." Maternal love is not compared with the care which the militant church Maternal love is not combestows upon itself, for the latter shows evidence of neglect, nor the love which the church has for God, but rather to God's love for the church.

It has been truthfully said that love is that sentiment or principle which, though keenly conscious of all the imperfections of its object, loves still. Such is a mother's love for her children, and especially for her boy. If he occupies a position of trust and honor, and everybody looks up to and applauds him as one of the foremost men of the nation, she is proud to admit he is her boy; but if on the other hand, he sinks down into the mud or mire, as it were, until he is almost beyond recognition, and every body else is ashamed of him she is still willing to clasp him to her breast and call him her boy. Why? Because she loves him. He does not need to be good to elicit her love. In fact the child who is morally weak or mentally or physically infirm requires and obtains more of the mother's love and care than any of the rest. This proves the unselfishness of her affection. She is not actuated by what the child may be able to do for her but what it requires of her. In fact the absolute dependence of the child upon her before and after birth is the mainspring of her love. Mothers as a rule, love children best when they are most helpless while fathers love them most when they "become interesting."

#### The Mother's Love like that of God.

The mother's love most resembles that of God for we read:

"God so loved the world that he gave his only begotten Son, that whosever believeth in him should not perish, but have exclusing life."—John 3:16.

All the descriptive adjectives in our language could not express more than is stated by the simple words "God so loved." His love was great because he made the greatest possible sacrifice in its vindication and illustration. The common law of humanity recognizes "his only begotten love of God and sympathy of earth ports. Heaven bent in sympathy with earth and earth must bend in obedience to heaven.

St. Paul says: "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Again, he says: "When we were yet without strength, in due time Christ died for the ungodly." This also: "The love of Christ constraineth us." And this too: "The goodness of God leadeth thee to repentance." speaking to ancient Israel God says: "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. 31:-3. And Christ himself says: "No man can come to me, except the Father which hath sent me

All of these texts indicate the willingness of God and the helplessness of man. If man could have saved himself there would have been no need for a Savior but he could not. "All have sinned, and have come short of the glory of God." Men by nature "are dead in trespasses and sins," and it was man's lost and ruined condition that appealed to God. There was not an assembly somewhere on earth with Mr. Somebody as president. Mr. Someone did not arise and move That in view of our fallen and helpless condition we hereby petition God for a Savior." Mr. Someone Else did not second the motion. It was not put before the assembly by the chairman, and carried by "an overwhelming mojority." No!! Man's degenerate condition made him indifferent to and careless of his future welfare. The "grace" by which "ye are saved" means "unmerited favor or undeserved kindness," root or primary definition of the word is "strength We were "without strength" when the plan of salvation was provided. We were unable to do anything for ourselves. Even now all that we do would be useless apart from what God has done for us.

To illustrate: Let the number 550 represent the salvation of man. The 55 represents what God does and the nought what man The first has actual value. If a man has \$55 he is that much ahead. He has that much money in his possession, but the man who has (nothing) is "dead broke." The value of the "naught" depends upon the right relationship with other numbers. In other words, it must come after them. So also what man does in relation to his salvation must come after and support what God does. If it comes before it prevents his salvation because it interferes with what God does. So also if we place the "naught" before the 55 and write the number thus: .055 it decreases the value of the figures in connection with which it occurs because it is on the wrong

When the Apostle Paul desired a certain favor the Lord refused him saying, "My grace is sufficient for thee for my strength is made perfect in weakness." 2 Cor. 12th chapter. Here the words "grace" and "strength" are used interchangeably which indicates their synonomous character, and the subordination of man.

In Acts 10:38 we are told: "God annointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Such work as he did could not be done by himself and since it was benevolent, that is, done for the helpless, it merited aid. It was by such efforts that Jesus triumph-And this principle of stooping to conquer represented in God and Christ is no where else so prominent as in mothers. And when we say "mothers" we include the mother's instinct in relation to others as well as her own. How often we have heard some young man, probably a rough young fellow, speaking of some loving, sympathetic woman, and we have seen the tears welling up in his eyes as he said, "She was a mother to me!" Someone has truly said: "God could not be everywhere so he made mothers." Jesus said: "I am among you as one that serves." mothers not say: "We are among you as those that serve?"

#### The Relative Positions of Father and Mother.

Nephi says in the opening words of the Book of Mormon: "I Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father." Some suppose that 'goodly parents" in this case, means parents possessing wealth by which they were able to edu-

Son" as the greatest gift within his power. The cate their children, but I regard it as implying considerate, sympathetic, righteous parents anxious to impart to their children all the knowlparents edge possessed by themselves. How many children have suffered because they were not warned of dangers known to their parents! Nor does Nephi's mention of "the learning of my father" prove that such learning was not imparted, in part at least, by his mother. And besides, we should remember that in those days the patriarchal system prevailed hence the father was given first place always. In fact it is marvelous that we have so much mention of mothers in the Bible and Book of Mormon when we consider the customs which obtained.

In ancient and mediaeval times woman was not considered a unit in the social system. Husband and wife were regarded as one but he was the one and she was the naught. However, if we illustrate the married life by the number ten she, though of course she followed her husband, often counted, then as now, nine in the sum total. In those days woman's sphere was not recognized nor her work defined and encouraged as it is now. Women like children were supposed to be "seen but not heard."

One of the sacred writers says: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psa. 103:13. Some suppose this implies a mother's love is excessive. and not tempered by justice and correction so the father's pity is used as a type of God's; but as a matter of fact, it only reveals the tendency to give prominence to the father in preference to the mother. Generally mothers are not too fond; they do not "spare the rod" to the extent that it "spoils the child." In many instances children are kept from ruin by the restraining influence of the mother; the father is too easy,

A mother's love for her boy is often considered the acme of pure affection. This, however, has been called in question. Some assert that a father's love for his daughter is the least selfish and. therefore, the highest and best for the reason that she is an expense to him while he has her, and he willingly incurs that expense, and yet he knows that in time she will exchange his name for that of some other man. On the other hand a mother loves and cherishes her boy because she expects to lean on him in her old age. He is to her a kind of investment. If this comparison and contrast held good all the way through we would have to give the palm to the father but, generally considered, the love of fathers for theirs daughters bears no comparison to that of mothers for their sons.

#### Personal Experience.

Like Nephi it was my fortune to be born of goodly parents." I can, therefore, repeat the I can, therefore, repeat the grateful acknowledgement of David: "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my Psa. 116:16. We often hear that people converted to the church, from without, make better members than those born in it. Sometimes this is so, but at the same time, there is nothing equal to the life that has been filled

opportunities the church can afford. This statement of David emphasizes the importance of inheritance and early training. has loosed my bonds;" that is unfettered me for service in my early life.

I am not going to speak of child training for I have had no experience along that line but every man has had a mother and is entitled to say some thing about her. My mother had read the Book of Mormon and other books and also papers published by the church before I was born; hence the name of "Alma" was fresh in her mind because of the distinguished Nephite prophet of that The result was that she named me "Al-And whenever you find that name applied to men, it is derived directly or indirectly from the Book of Mormon. In all other cases it is given to women.

I was born Nov. 4th, 1873. My parents were baptized the 18th day of the next month. missionaries were present, Elders B. V. Springer and I. P. Baggerly. The former officiated at the baptism but the latter had brought them to The former officiated at the knowledge of the work. I was a very frail child: mother feared she would not be able to rear me. One day when this fear was upon her she held me in her arms and dedicated me to God; told him to take me, preserve my life, and use me for the advancement of his work. I believe that prayer was heard, registered in heaven, and answered, and I am sure I reap the benefits unto this day. Elder Springer also encouraged mother by saying; "You need have no fears con-cerning this boy. The time will come when he will travel and preach the gospel."

There was not much missionary work done in our community while I was growing up, hence I was not baptized until Dec. 19th, 1887. however, read the church books and papers before my baptism. One day when I was telling my mother something I had learned she astonished me by asking: "Alma, did you ever try I thought, quick as a flash, "Mother, I am not a member of the church, I am not supposed to pray," but I did not say it. She continued: "You are studying, and you should ask God to bless you in your studies. And besides, there is something in learning to pray. When you do attempt to pray you may not be able to do as well as you would like." I found these words true in my subsequent experience. I found it difficult to take part in prayer meetings because of bashfulness. For this reason I dreaded them for a time. I felt that I ought to go but I feared I would not be able to take any part if This timidity, however, wore away be-T did fore I attempted to preach. In all my difficulties I found mother resourceful, always ready to say and do the right thing at the right time and in the right place and manner. I was never under the dictation of my parents nor were any of the rest of the children. We were ruled by persuasion, not by compulsion. We were their companions. No memories are so dear to me as those couched in "Childhood, home and mother."

When the children went away, it was mother who considered their interests, and provided for their welfare. The girls were sometimes absentees but the boys especially were absent. My older brother was a traveling lecturer and entertainer, and my younger brother was a soldier in Spanish-American War and continued to be absent from home after the war was over. It was mother who thought of and prayed for the absent missionary, entertainer, and soldier. It was she who knit socks and sent them away to the boy at the front. Once when she wrote to me she recounted the scattered condition of the children and closed with these significent words: "Yesterday, today ,and tomorrow are sad days for me."

She was somewhat accustomed to my abscence before I went on a foreign mission. I was in California three years and in Canada two years ere I left America vet the long trip and extended absence were great trials. I remained away so long that I became in most respects, reconciled to my absence. I placed Australia and the Australians in the place of America and the Americans, and the saints and the work of the church there in the place of the saints and the church work here but the ties of blood still bound me. I came back primarily because of my mother. I loved my father as well but he passed away eighteen years ago. I preserve his memory as a precious gem for I never knew a better man but to see him was impossible. Although I desired to attend the General Conference and visit my other relatives yet I came home to mother."

#### Parental Responsibility.

In Ephesians 6:1-4 we read: "children obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth. And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." In Colossians 3:20, 21, we have this; "Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they become discouraged."

The substitution, in the first of these quotations of the word "earth" for "the land (Palestine) which the Lord thy God giveth thee." (Ex. 20:12) indicates the Lord's determination to make the fifth commandment of universal application. And we believe that children who obey thir parents, other things being equal, will be blessed with long and prosperous lives. We regret to say, how-ever, that people living in the "last days" would be and are "disobedient to parents" as predicted by Paul in 2 Tim. third chapter. This condition is doubtless due to the reaction from the old methods

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of family government the same as the extremes of democracy have resulted from those of mon-archy. The apostle endeavored to check this. He sought to inculcate the gospel ideal in the place of the Mosaic regime. Hence the admonition: Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This would mean to rule by love instead of fear. In other words, liberal in preference to arbitrary government. Again, he says: "Provoke not your children to anger, lest they They may wish to do right. be discouraged." May desire to be obedient, but, at the same time, are in danger of being "discouraged" by nagging on the part of their parents. We cease to attempt what we despair of being able to perform.

We do not wish to take advantage of the language of the Bible, for we believe the apostle's words were prompted by the especial responsibility which rested upon fathers in those days, but we call attedtion to the fact that "fathers' are warned against stern measures in the management of their children. This leads me to ask; Did you ever know of a boy leaving home because of his mother? I never did, but I have known one to leave because of his father. Father was too severe, the boy could not get along with him. When he left father knew nothing of his departure and learned but little of his subsequent whereahouts. But he had a heart to heart talk with his mother and after his exodus the letters came regularly as promised. Need we wonder, in view of these conditions, and those like them, that when a boy talks of going back to the old homestead he says "I am going home to see mother?"

#### Home and Mother.

...It has been asserted that some marriage ceremonies require more of the wife than of the husband, in relation to each other, which is true but the Bible does not. They are, on the average, placed under equal responsibility. For instance The wife is required to "obey" but the husband is commanded to "love" and the husband who loves his wife will not expect nor require unreasonable obedience. There is, however, this difference; the Bible says "A man shall leave his father and mother, and shall cleave unto his wife." haA though, by assumption, the same rule is applied to the wife it is no where so stated. Evidently God recognized the wife's attachment for home, and implied that she should be moved as little as practicable. Women, in all ages, have led a local life. That is the reason all new countries have an excess of men. Australia has a quarter of a million more men than women. This is because so many single men have gone there from other parts of the world. Women do not emigrate as much as men. This fact involves one of the reasons why the boy who talks of returning home speaks of going "to see mother." He has been accustomed all his life to finding mother at home. When he has gone away with his father or some of the rest of the children, or has gone out with or later on "has gone with the girls' "the boys" when he returned to the starting point he has found mother in the usual place. of the reasons why the home coming is always for the purpose of "seeing mother." The boy who speaks as we have indicated does not necessarily imply disrespect for his father. He does so in response to a habit which has grown on him with the advance of years. This explanation is necessary in qualification of the statement before made.

How true are the words of Will Carlton where he makes Caleb say to the lawyer concerning Betsey:

Give her the house and homestead, A man can thrive and roam, But women are skeery creatures Unless they have a home! The Love that Cherishes.

While it is true that love sometimes chastens or punishes yet I prefer the love which cherishes and such love is associated with or related to pity or mercy rather than justice. It does not give us always what we deserve for in that event we might be upbraided or disowned. It gives us more and better than we deserve. Such love preeminently is that of the mother. Such too, is God's love for us. We could not be saved if he marked and insisted on everything amiss.

We read in Ephesians 4:11-13. "And he [Christ] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ,"

In this representation it is not men as such that are under consideration but the gifts God gives them by which they are qualified to do his work. It is not man's but God's love for the church that is involved. The apostle concludes by affirming that

The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

This work is accomplished and only by the

This work is accomplished not only by the gifts of those mentioned elsewhere. (Rom. 12:3-8: 1 Cor. 12:8-10). The divine love gives consideration to and makes provision for every permanent and contingent necessity; and that is why God's love is the antitype of the true moth-

er's love. Hence we read:
"Ye are come unto Mount Zion, and unto the city of "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an imumer-able company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."—Heb. 12:22, 23.

Truly God is able and willing to do "exceeding

abundantly, above all we may ask or think."

In Rev. 21:2 we are told: "And John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." In Rev. 22:14 we have this In Rev. 22:14 we have this: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." It is not a matter of believing, knowing, praying and preaching, but of doing. We are on the home stretch; the door is open; we shall soon enter. And who is it that thinks and prays for the children while they are away; and gives them a royal welcome when they return? Mother! We are coming home again, and for the last time, and we are expecting to see mother "for Jerusalem is the mother of us all."

#### IS IT DEAD.

What? The United Order of Enoch?

This question has been asked the writer so that he thought a few words along the line of work performed might be of interest to some.

The work of this Order is so different from anything performed by similar organizations that it is difficult to get people to understand its workings. In the first place, we have to do with administering charity in different ways, and but few people want their business advertised or help received stated to the public. Article 2 says: "The purpose of this Corporation shall be to aid and assist the worthy needy and poor in obtaining employment and homes, help the sick and afflicted and unfortunate in times of need. promote temperance, morality and equality."

This gives us a clear idea of the class this Order has to do for and in their doing it would be unjust for them to advertise broadcast what they have done and who has been helped, it should be enough for those who are helped and those who perform the service to know, there it should rest. I have emphasized two words by capitalizing them to attract attention. First:-The worthy needy, are to be helped; others should not apply would be the conclusive thought in reading this paragraph. It is one of the difficult problems the Board of Directors has to do with is to tell who is worthy. It is certain that they are not those who receive help asked for and then make complaints against the Board, as one or two parties have done.

It requires divine help to continue to work under such conditions when there is not the least evidence manifested upon the part of the Board to do other than help all as far as possible, and if they did otherwise they would violate their corporative principles. The least a person should do would be to express his appreciation for assistence rendered.

The sooner some of us learn the fact that we are incompetent to direct our own business and will seek for the assistance of those who have proven their success in business life the better it will be for us, and the work we have in hand. A man who has made a failure in the business world for forty years and right beside him men have been successful should wake up and ask why? And good common sense would suggest allying himself with successful individuals for help by way of instruction. We never can hope for equality till we discover our own weakness along these lines and put ourselves where we can

be taught what to do, and how to do it, by those who know. It may not be my fault that I can not make a success of my business ventures, but it is my fault if I continue failing as a member of this great Church. There is not a successful man in business—as a member of the Church especially-but what would be pleased to render all the assistance possible in this direction. "But it is humiliating," says one, "to be forced to ask for such instruction." It is possible, but which is more humiliating-continual failure or the asking for information and making a success of your effort? Equality is not to be brought about so much by the division of the means in hand as helping one another to know how to operate to get the necessities of life. A minister can not give salvation but he can point out the procedure by which you can obtain success, and I believe it is true of the financial question-the getting of a thing also begets a knowledge of taking care of that obtained. And that is the secret of equality. When are we going to reach it?

A man told me that he earned four dollars per day and then did not have any money saved up and said he never had enough to eat—living in Missouri I am waiting to be shown this. I told him there was something radically wrong with the system of speding. This is only one case out of many that we might mention, but it is the cure , the remedy that we want to keep in mind. We have some of the best workers and some that earn good wages and many successful business men, why not find out how they make a success of life's work and try and work accordingly?

Religion is one of the things indispensable, but it is not the only thing necessary to make us a people that God wants and why should we hesitate to seek for knowledge along these lines that we find ourselves so deficient in? Wake up, O ye Israel of latter days and moke a success

I am vours. A. H. Parsons.

IF WE ONLY KNEW! Could we but draw back the curtain Could we but draw back the curtain That surrounds each other's lives, See naked heart and spirit,

Know what spar the action gives;
Often we should find it better,
Purer than we judge we should; We would love each other better, If we only understood.

Could we judge all deeds by motives, See the good and bad within, Often we should love the sinner All the while we loath the sin. Could we know the powers working To overflow integrity, We should judge each other's sorrows With more patient charity.

If we knew the cares and trials. Knew the efforts all in vain, And the bitter disappointment, Understood the loss and gain— Would the grim eternal roughness Seem—I wonder—just the same? Should we help where now we hinder. we pity where we blame?

Ah, we judge each other harshly, Knowing not life's hidden force; Knowing not the fount of action Is less turbid at its source; Seeing not amid the veil
All the golden grain of good,
And we'd love each other better If we only understood.

-Rudyard Kipling.

#### UNMARRIED MILLIONS.

The Equitable Life Insurance Company of New York, has prepared a table, giving some interesting facts in regard to celibacy in the United States. It shows that there are 17,000,000 of unmarried adults in the United States. It further shows that the death rate among the unmarried is greater than that among the married. The explanation given for this is that many men remain bachelors because of their delicate health and they deem themselves unfit for the obligations of married life. Again, unmarried life tends to make a man selfish and to tempt him to spend his money in self-indulgence, which finally breaks him down. Again, married life generally developes caution in the man, and surrounds him with the thought and care of a faithful and affectionate wife and children, which developes both his comfort and his protection.

Marriage is man's natural and divinely appointed condition, and when it is rightly consummated, it tends to his physical, mental and moral wellbeing. The refusal of an army of men to assume the normal responsibilities of family life results in another great army of women who are required to toil in stores, factories, and other business houses for the necessities of life. These women are thus exposed to conditions for which they were not intended; they increase the rivalry in the business world, and subtraction from the home robs it of its central influence, and weakens the family as the chief factor in the State and Nation.

This all makes the question of the unmarried a most serious one. It is fair to ask why do so large a number of men decline to marry? The answer now most commonly given is that the strain of living today is so severe; the things demanded are so numerous and great, and the cost of getting these things so expensive, and the demand made by women, for the rate of living is so high that an increasing number of young men hesitate to assume the obligations of married life. The demands of this civilization may not be for the large family, but it does demand that the family be good, and that it be increased in num-

The following table, covering New York State, with the exception of New York and Buffalo, compares the death rate of the unmarried with the married:

	Death Rate Un-	
	married Men	married Women
Ages	Per cent	Per cent
20-29	57 greater	18 less
30-39	119 greater	17 greater
40-49	105 greater	22 greater
50-59	69 greater	37 greater
60-69	60 greater	32 greater
	39 greater	

This table has made it possible almost for the first time in this country to study mortality by marital conditions. This is a most important question, and the future welfare of our nation and our civilization compels us to face it .- The Presbyterian.

### DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J A. Gardner, 711 S. Fuller Ave., Independence Mo.

Jependence Mo.

ADVISORY BOARD.

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Miss, Minnie E. Scott, Secretary, 309 S. Fuller Ave., Independ MIS 6. Comments of the Minnie E. Scott, Secretary, 309 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 712 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Mrs.

MO.
Mrs. M. A. Etzenhouser, 193 W. Walnut St., Independence, Mo.
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Home and Child Welfare Department, Mrs. H. A. Stebbins, Lamolly lighter and Educations.

towa. terary and Educational Department, Miss Lydia Thomas, La-Titerary and Educational Department, Miss Lydia Thomps, Loamoni, Iowa moni, Iowa Department, Mrs. Jennie Studley, 17 E. Cottage St., Roxhurr, Mass.
Domestic Science Department, Miss Bertha Anderson, corner Short and Electric Sts., Independence, Mo. Sewing and Aid Department, sirs Edith Cochran, 207 S. Seventer, Company One of the World State of the Cochran, 200 S. Seventew, Company Department, Mrs. J. A. Gardner, 711 S. Fuller Ave. Independence, Mo.

### FROM THE REPORT OF SUPERINTENDENT OF DOMESTIC SCIENCE DEPARTMENT. Wichita, Kans., Fed. 23, 1914.

Mrs. D. J. Krabi

Independence, Mo.

Dear Sr. Krahl:—In answer to your letter of recent date, I shall make you a partial report of the work under-taken and accomplished in the Domestic Science Depart-

Our pamphlets were not ready till last September. Upon receipt of the same we sent out five copies to each of thirty-four field workers, and to each of four district presidents. Eight local presidents have requested a num-

presidents. Eight local presidents have requested a num-ber sent to them and in all of the eight there were seventy-four copies, making a grand total of 264 copies sent out. Up to date reports have come in from six locals. I have asked that reports be in by the middle of March, not knowing that I should have asked for them sooner. I may have further information for you before conference

Of the six locals Cold Water, Michigan seems to have developed farthest. Two had done little because the membership was scattered. One met opposition from brethren who "do not approve of the Auxiliary," One was fortunate in having sisters so well trained they felt they could gain very little from the work offered, and on had been slow to organize so nothing had been done.

While evidences of the harvest are rather few at present Lifeal that some gain has been junted that may de-

velop and I sincerely hope the work may be continued.

Bertha I. Donaldson.

March 16, 1914.

Dear Sr. Krahl:—In compliance with the promise made you in my recent letter I am sending you a further re-port of the work accomplished in Domestic Science the

Six more have reported but in none have any organestablish the work next year. The remainder find the membership so scattered that active work is difficult. Very truly yours,

Bertha L. Donaldson

449 N. Emporia.

#### REPORT OF SUPERINTENDENT OF EUGENICS DEPARTMENT.

I am pleased, herewith, to submit a report as super-intendent of the Eugenics Department. While the work, perhaps, has been a little slow, I feel that a good foun-dation has been laid and also feel justified in reporting progress along these lines.

I have written several papers, some of which have been I have written several papers, some of which have been sent to the Auxiliary, also printed in some of the papers. At the Massachusetts District Reunion there was a paper read and general talk regarding the work and several Eugenics Departments started.

I have received communications from the different Branches all of which have been answered to the best of my ability and have sent list of a dozen or more books pertaining to Eugenics.

Respectfully submitted. (Mrs.) Jennie M. Studley. Superintendent.

March 3, 1914.

#### REPORT OF SUPERINTENDENT OF SEWING AND AID DEPARTMENT.

Sr. President and members of Advisory Board:-I beg Sr. President and members of Advisory Board:—I beg leave to report to you the work done the past year. It has been mainly through correspondence. Have answered many of inquiry. Have suggested many ways for raising money and done all I could to encourage the Aid and Sewing Societies to join the Auxiliary. Sent the leafiets to different branches and have received some encouraging letters. Only two new societies have reported. One from Burlington, Iowa, and one from Pittsburg. Pa. Perhaps more would report but it is so early that not one of the old societies have reported so far. Feel quite encouraged over the work but sorry the report is so meager.

Mrs. M. B. Nicholson.

## REPORT OF SUPERINTENDENT OF YOUNG WOMAN'S DEPARTMENT.

WOMAN'S DEPARTMENT.

To the Convention, Greeting:—We read in our report of five locals of the Young Woman's Department, but we have had no report of these as Superintendent; At the first of the year we chose Sr. Della Braidwood as our assistant, which appointment received the approval

of the Board.

Together we have made several visits in the interest of the Department. Our experiences locally and generally have suggested a change in our plans which will be brought out in our conference on Saturday morning.
We urge you to attend this conference in this room

on Saturday morning, and learn more of this Department and of our present plans. We are for the betterment of social conditions, by liv-

we are for the betterment of social condutions, by ining the principle Christ taught when he said: "For I
was an hungered and ye gave me meat; I was thirsty
and ye gave me drink; and I was a stranger and ye took
me in. Verily I say unto you, Inasmuch as ye have
done it unto one of the least of these my brethren, ye
have done it unto me."

Mrs. J. A. Gardner.

### EXTRACTS FROM REPORT OF SUPERINTENDENT OF LIBRARY AND EDUCATIONAL DEPARTMENT.

OF LIBRARY AND EDUCATIONAL DEPARTMENT. I came near not writing any report because I have had no report from locals. But will just say, I am sure we are slowly getting in working order. I have met so many "snags" in what looked like calm seas, that I am getting so I expect them. One fine thing—I am receiving letters almost daily asking about the work. I have tried to answer all and am sure the time is near when we will be better prepared to tell them what to do and how.

We need a sort of folio of our work,—its mission and history and a bibliography, or classified list of our literature, both being included, i. e. leaflets and periodicals.

I have been hoping to be relieved of my position as

I have been hoping to be relieved of my position as merintendent at this conference.

I am glad to say, I feel better about the outlook for our work than ever before, in a general way, and know that there are better chances to do than we have known in

Vida E. Smith.

## **MISCELLANEOUS**

#### CONFERENCE NOTICES.

Saskatchewan District.—Semi-annual conference will be held in the Iowa Branch on July 11-12. I am instructed to have every one buy single fare tickets and get at the same time a standard certificate. All trains will be met at Duro on the G. T. P. and Haultain on the C. N. R. The Branch sends a cordial invitation to everyone to come. Entertainment will be furnished.

Grace Beckman, Sec.

Northern Michigan,-District conference will be held June 27-28 at Sault St. Marie, Mich. Committee wearing red ribbons with L. D. S. in white, will meet all trains.

J. C. Goodman, Pres.

Boyne City, Mich.

the past.

#### CONVENTION NOTICES.

New York District.—Religio Convention will meet June 12, at 2:30 p. m. at Niagara Falls, N. Y. All are welcome. Ethel A. Hageman, Sec.

North Dakota,-District Sunday school Association will convene at Logan, North Dakota, June 23, with the re-union. Election of officers. We hope each school will be

Emilie McLeod, Sec.

Des Moines District.—Sunday school Association will meet at Runr ells, Iowa, June 5, 1914.

Paul Shannon, Sec.

#### REUNION NOTICES.

Massachusetts District.—Reunion will convene at the regular Camp Grounds,Onset, Mass, July 25, 1914, holding over the third Sunday August 9th. As a special feature this year, we are endeavoring to prepare the athletic grounds and have on hand a full equipment of sporting paraphernalia, so that the young may be able to enjoy the athletic sports. We hope that everybody interested in our reunion will make provision to attend, and spend their vacation at the Onset Camp Grounds. The Committee of Arrangement will have their notification of prices etc., later. prices etc., later.

W. A. Sinclair, Sec.

Alabama District.—Reunion will convene July 31-Aug. 9, at the Pleasant Hill Branch, 2½ miles from McKenzie, Ala., and 4 miles from Garland, Ala. The committee will give any information desired. Full particulars will be

G. O. Sellers, A. A. Weaver, H. H. Wiggins. Committee.

#### QUORUM NOTICES.

Far West Quorum of Elders will meet at the Saint's Church, Cameron, Mo., on Friday evening June 12th, pre-ceding the conference on Saturday. A secretary and trensurer are to be elected. Question for discussion— "Equality and Church Organizations." Elders come pre-pared to make this a profitable session.

S. H. Simmons, Pres.

#### TWO DAYS MEETINGS.

Coleman, Michigan, June 27-28. Whittemore, Michigan, July 4-5.

Houghton Lake, Michigan, July 11-12. Everyone in-

G. W. Burt, Dist. Pres

Two Days Meetings-Will be held at Wheeling W. V. June 20-21. First service Saturday at 2:30 p. m. Apostle R. C. Russell is to be with us. An invitation is extended to the saints of the district to be present.

Sam. Martin, Branch Clerk.

#### GREAT REDUCTION IN PRICE

GREAT REDUCTION IN PRICE.

The great Daily and Sunday Journal published at Kansas City, Mo., can now be had at only \$2.60 FOR A YEAR, \$1.30 FOR SIX MONTHS; 65 CENTS FOR THREE MONTHS; 55 CENTS FOR ONE MONTH. This is a great reduction over the former price and places the great Daily and Sunday Journal at a price where all can afford to read it. The Daily and Sunday Journal ranks with the best daily publication of the West. It furnishes a strong Associated Press Report of the telegraphic news of the world; a large volume of general and miscellaneous news; a splendid editorial page; short stories; Frank G. Carpenter's letters and a splendid market report and as much other news matter. Now is an opportunity to subscribe for this great daily as the Mo.-Adv.

#### PASTORAL

To the Saints and Friends in Arkansas and Louisiana Greeting :-

As the appointing powers have seen fit to appoint me to this field again and as I have also been appointed as assistant minister in charge of the field, I take this method of tant minister in charge of the held, I take this method or writing to all the saints and friends who have an interest in the extension of the gospel. I would be glad to hear from you, if you want any preaching in your part of the field just drop us a few lines and we will do all we can to reach you as soon as possible. Brn. John Harp, E. A. Erwin, J. W. Dubose and the writer are the only ones appointed to those two large states. appointed to these two large states, so you see we have a large field, therefore we will need all the help we can get. arge nead, increators we will need all the help we can get. So I want to give the local ministry throughout the field a special invitation to give us all the help you can in the way of preaching. Let all who hold the priesthood do all we can to magnify our calling, that we may be workers together with God in carrying out the great work of building up the church and sending forth the angel's

message. The Scripture says the Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, prastors and teachers." For the work of the ministry and the ediffing of the body and the perfecting of the saints. We are all called to labor, but not called to sit down and wait for the other fellow to do our work. If some one has to do our work. If some one has to do our work. Remember the Lord has said "see that no man take thy crown," Rev. 3:11, so let us all be up and doing what we can that we may be worthy of the crown when the crowning day shall come.

I trust that we will all labor to make this the most successful year that this part of the great field has ever had, and let me say further, that I am acting as Bishop's had, and let me say further, that I am acting as Bishop's Agent under the appointment of Bishop Ellis Short and would be glad to receipt you for any amount of tithing, consecration, or freewill offering that you may want to offer for the aid of the church and the spread of the gospel. May the spirit of the Master be with you all.

Your brother in gospel bonds,

109 W. Adams St., Pittsburg, Kans,

To the Saints and Friends of the South Wisconsin District. Greeting:

Being requested by the Minister in Charge, Elder J. F. Curtis to act as his assistant in charge of the South Curtis to act as his assistant in charge of the South Wisconsin Mission we would like to hear from you whereever there is a need or demand for the services and help of the missionary force. We would be especially glad to of the missionary force. We would be especially glad to hear from the isolated saints and friends so as to be able near from the isolated saints and friends so as to be able to open up the work in new places and spread the good news of the angel's message as we may. The appointing powers have alloted us four missionaries, Elders F. M. Cooper, J. W. McNight, A. E. Gratz and the writer who will be glad to meet the calls for labor as far as possible, with the help of the Lord Jesus.

We want to hear from you any time in regard to your needs and the opportunities in your locality. Letters addressed as below will reach me promptly.

Lester O. Wildermuth.

Box 400, Plano, Illinois,

#### MARRIED

Burch-Balson.—At the home of Sr. Robt. DeJong, St. Louis, Mo., May 20, 1914. Mr. Harry T. Burch and Sr. Luella M. Balson. Elder Russell Archibald officiating. They will reside in St. Louis.

#### DIED.

Spangler.—David O. Spangler was born April 30, 1878, at Kahoka, Missouri; baptized June 29, 1910 at Topeka, Kansas; died April 18, 1914 at St. Joseph, Missouri. Funeral conducted at Grandview church Kansas City, Kansas, by Elders A. White and Loosemore. Interment in Mount Hope Cemetery, Kansas City, Kans. He leaves wife, father, mother, three brothers and one sister, to mourn his departure. mourn his departure.

West.—On April 19, 1914, Frances E. West, born March 24, 1855, at Santa Rosa County, Florida. Baptized March 19 1868 by T. H. Waddell the first missionary of the Reorganization to visit this country. She has been a faithful saint ever since. Her home has been always open to the elders. She was married to Bro. L. F. West born to them, seven ving. Two brothers May 19, 1870. Nine children were born to them, seven of whom and her husband are living. Two brothers John and James McArthur also mourn her death. Short services were conducted at the grave by C. J. Clark.

Totty.—Bro. James C. Totty, born Feb. 27, 1846, Hickmay, County, Tenn. Died at Los Angeles, May 5, 1914. Funeral May 6, at the home of his daughter. Sermon by W. A. McDowell, assisted by V. M. Goodrich.

Peterson.-Mrs. Mary Peterson, died May 14, 1914, aged Peterson.—Mrs. Mary Feterson, died diay 14, 1914, aged 70 years, 10 months, foruteen days. Born in Denmark June 30, 1843. Married Christian Peterson, May 1867, and united with the church in 1881. She leaves on daughter Mrs. Anna Olson, three sons, Henry, Chris, and Petrus. She died at Weston. Iowa, her husband having passed on less than two weeks before, funeral service at Hazel Dell, Sunday May 17, Elder D. R. Chambers offici-

Brown.—Nancy A., Wife of Wm. R. Brown was born in Ohio in 1836, died at Colfax, Ia., at the home of her son Wm. Marshall, May 10, 1914, aged 78 years. She was baptized Aug. 9, 1892 by John Barnes at Beacon, Ia. Her husband preceded her in death two years, funeral and interment at Colfax.

Brown.—James O., son of Bro. and Sr. C. B. Brown of

Oskalosa, Iowa, died at St. Joseph's Hospital, Omaha, Neb. April 1, 1914, from injuries received on R. R. crossing. His remains were brought to Oskalosas for interment. Funeral at the Chessman home April 5, sermon by Elder William Willson, of Hiteman, Ia.

Faulk.—April 22, 1914, Margaret Faulk, born April 19, 1832 in Conecuh, County, Alabama. Baptized by G. R. Scogins March 19, 1876. She has lived in the faith ever since. Five children mourn her departure, two others and her husband preceded her to the other side. Funeral sermon by C. J. Clark.

Glore.—At Kansas City, Mo., May 15, 1914, Sr. Sarah Alice Glore, eldest daughter of Bro. and Sr. George W. Roach, aged 29 years lacking 4 days. She was born in Delphi, Carroll County, Indiana, May 19, 1885, and was bâpitzed in Independence, Mo., May 10, 1903, by Elder H. O. Smith. On November 21, 1910, she was married to Mr. John R. Glore, of Kansas City, Mo., where they have since resided. She is survived by whashad negets and since resided. She is survived by husband, parents, and one sister, Mrs. Ralph Barnard, of Independence. Sr. Glore was of a quiet retiring, industrious disposition, and her early demise is regretted by all who knew her. Funeral from Saint's Church Independence, May 17, ser-mon by W. H. Garrett. Interment in Mount Washington

Thompson.—At Independence, Mo., May 8, 1914, Dorthy Alberta, second daughter of Bro. and Sr. George F. Thompson, aged 7 years i menth, and 8 days. She was born in Independence, March 30, 1907. She was of a quiet disposition, and made many friends by her sweet little ways. "Of such is the kingdom of heaven." She

leaves purents, two sisters and three brothers, with other relatives and friends to mourn their loss. Funeral from the church May 10th, sermon by Elder W. H. Garrett. Interment in Mound Grove Cemetery.

Owen.—At Lamoni, Iowa, May 2, 1914, Sr. Rhoda J. Owen, aged 80 years, 8 months, and 2 days. She was born in Wayne County, West Virginia in 1833, and married in Dewitt County, Illinois, in 1851. Of eight children born five are living, three in California, one in Kansas City, Mrs. Emma Clark, and one in Lamoni, Sr. John Worrill, with whom she had her home. She was baptized in Illinois in 1844 and maintained her faith to the end. Funeral in charge of John Smith, sermon by H. A. Stebbins.

Olson.—Flora May Olson born May 21, 1894, near Danway, La Salle County, Ill., died March 6, 1914, near Sheridan, Ill., aged 19 years, 9 months and 15 days. She Sherdan, III., aged 19 years, 9 months and 16 days. She leaves her father, mother and three brothers, Alvin, Lester and Roy. The two first mentioned brothers reside in Aurora, III., Roy lives in Town of Miller, III. One brother and one sister preceded her in death. Funeral address by Elder F. M. Cooper.

Mrs. Agnes Jane Musgrave Cowan was born in England Jan. 17, 1840, died April 5th, 1914, in Tulare, California. She lived formerly at Woodbine, Iowa, but of late years in California, none of her relatives being at present in the state. Funeral conducted by Rev. W. C Buckner.

White,—At Independence, Mo., April 24, 1914, Sr. Mary White, wife of Elder Valentine White. Born December 16, 1842, at Pocassell, Massachussetts, baptized in 1871 10, 1042, at Pocassell, Massachussetts, Daptized in 1871. by Elder J. Norton. June 7, 1864 she was married to James Brown. One of the four children and husband became deceased. She was married to Valentine White in 1877, who with one son Bertie survives. She was carnest and faithful in her service to the Master, and aided much with her musical abilities as well as in other directions in church work. Funeral from the church April 26, Bishop E. L. Kelley preaching the sermon; interment in Mound Grove.

Beals .- The funeral of Bro. Robert Beals of Sarnia, Ontario, was held from the family residence 123 Mitten St. May 2nd. Sermon by Elder R. H. Huston, a life long St. Day Zind. Sternon by Elizier R. H. Ruston, a life long friend of the deceased, Elder Otto Fetting of Port Huron in charge. He leaves to mourn his wife two sons and one daughter. He was sixty-three years old last March, was baptized twenty-five years ago at Grand Valley, by Elder John Shields, and was faithful until the end. He was well known in Ontario by the saints.

Davis.-Minnie A. Davis wife of Charles Davis of Blue Rapids, Kans., was born Dec. 19, 1883, at Cameron, Mo., died April 18, 1914, at the Swedish Hospital, Kansas City, Mo. She united with the Reorganized Church August 12, 1894, being baptized by Elder R. L. Ware. She leaves husband, father, and one sister, and a host of friends. Hers was one of the largest funerals ever held in the city of Blue Rapids, evidencing the esteem in which she was held by all. A noble woman has gone to her reward to amait the morn of the first resurrection. Fur sermon by Joseph Arber, assisted by Rev. T. M. Bell.

-At Muscatine, Iowa, Bro. Francis Rynearson after lingering heart weakness died May 3rd, 1914. He and his wife united with the church Oct. 21st, 1894. He leaves her and one grown son to mourn their loss. Two years ago his daughter Jennie was called by toss. Iwo years ago his daugner Jennie was caited weath and was waiting to greet the father in Paradise. He was a good, kind neighbor a faithful christian, a loving husband and father. His presence will be greatly missed by the little band of saints. The funeral was held in Bloomington Church in charge of Elder Jas. McKiernan, assisted by Elder C. G. Dykes.

Clark.—George Francis, son of Bro. Samuel S. and Lillie M. Clark, died at Tabor, Iowa, on April 10th, 4. He was born August 12, 1885 at Glenwood, Iowa. 1914. Baptized when nine years of age by J. B. Heide. When about eighteen years old he received an injury to the spine from which he never recovered, but through the long years of invalidism he was always cheerful and uncomplaining, always considerate of others in his quiet, unobtrusive way. He leaves to mourn, father, mother, two brothers, and two sisters. Funeral services at Glenwood, lowa, Easter Sunday, conducted by W. E. Haden. Inter-ment in Glenwood Cemetery.

"And ever near us, though unseen, The dear immortal spirits tread; For all the boundless universe Is life-there is no dead."

Davis.—Roy, the only son of Bro. and Sf. Chas. Davis, at their home, Beardstown, Ill., May 26, 1914. He was born July 5, 1896, making him 17 years, 10 months and 21 days of age. Funeral services from the residence. Sermon by A. M. Baker, assisted by Brn. Shoemaker and Rolla Fulk. Father, mother and sister left to mourn.

-Charles W. Sutherland, youngest Sutherland.-Bro. and Sr. O. P. Sutherland was born September 22, 1869 at Galesburg, Mo., baptized May 11, 1879 by M.T. Short. For many years he showed great interest in the church work especially among the young, and with his brother was instrumental in organizing the first Sunday brother was instrumental in organizing the first Sunday school of the Church at Webb City. During the last few years the deceased was very ill, and his once bright mind became deranged, so that when release came on the 20th May, 1914, his spirit was led out of darkness and bondage into light and liberty. Services conducted by J. W. Rush-

#### BE A GENTLEMAN.

Be a gentleman, young man, for it will pay you a golden rate of interest. You will never get anywhere by returning surly answers. You might be surprised to know that if you should meet the president of a railroad and ask him a civil question that you would get a most courteous reply. Walk into the biggest concern in any city and ask for the manager. He will meet you will a smile and return the signature tub in the country depart. It is the signature tub in the country depart of the window washer in the big office who hand back the discourteous answers. That's why they always remain cubs and window washers. The follows who reach the presidency of the railroads and the answersement of large concerns do so because they are gentlemen and always reacum the soft reply. It costs nothing to be a gentleman and besides you will find that such a route leads down beside still waters and up through green valleys. The churl plows through the mud of serfdom and breathes the dust of slavery. You choose the path—gentleman or churl.—Exchange.

To the diplomat who complimented him upon his sangfroid, President Wilson replied, with his dry smile, that he tried to imitate the gravedigger. Of course, this meant a story, and the President told it.

meant a story, and the President told it.

A certain grave-digger, he explained, had the habit of visiting the cometery every night about midnight to see that all was going well. Knowing of this habit, some boys decided to play a trick upon him. They dug a trench in a dark spot which their prospective victim always crossed, and one of them dressed in a sheet, hid behind a tree. At midnight the grave-digger duly appeared, and as duly fell into the trench.

The boy in the sheet at once stepped forth and said in hollow tones:

(What are your doing in my grave?)

"What are you doing in my grave?"
"What are you doing out of it?" the
grave-digger replied calmly."—The (San
Francisco) Star.

Young Harold was late in attendance for inday school and the minister inquired e cause.

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COME: O COME. "Come unto me all ye that labor and are heavy laden and I will give you rest."—Matthew 11:28.

"Come to me all ye that are weary; Come! O come! Come unto me all ye that labor, And heavn laden, for favor, Come look unto me as your Savior: Come! O come!

Come all ye that heavy are laden; Come! O come!

Come though your sins may oppress you; Come though your sorrows distress you; Come to him who is willing to bless you; Come! O come!

Light and easy my yoke and my burden, Come! O come! Come and take this priceless treasure; Come and know of this heavenly pleasure; Come partake of this love without measure; Come! O come!

-M. H. Bond.

#### THE WORKING OF MIRACLES.

The "Word of Truth," a monthly religious paper published at Greeley, Colorado, E. C. Fuqua editor, gives light (?) on James 5:13,14 as follows in answer to a reader's request for an explanation of the passage:

James 5:13, 14: "Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; if he have committed sins, it shall be forgiven him."

if he have committed sins, it shall be forgiven him."
This is an illusion to the practice of the early church during the existence therein of miraculous power. One of the "gifts" enjoyed by the early church was that of "healing" (1 Cor. 12:28), and it is to the exercise of this "gift" that the apostle refers. Miraculous power having ceased from the church long centuries ago, no such results follow such performance today. While it is still true that the "suffering" should "pray" instead of faint ("And He spake a parable unto them to the end that they ought always to pray, and not to faint"—Luke 18:1), it is because prayer is perpetually to be observed "always" as the means of receiving from God that comfort and consorted the context of the context because prayer is perpetually to 66 observed always as the means of receiving from God that comfort and conso-lation we need. Likewise the "cheerful" should "sing praise." Some "cheerful" people like to become intox-icated; others like to dance and sing sensual songs; but Christians should give vent to their cheerfulness through spiritual songs and praise to God the author of all their spiritual songs and praise to God the autorr of all inter-enjoyment. But the anointing with oil and the raising up of the sick belonged to the age of miracles, precisely like the raising of the dead and the healing of all manner of diseases, none of which can be performed today. Mormons, or "Latter Day Saints," claim to be able to practice with former results the form mentioned here by

practice with former results the form mentoned near ny James, but their claim is void of reality, and hence should not be countenanced by those desiring the truth. Not a Mormon, or "Latter Day Saint," on earth can, or ever could, bring about the result brought about by the inspir-ed men of the New Testament period. They can only profess to do it, but they will never demonstrate their ch Nor do these miracles have to be worked today to bring about the restoration of the New Testament church. The about the restoration of the New Testament church. The church is one thing, and the power to work miracles, which was given to some in the early church, is another thing. The church exists in all its originality, miracles or no miracle-working power today, there would be no church after the New Testament patterns when the patterns of the property of the patterns of the New Testament patterns of the patterns of the New Testament patterns of the patterns of the New Testament patterns Mormons ought to know this, and cease claiming to hat they cannot do.

All professing Bible believers agree that during the four thousand or more years of Old Testament history, and also the hundred years of New Testament history the working of miracles

was a manifestation of God's presence among the people, but many believe that since the greater light has come through Christ, and under the gospel men have been brought into closer association with God, these miracles have ceased, and that they are no longer needed, having been given merely for the establishment of the Church and then withdrawn. It is strange that if man has advanced in the divine life as many suppose, until he is much closer to God than the ancients were, that there should not be a greater display of God's power in the working of miracles rather than that such manifestations should alto-gether cease. This thought leads to the question, "Are men closer to God now than formerly?" and also another, "Were miracles designed merely for the purpose of establishing the Christian Church after which they were withdrawn because no longer needed?

A search of the Scriptures fails to show any statement of revelation or inspiration indicating that under the gospel the manifestations of God's power in miracles were to cease, but God is declared to be unchangeable, and impartial, dealing alike with all men who come to him in the appointed way. The first mistake made by many of our friends is in supposing that miracles were given for the purpose of building up and establishing the Christian Church. The plain statement of Jesus is that "These signs shall follow them that believe," one of which is "They shall lay hands on the sick, and they shall recover."

The working of miracles was by no means made a leading feature of his work by Christ. True, he healed gentile as well as Jew, those who were not his followers as well as those who were, but in no instance did Jesus use his miraculous power of healing for the pur ose of inducing men to become his followers, and when he performed a miracle it was always upon the basis of actual necessity, and upon evidence of faith in those concerned. Believers were not made so by miraculous manifestations but by the preaching of the truth, and as shown by the statement already quoted the "signs" were to follow the believer and not to go before him.

Jesus, according to the Scriptures, is the possessor of eternal life, and he came to impart life to men distributing freely to all who were willing to put themselves in harmony with his law of life through obedience. The statement that "greater works than these shall ye do," was not necessarily restricted to the eleven apostles, for when Paul and others succeeded to the apostolic office they wrought works of similar character as those of the original eleven, and even others than the apostles also wrought mir-That the Lord designed that miracles should continue in his Church is sustained by abundance of Scripture, of which we can notice but little here.

The Holy Spirit was the power by which all these miracles were done and by which the believers received other gifts of faith, wisdom, knowledge, prophecy, discerning of spirits, tongues, and the interpretation of tongues, etc., as taught in the twelfth chapter of the first letter to the Corinthians. As reflecting exactly and fully the character of God, the Holy Spirit is as un-changeable as is God himself, and hence whenever it is operative it will be with the same manifestations and with the same results. But was the work of this Spirit restricted to the time of Jesus and the apostles, or was it designed to continue its work unchanged at all times?

When John taught regarding Christ that "He shall baptize you with the "Holy Ghost, and with fire," he made no restriction as to person or time, but indicated that the opportunity of receiving this baptism was open to all men who observed the requirements as it was with the water baptism. Jesus made no restriction as to time or persons when he said "Come unto me all ye that labor and are heavy laden, and I will give you rest," except that they "Take my yoke upon you, and learn of me." Winen Jesus taught the new birth of water and of the Spirit he used the

evaterooB dorudO generic term "a man" mu spieglag & A ffly. Peter in promising the gift of the Holy Ghost to those who repent and are baptized in water said: "For the promise is unto you, and to your children, and to all that are afar off, even as of the manifestations of this Spirit referring to those in the Church, that "The manifestation of the Spirit is given to every man to profit withal." All of these passages show that the promise of the Holy Spirit with all of its gifts and blessings belonged to all men equally, regardless of time or place, upon the one condition only that they fulfill the necessary requirements.

The basis for the claim that these blessings were not designed for all men seems to be the historical fact that they ceased to be given after the days of the apostles, but this reason is unsound in the light of what Jesus promised that "These signs shall follow them that believe." He also said "My word shall not pass away," it cannot fail, and just as long as the gospel remains upon earth, and there are men to preach to, the promises of that gospel remain unchanged and unrestricted. If the results promised to those who believe do not follow today, it can be only for one of two reasons, viz., either that God has failed in fulfilling his promises, or that man has failed to fulfill the requirements. No Bible believer will admit that God fails in any promise he has made, so that the final conclusion as to why his promises are not fulfilled now is that man is not doing his part and placing himself right before 'God so that he might be entitled to the promised blessings.

In the midst of so many different creeds, and churches, some denying this part of the gospel and some denying that, and all both Catholic and Protestant denying the direct work of the Holy Spirit with all of its manifestations, it is not difficult to see that there has been a general apostasy from the original gospel of Christ, and that men believe such a small part of the full gospel and obey even less, that God cannot fulfill his promises to them.

It is hardly consistent for the "Word of Truth" to urge that "the working of Miracles" cannot be performed today, and because the Latter Day Saints believe that God is true to his promises, and that under the restored gospel those who fulfill the requirements taught in the New Testament do today receive the same blessings, to say that it is not so. These things have been taught by the Saints for many years and the many thousands of men and women who have obeyed the restored gospel have found to their soul's satisfaction that the promises of God are true. It is neither the desire nor privilege of the Saints to parade these things before the world to induce people to unite with them, but in harmony with the ancient teaching the signs "follow" the believer, their purpose being to "Confirm the word," as stated in Mark 16:20. If the Lord does not confirm the word as taught by the reverend editor of the "Word of Truth" and his co-religionists, it would be well for them to begin a searching investigation to determine the reason why. The Lord's confirmation follows his indorsement.

In every instance when men or devils sought a sign from Christ for the purpose of "demonstrating" his power, they were refused. Satan asked him to "demonstrate" his sonship by making bread of stones but the Lord held to the written word. Others who asked for a display of his power were rebuked, and shall Latter Day Saints boast of these things to the world and meet every demand for a "demonstration" by performing a sign? Should they do so it would be evidence sufficient to prove them unchristian and their practices unscriptural.

God is the same today, the gospel unchanged, the promises unrepealed, but the requirements are the same too and as men will fulfill these they will find every promise of God fulfilled unto them.

#### INDEPENDENCE ITEMS

Drouth conditions are developing in this vicinity, very little rain having fallen since the beginning of May. The current Missouri crop preport says that the crop outlook has been lowered during the past month because of the has been lowered during the past month because of the lack of rain in nearly all the state, and that in addition to the damage to crops by drouth there is a "deluge of pests attacking practically every growing crop." "Great destruction has been wrought by the Hessian fly and army worm." It is estimated that the wheat yield was lowered 28 per cent during the month of May, and much of the oats will be too short to harvest. Meadows, especially timothy, have suffered much from lack of rain and the army worm, besides suffering the effects of last year's drouth which developed a harvest of weeds. Alfalfa is fairly good, as also rye and barley. The larger fruits are holding promhas rye and burse. The large runs are notang pounts is of good yields should rain soon come, but small fruits are cut short. Notwithstanding these conditions Missouri gives promise of yielding plenty for all home needs. Corn and cotton with some other things give hopes of a good

Alarm is felt in some quarters of Independence for fear that even with an abundance of rain the city may "go dry."
Dr. E. D. Twyman has been selected head of the local option campaign, and efforts will be made to secure an election in the county at the same time, which if successful will enable Independence to remain "dry" for the next

ful will enable Independence to remain "dry" for the next four years should the local option win in the city. A Sunday school was organized in "Summit, Addition", otherwise known as the Order of Enoch land on Sunday May 31st with forty members. A Religio had been already running for some time, meeting on Friday evenings: The saints in that quarter have recently erected a neat little church building on Osage Street, 28x40 feet which was used for the first time on the 31st. It is not fully completed yet but answers present needs very nicely. Regular services are held, Sunday school and preaching Sunday mornings, and prayer and preaching services Sunday even-

Our streets workers are still doing good work in Kansas City. Meetings were held at three places Sunday afternoon, Bro. Harry Hatty at 6th and Grand, after which he joined Brn. C. E. Guinand and Howe at Market Square. Bro, Guinand also held a meeting at 9th and Main, a considerable interest being shown at each place. At Market Square a band of "holiness" people interferred by breaking out into a babel of unknown tongues which neither they nor others understood, but the people pre-ferred to hear the intelligent message of the brethren.

ferred to hear the intelligent message of the brethren. Elder Paul M. Hanson of the Twelve discoursed Sunday morning on the subject "Finding God." showing that there was a way by which God could be found. Elder M. H. Siegried had been announced for a sermon on Church History in the evening but because of temporary illness was unable to be present. Elder S. A. Burgess was drafted for the occasion and gave a fitting intro-duction to the series on Church History to be given by Elder Siegfried. Sacramental services were held in both the upper and lower auditoriums, the lower room being crowded to its capacity. President Joseph Smith was one of the assembly and bore earnest testimony of the

one of the assembly and bore earnest testimony of the work. Two who had been baptized were confirmed by Elders P. M. Hanson and R. J. Parker.
Following the afternoon service a lecture was given by Mrs. Etta Sadler Shaw on "The Conservation of Boys and girls," Mrs. Shaw representing the W. C. T. U.

Bro. R. J. Parker who has been appointed to Oakland, California, expects to start for his field in the early part of July. The appointment has recently been made, Bro. Parker having been for several years in the employ with him.

On last Thursday evening commencement exercises of On last Thursday evening commencement exercises of the Nurses Training School of the Independence Sani-tarium were held at the stone church, when four nurses received diplomas. They were Miss Elsie O. Barnett, Blythesdale, Mo., Florence E. Young, Holden, Mo., Miss V. Mae Tudor, Independence, Mo., and Miss Bernice Russell, Fairfax, Iowa. The program consisted of a March, 'War of the Priests,' by Misses Oric and Koehler, a selection by the Sunday school orchestra, Invocation by Elder W. H. Garrett, Vocal solo, "How Fair thy Face," Elder W. H. Garrett, Vocal solo, "How Fair thy Face, Miss Blanche Allen, Address G. Leonard Harrington, Physician in Charge of Sanitarium, Quartette from Rigoletto, Misses Griffiths and Criley, Messrs Eaton and Resch, Address Pres. F. M. Smith, Presentation of discontinuous and Company of the Company of t Resch, Address Pres. F. M. Smith, Presentation of di-plomas by Secretary of Board of Trustees, Presentation of Sanitarium Pins by Miss Mary E. Howell head of the of Sanitarium Pins by Miss Mary E. Howell head of the training school, Organ Solo, Miss Amy Winning. The church was nicely decorated for the occasion, and the graduates received gifts of flowers and other tokens of remembrance. Many invited guests, including physicians and nurses from Independence and Kansas City, were present. At the cl Sr. Frank Criley. At the close a reception was held at the home of

On Tuesday evening an old fashioned spelling contest was held in the dining hall under the auspices of the Sanitarium Patroness Society. About twenty-five spell-ers occupied each side under the leadership of Mrs. Joseph Mather and Miss Della Criley. Spellers of every profession nearly took part including doctors, ministers, school ma'ams, editors, et, al. Final honors went to Sr. senooi ma'ams, editors, et, al. Final honors went to Sr. Audentia Anderson, with Mr. Earl Fenn second and Vernon Lee third. Age was no bar to participation. perhaps the oldest being Sr. Abbie Horton who is seventy-eight years of age, and who stood up well toward the last leaving only five upon the floor. The occasion was a reminder of long past school days.

#### INDEPENDENCE, SECOND BRANCH.

The Sunday school was well attended. Bro. H. W. Goold was the speaker at 11 o'clock instructing the saints to come out of Rusylon, live closer to the law and learn to and pleasure in serving the Master.

At 1:30 p. m. the little son of I. J. Burnart was bap-ed by H. W. Goold.

The sacrament service at 2:30 was well attended, all seemed to enjoy a spiritual feast.

seemed to enjoy a spiritual feast.
At 4:30 o'clock was heal the funeral service of Velva
Pearl daughter of Frank and Sarah Long, who died on
the 6th. She was born at Shirdan Co, Mo, died June 6,
1914, Bro. II. W. Goold in charge.
At 7:45 J. E. Vanderwood was the speaker giving the

saints some good instructions and advice along the lines

Monday evening our regular monthly priesthood meeting as held. Thirteen of the priesthood were present and was held. a good meeting was had.

P. A. Sherman, Reporter.

#### CHICAGO, FIRST CHURCH.

Our regular monthly sacramental service was observed Sunday and was well attended notwithstanding the many who went to the conference at Mission Branch. A good spirit was enjoyed and activity prevailed, pleasantly por-traying our willingness to do as well as hear.

The evening speaker was Bro. Frank Sly whose ort was well received and showed this brother's elopment'as an ambassador or Christ.

The writer enjoyed a pleasent visit to Independence last Sunday renewing old acquaintances and was especial-ly impressed by our visit around the various departments of the Sunday school.

Extremely warm weather is upon us but we are confident that a few will take advantage of this ready excuse to shirk duty.

3408 Franklin Blvd.

#### KNOBNOSTER, BRANCH.

Children's Day was celebrated Sunday morning at 9:45. A very nice program was rendered which occupied about an hour, after which was held sacramental service in which Baby Marie Brendall was blessed.

At 7 p. m. baptism was administered to five little girls: Florence Hanson, Lucy Mahan, Rosella and Bertha Andes, and Mabel Lenos. They were confirmed members of the church at the evening service which was specially for the children,

#### ST. LOUIS, MO.

Brn. T. J. Elliott and R. Archibald were the speakers, morning and evening respectively, and on Sunday, May 31st. Both discourses were excellent, giving encouragement and admonition to the young.

The semi-annual election of officers at our branch business meeting on the 2nd inst., resulted as follows: Bro. T. J. Elliott, presiding elder, Bro. George Reeves, presiding priest, Bro. Fred Mottashed, presiding teacher, Bro. R. A. Lloyd, presiding deacon, Bro. E. C. Bell, secretary, and the writer, correspondent,

We are pleased to report the baptism on Sunday morning, June 7th, of Mr. J. M. Hampson, who is Sr. Elizabeth Patterson's employer. He was led to investigate the work through Sr. Patterson. Our sister is to be commended for heeding the admonition of our Savior to "let vour light shine before men," and for being "ready to give a reason for the hope that is within her." Mr. Hampson was confirmed a member of the church at our sacrament service and a good degree of the Spirit was felt throughout the meeting, some encouraging and strengthening testimonies being given.

Bro. Louis Joerndt of Landsdowne, Ill., was the speak-r of the evening hour on the 7th inst. and although the extremely warm weather seemed to have affected the attendance, those present were greatly edified by the inc sermon which was delivered and felt repaid for coming

Our Sunday school continues to grow in interest a attendance. At a meeting of the officers and teachers held the evening of the 4th inst., it was decided to give held the evening of the 4th inst., it was decided to give the Junior, Intermediate and Senior Departments a writ-ten examination on the lessons of the past quarter or. Sunday June 21st. This is being done in an effort to cause scholars who are indifferent to take greater in-terest in studying their lessons. We trust it will bring about the desired result.

Maude L. Parrish.

3869a McDonald Ave.

### 13 CORDENSION NOT THE WAY THE CCRRESPONDENCE

Manchester, Texas, May 27.

Dear Ensign.—I will write you in regard to a debate that took place at Manchester, Texas, last March between Elder W. P. Bootman of the Reorganized Chruch, and Elder R. E. Davis of the Missionary Baptist Church. I read an article that appeared in the "Baptist Flag" of April 9th, written by Elder Fletcher who was the moderator for Elder Davis in said debate. In said article he mis-represents the details of the debate to such an extent that the article is hardly worthy of notice

Elder Fletcher seems to want to enlarge on Elder Davis as a debater by saying he is at home in a debate. If Davis is at home in a debate he certainly didn't enjoy being at home, especially when W. P. Bootman was

In the first place Elder Davis failed to touch Elder Bootman's argument at all, he seemed to have centered his mind on "Joe Smith." He said that he was going to prove that he was a horse thief and many other things dishonorable but he failed to do anything of the kind,

but did his own cause much damage.

Davis said if Bootman would show him in the Bible where John the Baptist ever baptized any one after he

baptized Christ he would quit the debate, pack up his books and go home. Bootman read John 3:22,23, and told him to be true to his word but of course he failed. Davis the Book of Mormon was copied from Manuscrip Found, but Bootman produced both books, and he never

rounds the again.

Bootman brought up evidence against the Baptist Church that I don't suppose Davis knew was in existence by the way it surprised him.

When Davis took the affirmative he never touched his

When Davis took the affirmative he never touched his church proposition in his first speech at all but jumped and howled "Old Joe Smith, the Impostor" 42 times. Fletcher stated in his article that Davis proved that all of Bootman's histories against the Baptists had the

names of the writers clipped out. Such statements need no refutation. He also said Boothman said the church was in the wilderness or apostasy 1,800 years. Boot-man said 1,260 years and proved it. Fletcher stated that Bootman got angry and threw mud, but Davis had a smiling face and threw no mud. Davis would get so angry he couldn't sit still, and would jump up and interrupt Bootman every little while. He said at the close of the debate that a certain young lady told him that day that another young lady told her that Bootman was living at the time with two wives, and said the lady that told him was present in the church at that time. Bootman ask the lady to stand up but no one stood up. Davis afterward told some of the saints who she was. The lady who he said told him about Bootman having two wives the work before a with problem. two wives, then went before a notary public and made affidavit to the effect that she told him nothing of the kind. Fletcher got enough of the debate and wanted to go home but no one would offer to take him to the rail-road which was 12 miles away. He certainly went down

At the time of the debate there were only nine saints this branch and there were four baptized when it closed. My wife and I are two, and my wife's sister and her husband are the other two.

Bro. W. P. Bootman did a grand work here, he is a

fine man. My father knew him when he was a boy, also his father and brothers, they were a fine family. Bro. Bootman and I were born in Cass County, Michigan, about two and a half miles apart, he was raised there, while I was raised in the west, therefore I never met him to recollect him until he came here to hold the debate with R. E. Davis, although I have heard father speak of him often.

I write this that no one may be deceived by the fabrication in the "Flag"

tion in the "Flag" regarding this debate..

Our branch is small but we are having good interest in our Sunday school, and we know that God will bless us in our efforts to do good though we are few in num-

Yours in gospel bonds,

Oakland, Cal., June 5.

Dear Ensign:—I shipped goods today to Seattle our future field. Our temporary number will be 4052 2nd Ave., N. W. Seattle, Wash. We will start June 16th Sunday in Portland in answer to a kind invitation. and sunday in Portaind in answer to a kind invitation, we hear from all over the district deep regrets at our removal. Many words of appreciation of our labors during the past twelve wears of our work here. Bro. C. W. Hawkins, vice president of district, 615 Spencer Ava. San Jose Cal., will have charge of the district until the next conference. Four were baptized on the 27th of May was others, we coming it to a small task to swape see. and others are coming. It no small task to sever associtation with so many and such ardent friends as we have gathered around us here. We have echos of welcome from our new field where we expect to arrive on the 22d. nect to a...
In bonds,
J. M. Terry.

Tigris, Mo., March 20.

Editor Ensign:—If I mistake not, this will be the second time during this conference year that I have attempted to trouble the columns of our church publications, as I very much dislike to blow my own horn, as at times it may be somewhat out of tune, in fact to my mind it mever had a very charming sound, nevertheless, it is the gift of God, and amply good for what it was intended for if properly used—hence thankful for same. During the year I have in my weakness tried to make proper use of my time, but have nothing over which to boast The number can be counted on my hands, that have been baptized and trust that not one of them have been converted by the writer. In fact I do not know that I have ever converted a single soul in my life, lest they should be my own disciples but—prefer to believe that God by the power of his Spirit accomplished that part of the work,—hence his disciples. I can only be to God, just what a tool is to me while working with it

part of the work—hence his disciples. I can only be to God, just what a tool is to me while working with it. God forbid that I should ever become top heavy and fall. I prefer to remain in the gospel net, and continue to he narrow constructed enough to be on the side of right, at the risk of being considered fogy, or over conservative. There is a possibility of becoming a crank on some things of course, but it's better to be a crank and be right than a crank and be wrong. I can afford to follow a man or set of men just as far as he, of they to follow a man, or set of men, just as far as he, or they follow Christ and his word, but no farther, as there is danger across the line, there can be no evolution in the gospel, as that as well as God is unchangeable.

I have no objection to evolution, but it must be in that we become better men and women, ever holding fast to the rod of iron that leads to everlasting life. May God help us so to live and advance.

help us so to live and advance.

During the year my mission headquarters have been at Malad City, Idaho, where we have a branch of some noble freehearted Welsh saints, who have done what they could to make the missionary comfortable, and at home, possibly somewhat against their own convenience. The night before I left the sisters prepared a farewell sup-

per for me at the home of Bro. and Sr. D. J. Williams, a good and enjoyable time was had till about midnight. Their pocket-books had been converted to the gospel as well as their souls, as they kindly remembered me in a financial way, thereby enabling me to return homeward. May God reward them abundantly.

From there I went to Salt Lake City. Attended the Utah District Conference, Feb. 7-8. Attendance not large, but a good spirit prevailed from the first to last. I labored in the following places in Idaho,—Malad City, St. John, Elkhorn, Arbon, and Pocatello. In Utah,—Logan, Brigham, Ogden, Plain City, Salt Lake, City, Midvale, Murray'. Sandy, Pleasant Grove, Provo, Heber, Springville, and generally speaking the saints through-Springville, and generally speaking the saints through-out my mission field have been very good and kind to me. A night or two before departing for the east, the sisters of the Salt Lake Branch sprung a surprise on me at the hospitable home of Sr. W. E. Winkworth and son William, where a nice lunch was served, it was a pleasant far well of music, song and joy, which might have been full but for the vacant chair made so by the death and de-parture of our estimable brother and High Priest, W. E.

Winkworth, who on last July was called hence. Our loss is his gain. He was a noble man, and greatly missed, On about midnight we reluctuantly gave the parting hand to saints we had learned to love by reason of the gospel, and so ended my second year's labors in Utah and Idaho.

On my way East I stopped off at Denver twelve hours, thence to Lincoln, Neb., to visit a brother and family. Called at the saints meeting place and preached for them once by request of their branch president, Elder J. G. Munsell, the right man in the right place. My next stop was Omaha, thence to Independence, Joplin and home at Tigris Mo., March 14th. Found wife well but lonely. My first mission was at home by her side,—and my last may be,—although my greatest ambition is to do all the good I can and labor for the Master in the in-terest of souls, and to live and die with the gospel harness on, and would gladly return to Utah or any other mission field, near or far if conditions would permit, providing that God and the church so directed.

I am convinced more than ever that our labors among the Brighamites, can not and will not bring about very favorable results, until some great change takes place. Nothing short of a marvelous manifestation of God's pow-Nothing short of a marvelous manifestation of God's pow-er will ever open their eyes as a people. It is true there are many good honest people among them, yet blind as a stone wall, as well as oath-bound. Talk about the Latter Day Saints and the Brighamite church uniting, never, the breach is too great. They still stand pat for polygamy and are practicing it, both new and old, since the manifesto and are practicing it, both new and ois, since the minutesvas given in 1890, together with other doctrines that are contrary to the three standard books of the church. In fact they claim four. If ever that people are converted to the truth as it is in Christ Jesus, it will be through the power of God, and loving kindness on our part, or the ones that are called upon to labor among them. We may be thankful if we reach the honest in heart among them, the same as among other denominations. God speed the re demption of Zion.

Yours in gospel bonds, J. C. Chrestensen.

Twining, Mich., April 18.

Editor Ensign:-I have thought for some time that I would write and tell you how the gospel was growing in this part of the vineyard.

Early last winter Brn. Somerfield and Orton came here and held meetings at Bro. Morgan's and the result was twenty-five were baptized. All are trying to live so that those with whom they associate may know that they are living for Jesus.

we have resulting for Jesus. We have prayermeeting and Sunday school and preaching services every Sunday by Bro. Orton, also a Religio Friday evenings, and I can't tell how happy I am to serticends and neighbors embrace this beautiful gospel. It is twenty-three years since I first heard of it and I know that it is the power of God unto salvation. I have never that I is the power of God anto salvation. I have hever regretted that I had the courage to obey it, although I have to stand alone, as none of my family are in the work which makes me feel sad, but I hope and pray that the time will come when they will obey the gospel. don't know as I have written any thing that will intere but I thought it would make me feel better for it seemed as though it was my duty.

May God bless you, Mr. Editor, with health and strength, to publish the silent preacher, as it is all the preaching so many of the saints have. I have always taken it and expect to as long as I can get the dollar. Yours in the faith

Mrs. S. A. McCanna

Marshall, Mo., April 14. Marshall, Mo., April 14. Editor Ensign:—I have moved to Marshall, Mo., and there are several saints living here, but no branch. We had meeting Sunday morning and night, Bro. Barron from Kansas City was the speaker—had a good meeting. Sunday morning while Bro. Barron was speaking the Spirit rested upon him and he spoke to Bro. Thayer that he would be called to the office of deacon, and also to his son that if faithful the Lord had a work for him and he would be the weave of busing many, into the and he would be the means of bringing many into the kingdom. Encouraging words were spoken concerning a work being done here. It was a day of rejoicing to us.

work being done here. It was a day or reporting to us. Bro. Curby a teacher from Knobnoster has moved here lately. I was ordained to the office of priest last fall, and we are anxious to see the work go on. We want to organize a Stinday school. We already have a weekly prayermenting started. I have never had much experience in the week and I want to ask you for advice.

A. M. Taylor.

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ADDRESSES.

Bishop C. J. Hunt, Deloit, Iowa.

Indianopolis, Ind., May 21. Editor Ensign.—For the benefit of your readers in Southern Indiana, I hereby give a brief synopsis of the important matters transacted at our conference May 16-17 at Louisville, Ky,
Edders J. W. Metcalf and Chas. H. Fish were chosen chairman and essistant chairman. The chart of the chairman and essistant chairman.

Editors J. W. McCall and Cans. H. Fish were chosen chairman and assistant chairman. The short talks by Elders Rowe, Moore, and W. Hanner, were enjoyed and appreciated by all present, and everyone seemed to be enthused and inspired with renewed courage and hope for the foture. The branches reported a net gain of 16 in membership since last conference. It was decided to in membership since hast conference. It was decided to hold our next conference at Wirt, Ind., Oct. 17-18, and the reunion at Derby, Ind., sometime in August, time left to the missionary in charge, district president, and secretary, the officers mentioned to appoint a committee on arrangements. from the Derby Branch.

The officers for next term are Fred A. Rowe, president, Chas. H. Fish, vice president, Edwin Perry secretary-treasurer. Branch officers will please take notice. Bro. Rowe our newly elected President, may be addressed at

Rowe our newly elected President, may be addressed at 315 North 32d St. Louisville, Kentucky.

On Saturday evening Bro. Moore preached an able sermon, taking for his text My doctrine is not mine, but his that sent me." His effort was a masterly presen-tation of the Church pattern emphasizing every important detail by scriptural quotations.

Oh Sunday morning Bro. Rowe delivered an eloquent discourse on "Faith" bringing very vividly and forcibly to the minds of his hearers that it is impossible to please God, without faith in him

Sunday afternon a social and sacrament service was held in charge of Bro. Metcalf assisted by Bro. Rowe, and the branch officers. The manifestations of the Spirit and the branch officers. The manifestations of the Spirit were very evident in all the prayers and testimonies of those participating. The writer was obliged to leave before the evening service and hence cannot give any account of it.

Thus closed one of the most successful conferences vet

Edwin Perry.

Paris, Tenn., May29.

Dear Ensign:—It has been some time since I wrote anything to your valuable pages. I cannot write as in-teresting letters as others although I hope it will not be amiss. There are a few saints located near Mays Hill who are trying to let their light shine. We are having prayermeeting every Wednesday night and we surely enjoy the blessed influence of the Holy Spirit. We are meeting every third Sunday with very good interest, although not without prejudice. There are several believing but is seems they are not ready to obey yet, but we hope to see a great harvesting in this part of God's vineyard. Pray for us saints that we may still forth until the victory is won. It has been six years be amiss. There are a few saints located near Mays God's vineyard. Fray for us same time, we may sain fight until the victory is won. It has been six years almost since I obeyed this glorious gospel and I would love for the saints to know how I am rejoicing, and I have reason to rejoice. My only child obeyed at the same time, and since husband and son-in-law, grand-son, one brother, and one sister and one brotherin-law. I have one more grand-son that has not obeyed but hope and pray that some day I'll see him with us too. I also have one sister-in-law, and my son-in-law is a presiding priest.

Pray for my brother who had a stroke of paralysis the third day of February. He was administered to several times and received a great blesing, but is not able to work yet. I also ask the prayer union for prayers in his hehalf.

I have never regretted the step I took in uniting with the church and am still growing stronger day by day. The way seems to grow brighter. Dear saints let us keep our lights burning brightly. I feel a deep sympathy for those that are isolated. Pray to our dear heavenly Father to come to you when you seem to be discouraged, for he said he would not forsake us if we will do his will, so let us live humbly, always praying for the upbuilding of this glorious. work. Praying for the welfare of Zion.

Your sister in Christ
Lul

Lula Boothe.

Joplin, Mo., June 1.

Dear Ensign.—It has been some time since I contributed to your pages, it is with joy that I take my pen in hand to let you know that I am still in the faith and hope to continue to the end and receive the promised crown that awaits the faithful. I do know of a surety that the latter day work is of God and that the promises of the Lord do and will follow them that have faith in him and his word.

God has manifested himself to us in this Joplin Branch by his power in the case of Sister Mary Martin who the doctors thought would have to undergo an operation for tumor. Through administration God came to her rescue, and ten minutes later arose from her bed. She is able to be about and on Sunday May 31st, she came to church and was administered to again and the power of God was made manifest and she bore testimony to his goodness. Yours in the faith,

J. W. Thorn.

1224 Missouri Ave., Joplin, Mo.

GLEANINGS FROM OUR CORRESPONDENTS.

GLEANINGS FROM OUR CORRESPONDENTS.

J. E. F. Smith, St. Joseph, Mo.—I have been testifying to this latter day work for many years. I have received great blessings, although at times I have been very low in the faith, but God has renewed his covenant with me, and magnified his blessings. I give him the glory. I have often taken the advantage of the opportunity to pass the traveling elder's a piece of money. I want to do all of the good I can. Now dear young saints, I have known some good young saints, who had a nice bank account that thought because they were young, they could

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do nothing in a financial way even when the work was suffering. Let us do good and we shall receive a reward.

Belle Lenon, Wagoner, Okla.—I am thankful to be permitted to write to your columns once more. I am burdened with the cares of life, with trials, temptations, sickness, and the separation of loved ones, being left alone to care for my children, and having many hardships in my home. I ask the prayers of all the saints who read these lines that the Lord may direct me in what I should do

Sr. M. A. Sargant, Fisher, Ark.—Nathing gives me more pleasure than this latter day work. When I came into the Church a year and a half ago I was not as thoroughly the Church a year and a half ago I was not as thoroughly convinced of its truth as I am now. I want to always do what the Lord wants me to do. Brn. J. T. Riley and J. Smith were with us in March and preached, and the good seed was sown. If they are not permitted to return to this field I pray the Lord to bless them wherever they go.

Elsie Coleman, Winslow, Ind .- We assure you that the Ensign is always welcomed, as we look forward from the reception of one paper to the coming of the next. They bring us the food which we need to keep us strong in the work as we are the only saints here. We are oraying that some good may be done here this summer. Death has come to our home and called away our darling baby and it seems that it is more than we can stand, we ask the saints to pray for us.

Joseph B. Lampert Jr., Independence, Mo. I am now a patient at the Sanitarium for weak heart and have been administered to. O, what a grand privilege to be among the saints. If the Lord had not come to my resthe Lord had not come to my rescue I would not have been here for the dectors had told me that I could not live. I thank the Lord for his mercy to me, and the saints for their prayers in my behalf.

Noah Johnson, Union Center, Wis. I feel that it is as necessary to have the Ensign as it is my daily food. It is the life giving stream for by it we hear of the won-derful works of God. Wife and I are the only saints we know of within twenty miles, and would love to be with the saints but if this is where God wants me, well and good. I have taught in the Methodist Sunday school. If any of the saints pass through our village we be pleased to have them call on us.

Bertha E. Buttery, Norwalk, Conn. We do not have very much preaching so the Church papers are very welcome. The Woman's Auxiliary Department is a great help to sisters living away from the larger branches, and I often feel to thank the writers for the many good things found therein. Also the letters from the brothers and sis-

Alice Richard, Bourbon, Mo. I have been in the Church about three years, having been baptized at Bourbon, September 18, 1910, by J. A. Dowker. I know this work is of God, though in looking back over my past life I see where I have made many mistakes. We have a branch of about forty-five members, with Sunday school and preaching every Sunday morning and prayer meeting every Wednesday night, also preaching Sunday nights. This branch is in a way to go ahead and by faithfulness hope to overcome. e to overcome. I ask the prayers of the saints, that I become useful in the service of God.

Mollie Jarvis. Dibble, Okla. We send fifty cents for the Ensign we have been trying to do without. Having taken it three years we miss it so much as it is our preacher. My husband is not a member of the church but he said "I wish we had the paper for Sunday." He wants to hear a ser-want the prayers of God's people for me and my family.

Mrs. Grace Austin, Montrose, Colo.—Please pray for my dear mother Nettie Roatcap, and Florence Blowers at your special meeting for the sick and afflicted.

Mrs. J. M. Smith, Excelsior Springs, Mo.—I have just moved here and am anxious to know if there are any saints living near here, if so I wish they would write or come to see us. If there is an elder near here he will be welcome. We live one mile and a quarter north of town on the old Bates Farm. I have lived among saints along as I can remember, and still want their association. My husband is not a member of the Church—is waiting to become good enough.

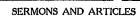
L. Wilson, Pleasant Hill, Mo .- I would like to s church debt paid off before next conference. Let us bring our tithing and offerings unto the storehouse of the Lord and pay off the debt and have a surplus in the treasury with which to help the poor and needy. In this way we can let our light shine, and prejudice will be removed from the hearts of the people. I desire prayers that I may do something for the cause of Christ.

A. C. Silvers, Vera, Okla.-The work is onward in the Spring River District, with more calls for preaching than we can answer. Last Wednesday night I had a little round with a Disciple minister. The people are losing faith in his claim of "The Bible and the Bible alone." I am now at Vera where Bro. Quick opened the work some few years ago and did such a grand work. There is a fine branch here now and a good interest is being manifested in our meeting.

"The foundation of authority is laid in the free con-sent of the people. The choice of the people's magis-trates belongs to the people of God's own allowance. They who have the power to appoint magistrates have also the right to place bonds and limitations on the power and place unto which they call them."

-Rev. Thomas Hooker, Connecticut, 1639.

inthians.



#### ARE THE DIFFERENT CHURCHES PARTS OF THE CHURCH OF CHRIST? By J. A. Koehler.

Anybody interested in this question should read the whole of the twelfth chapter of First Cor-

As a sort of text for our argument we will use Eph. 4:16. "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body\*\*\*"

One of the questions in which many religious people are intensely interested is whether the Church of Christ is composed of the several churches who worship and conduct their affairs separately and independently. This may be ascertained by the determining first what the functions of the church are, and second whether the churches in their present form and relations are performing those functions, or whether a union of the several parts of the church in other certain definite relations is essential to the performance of those functions.

If we allow that each of the independent church organizations is complete, so that (not-withstanding it has no connection with other churches) each performs the functions of the Church of Christ, then we must admit that there are more churches of Christ than one. Or if we grant that the different churches that operate independently are simply parts of the whole, then we must also grant that a part of the body is capable of doing the work of the whole, and that a union of the parts is not essential to the existence of the whole.

#### There is but one Church of Christ.

I give herewith three quotations which are very clear and definite on this point, and which ought to be final. Eph. 4:4. "There is ONE body,\*\*\*" That this refers to the church is evidenced by the context. Rom. 12:5, "So we, being many, are ONE BODY in Christ, and every one members of another." I Cor. 12:20, "But now there are many members, yet but one body," I Cor. 12:13, "By one spirit are we all baptized into ONE body." If this were not true Christ would be divided. Perhaps we all agree on this point. The next question arising is:

## Does This "One" Church Exist in Fragmentary Form?

That is, is the church in pieces, and are the different parts disconnected? Notice particularly: "The whole body" is "fitly joined together" and compacted. To compact means to unite, that is make one, and parts of a thing; to combine into a connected system as a whole: as, the parts of the human body are strongly compacted. See any complete dictionary). To join together is to bring together so as to form a whole, to combine. Manifestly the church cannot at once be a combined whole, a unit, and at the same time exist in a disconnected state.

The twelfth chapter of First Corinthians elaborates this thought still further: v. 24, 25, "God hath tempered the body together\*\*\*That there should be no schism in the body." Nothing bearing upon this question is more significant than this statement. "Schism" relates particularly to the dividing or splitting up of a church into fractions or opposing bodies because of differences on questions of belief or administration. This is definite; there is to be "NO schism" in the Church of Christ. It is true that the primitive church became disrupted, but those who left it were a sort of "offal:" "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they were not all of us." 1 John 2:19.

If the Scriptures have the value attributed to them as a guide in matters religious, this point is settled: the Church of Christ is not in pieces having no inter-dependence, and operating under separate heads, and having no common bond of union.

The next question that arises is:

Is There Such a Bond of Union Between the

Different Churches?

If so, what is it? "There is one Lord (that is one church or body or organization), one faith (that is one system of belief or creed), one bap-

tism (that is one form of administration of law, one government)." Eph. 4:5. Now in all candor, can all or any number of independent churches be at once ONE church? The answer is patent-NO. Are our many contradictory creeds or beliefs, of faiths, at once in agreement with each other? Are they one? Common sense answers: NO. Do our different and independent administrations of law (government) have one form, and do they emanate from one centre? All must answer: NO. Then there is no such bond of union between the churches of Christendom as exists between the parts of the Church of Christ. We are compelled by the constitution of our minds to conclude that these churches are not all parts of the Church of Christ, and hence it cannot be that taken altogether they compose his Church.

Some of the Functions of the Church.

The real value of the church lies in its capacity to give "salvation" to its membership: "The Lord added to the Church daily such as should be saved." Acts 2:47. "By me if any man enter, he shall be saved." Jn. 10:8. "Christ is the head of the Church; and he is the Savior of the body." Eph. 5:23-27. But salvation is the end or the result of the Church's effort or activities; it is not the beginning nor the process. The process, the kind of thing the church does to save its members, is its primary function; and it is also the thing above all other things that determines its value.

Concerning the manner that salvation was to be wrought out within the church, the Bible says Jesus gave himself for the Church "that he might sanctify and cleanse it (which is saving it) with the washing of water by the word." Eph. 5:26. What the washing, or cleansing, or saving process is then, is determined by "the word." New Testament is replete with evidence that the practices of the Church were those set forth in "the gospel," which is "the power of God unto salvation" (Rom. 1:16). It was the fulfillment of these gospel processes that made the Church an effective agent unto salvation: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved,\*\*\*" 1 Cor. 15:1,2.

Now then, Jesus gave the church (that is"He gave some, apostles; and some, prophets;" etc., which go to make up the church) to carry on these saving processes "until we all come into a unity of the faith," Eph. 4:14. The effects of this functioning was that "The manifestation of the Spirit was given to every man" 1 Cor. 12:7; Further the membership was thoroughly indoctrinated so that they were not "carried about by every wind of doctrine." In this connection we should remember that the principles of the doctrine (or gospel) of Christ are (Heb. 6.1,2) repentance, faith, laying on of hands, baptisms, resurrection, eternal judgment. This code of rules was observed throughout all the congregations of the Church of Christ, and gave the same results wherever practiced, as all students of the New Testament well know.

Again. When a piano puts forth its functions there is at least musical tone, and if operated harmonious musical sounds. If you were sitting beside what had the appearance of a piano that someone appeared to be playing on. and at the same time you knew that it was not putting forth any piano sounds, you would know at once that the piano was not functioning. Similarly we may know whether the Church is functioning or not by the presence or abscense of those things which mark its functioning. The marks of the functioning of the Church, that is the effects of the activities of the apostles, prophets, pastors, etc., are (among others) "Unity of the faith" "the manifestation of the Spirit," and the stability of mind expressed in the words "no more tossed to and fro by every wind of doctrine."

Is This The Picture The Churches Present? This is important; it has a great significance. Have either the separate or combined efforts of

Have either the separate or combined efforts of the churches brought about any appreciable unity of faith? Are not the differences of faith in the churches the very marks by which we identify one as Latter Day Saints, another as Mormon, another as Catholic, etc. etc? We may more or less agree on the idea of the existence of God and Christ as the objects of our devotions; and that the end of faith is salvation; or even that the gospel is the means, but certainly not upon the

all-important question of what the gospel processes are. This is important, for there is only one gospel (Gal. 1:6-10), and its processes are the things that give the Church of Christ its value.

Have our creeds been stable? Or have we added to and taken from them from time to time?

Answering these qutestions we paint the picture of Christendom; a picture whose distinctive features are entirely at variance with the features which characterize the functioning of the church of Christ. Honestly, what must we conclude;

## Why Not the Churches Do the Work of the Church of Christ?

Different churches have different organizations. Some have only pastors, elders, and deacons. Grading upward we have many kinds of organizations until we reach that magnificient structure brought into existence by the Master himself with apotles, prophets, elders, pastors, teachers, deacons, bishops, seventies, evangelists, helps and governments, gifts of healing, etc.

Between the officers of one structure and the others there is no coordination or reciprocal action. It is evident therefore that there is no organic union. But in the Church of Christ there is unity, coordination, and reciprocal action. All the parts are "fitly joined together;" they form a connected whole. (Eph. 2:18-22, 1 Cor.12:18-25). This is necessary in order that it may do its work.

To illustrate: A sewing machine is one article. It is a body composed of many members. It has a tread, wheels, belt, drive-rods, screws, schuttle schuttle carries, bobbin, needle, presser-foot, and other parts. The object of the union is that there shall be "effectual working in the measure of every part," that is that it may do the particular work, or function, of good sewing. Now suppose we destroy the connection between the vital parts. if we just loosen the screw that holds the needle so that the needle gets loose from its socket, how much sewing will we be able to do? None. Simply because a sewing-machine is a piece of mechanism having certain definite parts in certain definite relations: i. e. "fitly joined together;" and unless the essential parts exist in these relations it should be called by some other name than "sewing machine." The absolute failure to produce the desired results throughout the churches which do not have the essential parts in their proper relations speaks the wisdom of God in ordaining that "there should be no schism in the body."

Suppose that wife's neighbors came into her house and took her sewing-machine apart, each one carrying off such parts as in her judgment would do the work as well out of their proper relations as all of the parts would in their proper relations. Would we say that these neighbors were each in possesion of a machine because she had certain parts of the original? Would the machine still have its existence, that is could we say that together these neighbors had a sewingmachine? Let us remember that a sewingmachine is an organization of certain definite parts in certain definite relations. A thing that looks like a machine that does not do the work of a machine is not a machine. It is true that the material which originally made up the machine may still exist; but the machine as a machine has lost its identity through having the arrangement of parts that makes a machine destroyed. A thing that cannot be made to do the work of a sewingmachine is not a sewing-machine.

The good Lord built a wonderful "saving" machine; it had all the parts necessary to do its work; it had only those parts which were necessary: "Those members of the body which seem more feeble are necessary," 1 Cor. 12:22. But the Lord also had some neighbors (so to speak) who got into his house (Acts 20:29, Jude 3,4) and destroyed its unity; some took elders and teachers; some took deacons too; some took some parts and some others in varying quantities. Each of these neighbors has been trying to make the part of the church he took do the work of the whole church. And now we have a sadder spectacle than if some sub-normal person had gathered up some fragments of a machine, and was now seated at his imaginary machine sewing (in his imagination); with the additional seemingly incredible fact of many people patronizing an imaginary, or at least very imperfect, machine, with the hope of sometime getting perfect results.

Even if all the parts that originally made up the Church of Christ were in the hands of Christendom, they might still not be the Church of Christ for the parts of the Church are "Fitly joined together and compacted." But the essential parts are missing. Note: the church of Christ is "built upon the foundation of the apostles and

prophets" (Eph. 2:20).

The foundation of a double-thread sewing-machine is a shuttle, bobbin, needle, feed, presserfoot. If we could do the kind of sewing desired without the parts that hold these together in proper relations we could have a sewing-machine without any other parts. The drawers, and certain other parts, may be dispensed with without destroying its sewing qualities; but who would be so foolish as to think they could sew with a foundation part missing, say a needle, or a schuttle? Or without the application of the power that sets, and keeps the machine in action? Yet this is the very mistake that has been made in relation to the church. The kind of machine that gave the results pictured in the New Testament-unity of the faith, the manifestations of the Spirit, etc .had for its foundation parts "apostles and prophets;" it had pastors and seventies, elders and many other parts, all of which were necessary to the kind of results produced. But Christendom has long since abandoned the idea that foundation parts are necessary, and have therefore abandoned the idea of "apostles and prophets," etc.; and it has been trying to get the same kind of results (to sew on a machine without a needle, or a bobbin) as was gotten anciently through the very means they have abandoned. Of course it has failed. Failure is the only thing that can result when we try to do with one sort of machine a thing that can only be done with a machine of a different type. In this connection we read Paul's description of the Church in action.—I Cor.

There is still a more peculiar feature than any we have mentioned. It would seem that anyone who was anxious to do sewing of a particular quality which no known machine would produce, would welcome the announcement that by some good fortune a machine capable of doing good work was now procurable. And yet when we annonuce to the world that GOD had rebuilt his Church by restoring the destroyed parts and powers, making it possible to enjoy the coveted blessing of old, the announcement was anything but well received, and people seemed angry because the very things they seemed to long for were now made possible through a Church with apostles and prophets, etc.

But the church is here; it has its original parts in their original relations, and with their original powers. The world now has its chance of profiting by its presence. Anyone interested in making his religious activities count to the best advantage can well afford to fight his way through opposition, pride, tradition, or what not (as men did in ancient times), into the ranks of that magnificent structure which makes possible today the greatest blessings that men ever enjoyed in this life; and which, through the wonderful sanctifying and cleansing processes comprehended in its constitutional law, the gospel, assures its devotees of the coveted goal sought through religious effort: eternal life in the presence of the great Creator.

### TRUE RELIGION IS MORE THAN THEORY.

By Elder J. E. Vanderwood.

Viewing things as they appear before us from day to day, and observing the fruitage of skepticism and doubt, and also the fruitage of religiousness and faith we are forced to conclude, from a logical point of view, that of all things in this world the life and philosophy of Jesus of Nazareth are paramount. Hitherto men have laid considerable stress upon formality, creed, dogma, conventionality, and the like; but it occurs to us that now is the time to demonstrate by actual life, and not by theory only, the advantages of true Christianity. The world has al-ways been well provided with false religion in its multifarious forms, and the present generation is not altogether freed from it. Yet throughout all generations of the past there have been those who were a savor of life in their time, and we still have those who are "thesalt of the earth" so that generally speaking we can behold the dark or the bright side of the picture of life, according to our own fancies and peculiar notions; but we desire to be understood when we assert the fact that our life here and hereafter, is or will be, just what we choose to make it. For example, the sluggard or the spendthrift will always have powerty. The selfish and untruthalways have poverty. The selfish and untruthful will siways have distress of mind and unrest of conscience. The covetous and wanton will al-

ways have unsatisfied longings and bestial dethat can never be gratified satisfactorily. But the pure and the meek shall have peace of mind and satisfaction of heart; the true and charitable shall have joy and liberty, not only in the hereafter but in the present. It is just as natural for the pure and the meek to have a peaceful mind and a contented spirit as it is for grapes to grow on the grape-vine, such is the fruitage of that kind of life. It is just as natural for a truthful and charitable person to have joy and liberty as it is for the apple tree to produce apples. And what is more, the soil that now produces briers and thorns, or thistles and bramble-bush may in a few short months be converted into a bounteous harvest field, producing abundantly the life giving and life sustaining grain, or in a few short years it may be converted into a fruitful orchard or vineyard producing fruits that possess both flavor and nutrition.

So in like manner by the proper cultivating of our lives and characters we may grow the fruit that is both joyous and satisfying. Let it be distinctly understood that you cannot give me joy, but you can cause me to find it for myself. I cannot give knowledge to another, but I may cause another to find it for himself, so in like manner Christ is not going to give, and cannot give us life, but he offers us that which will enable us to find life for ourselves. As a man sows, so shall he also reap. And so it is that he who conquers self is the world's greatest benefactor, and as one writer has expressed it: "He who would reform the world, let him begin by reforming himself." When one has reformed himself he wields an influence for good in the world, since like must also attract like, and as the steel that comes in contact with the magnet becomes a magnet itself and thus attracts by reason of its magnetic power the steel that is near it, so likewise the lives that have come in touch with the Christ life and character, will by virtue of the Christ life within draw humanity to them and thus enable them also to partake of the magnetic power of his love. So it may be readily observed that true religion is not a dead form, but a living reality. It is not subscribing to a creed, formality, or dogmatic phases, but it is the unfolding and growing of a life, a character that approaches near unto the life of the Christ. It is true that a dark cloud may lie along our horizon, but the sun is still shining somewhere and will ere long shed its brilliant rays upon us, unless we so obscure ourselves that its life giving, life sustaining rays cannot penetrate our abode; so in like manner we may be traveling the barren desert of doubt and skepticism, but the refreshing waters, the sheltering palms of God's goodness and love may be reached and realized by us unless we persist in remaining and famishing in that parched desert. We may be carrying with us unnecessary things, we may be cumbered with theories and whims that make the journey of life toilsome and wearisome, and if this be true we have the greater need for an application of the Christ philosophy to our lives. And when we have come in touch with the Christ life and partaken of his nature we will slough off those unnecessary and cumbersome burdens and habits, and will bear with us on our way the spirit of good cheer that will make the journey pleasant and the burden light, while the path will be smooth. True religion then, the religion of Christ, is intended to be a source of strength and comfort, a help to mankind, in all the vicissitudes of life, and that which is not this and more too is not the religion of Christ. The religion of Christ is not an extra burden to be assumed, it is a relief; it does not hamper, it liberates; it does not stulify the life of man, it fertilizes, enriches, sweetens, and makes it more prolific. True religion comprehends all that is true and good, and it excludes all that is false and degenerating. God is good, and God is true, therefore true religion comprehends God, and God cannot be comprehended only as he is revealed to us in the life and character of Christ, so whatever may bear the name of religion in this world, and does not produce the fruits of the Christ life is religion in name only, and the individual who professes to be religious and does not manifest in conduct and conversation the life of Christ does not know Christ and does not in the least comprehend God, and is therefore only tinctured with false religion.

If therefore you desire to arrive at a proper conception of Christ and his religion, lay aside all your prejudices and preconceived notions and read carefully and intelligently the life of Christ as it is portrayed in the four gospels and you will diser the truth of his words werein he says, "seek and ye shall find," for you will discover the sim-plicity and grandure of his life and religion, and you will find it to be free from dogmatism, and unnecessary and cumbersome observances which hamper and stultify. But you will find it preg-nant with truth, life, liberty, joy, consolation, and peace, also love and purity.

No one can come in touch with Christ and remain ignorant, bigoted, selfish, malicious or intolerant. Christ said to the woman at the well in Samaria: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." thought is this; he that has been refreshed and rejuvenated by the Christ spirit and the Christ life, shall have that within him that will ever satisfy, that will keep him from fainting and famishing, and that will enable him to set into operation causes that will enable another to find the fountain of living water that will quench forever the thirst and fever of life.

True religion then is something that is practical, something that sustains and comforts the life of man, it is something that fits him for life and duty where all else fails. The man that possesses true religion possesses true life, and true life means a character that is fully developed, rounded out, properly poised, a joy to self and a benediction to others.

The religion of Christ if applied to the life will make man better fitted for the duties of life, it will make him a better citizen, a better neighbor, a better husband, a better father. It means the applying of a philosophy to life that can be utilized and made practical in all our intercourse with our fellowmen. True religion is something to be lived, not to be sung about only. So the final test is not what does a man profess, but what kind of a life does he live, what spirit does he manifest? And so the philosophy of St. Paul is yet true wherein he says: "If any man have not the Spirit of Christ he is none of his." I do not manifest the Spirit of Christ I am an alien to the kingdom of God, no matter how many church ordinances and ceremonies I may have observed.

So it is that not all who are in the church are Christians, neither are all they who are without the church so far away from Christ, but the church of Christ is an organization wherein the life of Christ should be developed and lived by all who enter therein. April 11, 1914.

#### SYNOPSIS OF A SERMON BY O. R. MILLER.

"Beware of false prophets\*\*\*\*By their fruits ye shall know them."—Matt. 7:15,20.

The reformers did a good work, but they all admitted that the church was only a fragmentary existence and should be completed by the setting up of the kingdom with apostles, etc., as it was anciently. Joseph Smith came claiming a restoration. The church was organized April 6, 1830. Six members composed the organization first, but it grew rapidly and fourteen years lated it numbered more than 150,000 throughout the world. They called themselves Latter Day Saints. St. Paul, St. Luke and other followers of truth, at the time and prior to Christ's mission to earth, were Former Day Saints. The church when organized in 1830 was given the name, "The Church of Jesus Christ." It still bears that name and always will. The people of God have always been called saints. The name "Christian" is a nickname which was given the followers of Christ by their enemies anciently. They were first called Christians at Antioch. The members of the church re-established in 1830, were called Mormons by their enemies because they believed the teachings of the Book of Mormon.

On the 14th day of April, 1832, one Brigham Young was baptized into the church. In February, 1835, he was chosen to be an apostle. On the 14th day of April, 1840, he was chosen president of the twelve apostles. In the month of June, 1844, Joseph Smith and his brother Hyrum were murdered by a cruel mob! The flock was left without a shepherd. Many false teachers and false prophets arose declaring themselves leaders. Brigham Young was one among the many. Later, he and a few members started for

Utah and settled in Salt Lake valley, July 24, 1847. Others followed till about 10,000 of the 150,000 had been led away by him. They began to take unto themselves wives, each, as they journeyed to Salt Lake valley. In August, 1852, Brigham Young brings to view a revelation which he claimed was given through Joseph Smith. But remember, Joseph Smith had been dead eight years. It was not the fruits of Mr. Smith, for it did not resemble in the least any of his writings or revelations. You may examine the Book of Mormon, as well as the revelations given through him, and you will learn that they strongly denounce polygamy and concubinage, while they hold high the standard of ethics! By their fruits ye shall know them!"

courts of the United States have twice decided that the Reorganized Church of Jesus Christ of Latter Day Saints is the true and lawful successor of the original church and that Brigham Young and his followers have departed from the faith and pure practices of the church. When Joseph and Hyrum Smith were killed, Hyrum's widow and children were lured away to Utah by Brigham Young, while the wife and sons of Joseph Smith stood aloof. So today Joseph F. Smith is president of the Brigham Young apostate branch (Brigham Young having died in 1877), while Joseph Smith, the son of Joseph Smith is president of the original church which was organized in 1830. Joseph F. Smith is living in Salt Lake City, married to five wives, living in open defiance of the laws of our nation and our God. Joseph Smith the son of the prophet, is living in Independence, Mo., a law abiding citizen, who has lived a noble life. I have simply related facts.

#### CHRISTIANITY UNREAL AND REAL.

Unfaithfulness to the light always avenges itself by and by. The punishment that comes to the man who knows and professes truth which he does not put into practice is of a peculiar sort: his light turns into darkness. He still, of course, holds the words, the statements of his belief, and he may thunder loud in affirmation and defense of his truth; but, somehow, the reality has gone out of it. It seems like a dream business, this whole matter of gospel and salvation, and trust and prayer, and hereafter, and such other spiritual principles as he holds. His declaration of them sounds hollow to himself, as sounding brass. His conviction is merely professional, or maintained through party zeal. whole thing seems unreal. He has not genu-ine personal intrest in those things, though he feels bound to God and men to keep up the appearance. He has no true faith, though he would shrink in horror from avowing infidelity. His service of God is a treadmill. His days are spent without joy and hope. Beneath all make-believe his inmost self tells him that his religious life is but outward "sound and fury, signifying nothing," and that he is not really serving God. And when his heart condemns him, he dimly recognizes the attitude of Him who is greater than our hearts and knoweth all things. Thus fades the light of truth, and with it joy and hope and love and power. The shell of the religion if Christ only remains; the kernel is gone. In its stead is a bit of brown powderthe dust of former life and glory. It is not at the outset of the Christian life that such a condition occurs, not often in the hearts of the younger Christians; but it comes after a time of believing without doing, of professing and teaching while not seriously endeavoring to practice. Just as the evening shades bring on the night in gradual deepening twilight, so does the dim, dreamy dusk of unreality and darkness of unbelief gradually settle upon the soul that tries to hold the truth of God in mere word and thought and emotion without faithful obedience.

There is a remedy for that sense of unreality and lack of vital conviction. It is "Repent ye." What is it back in your life that you have tried to back and straighten it out with God and men. back and straightn it out with God and men. What is that sin, that secretly nurtured all this time, has been gnawing and eating out your life? Give it up now and turn again to God for forgiveness, and he will abundantly pardon. is that good work which months ago your heart impelled you to do, and you refused to make the necessary sacrifice and surrender? It was God working in you to will and do his good pleasure,

and you denied him. Go back now and do it: or, if the opportunity is past, ask God to use you now in true willingness. You will be surprised how like the withered grass when the rain falls upon it, quickly your heart will revive-how your interest in prayer, in the Bible, in the worship of God, will spring up as in the days of old; and that sense of reality which you have sorely missed comes back to you, and with it hope and joy and peace and love and genuine zeal for God. Only by repentance and a return to the path of obedience can you regain and retain the reality of the faith in Christ,-Gospel Advocate.

## DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.

NOTICE.

All persons sending money to the Woman's Auxiliary for any pletose, including subscriptions to Home and Child Welfare leaf-test or Children's Home donations, please forward same to the required of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence Mo.

ADVISORY POSSOR

Mrs. S. R. Burgess, President, 5920 Etzel Ave., St. Louis, Mo. Mrs. B. C. Smith, Vice President, 214 S. Spring St., Independence, Mo. Miss Minnie E. Scott, Secretary, 309 S. Fuller Ave., Independence, Mo. ence, Mo. J. A. Gardner, Treasurer, 711 S, Fuller Ave., Independence, Mrs. M. A. Etzenhouser, 1595 W. Walnut St., Independence, Mo. Superintendence of Departments.

Home and Child Welfare Department, Mrs. H. A. Stebbins, Lani, Lowa

moni, Jowa.

Literary and Educational Department, Miss Lydia Thomas, Lamoni, Jowa.

Literary and Educational Department, Miss Lydia Thomas, Lamonical Company.

Boundary, Mass.

Boundary, Ma

#### REPORT OF THE SUPERINTENDENT OF THE HOME AND CHILD WELFARE DEPARTMENT.

During the past year, the interests of the department herein represented have been to a large extent my first nsideration. This may not have been apparent to ne engaged in its work, because I have not come as consideration. closely in touch with its membership as I should have

heen glad to have done.

At the beginning of the year, I was furnished with a list of twenty-eight Home and Child Welfare local departments. This number has increased until it is now

Of this number, there are several where the Home and Child Welfare leaflets are not in use, though we have a list of fifty-four addresses to which the leaflets are going regularly, in packages of from ten to one hundred, evidently for department uses. The subscriptions are for evidently for department uses. The subscriptions are for the most part well paid, up. Four are one year or more in arrears, fourteen are a few months behind, and the remainder are up to date or paid in advance. We are now having a thousand printed each month, the mailing list calling for about eight hundred and fifty.

The preparation of these leaflets has constituted the arduous work of the year for this department.

After my election, last April, I chose Sr. Christiana alyards as my assistant, and this choice was ratified by the Advisory Board.

Together we considered carefully the needs to be met by the work of our department, seeing much to be done, and feeling the seriousness of the work entrusted to our care—that of helping to uplift the homes and to insure the welfare of the children of God's people. We felt that the work was to be carried on for the present, at least, mainly by means of the leastets. We found these making large demands upon time and strength at icase, mainly by means of the leaners. We found these making large demaids upon time and strength which were met with difficulty because of the pressure of many other duties. However we feel that we have received great benefit from the study made necessary and we have taken alconvenie in dairs the most. we have taken pleasure in doing the work.

Our first leaflets were called forth by demands of the Our first leaflets were called forth by demands of the times and of the summer season, and we planned to follow these with a study of child nature, alternated with that of some of the problems of later years. But we have continued with the study of the young child because we found what we considered sufficient reason for

Intending at first to devote one or two numbers to the "Montessori Method of Teaching," we found by careful study that this method is based upon fundamental educational principles which all should understand. system is commanding world wide attention. Because of this we should know its claims. Examining its theory, find much that is of value to the mothe to the teacher, and the seven or eight leaflets given to

to the teacher, and the seven or eight related given to the subject could do it but scant justice. In the earlier numbers we have sought to give an in-sight into the principles, to prepare the way for appli-cation of them in the home, and in the closing number it is our hope to make plain some of the many ways in which this application can be made.

The Montessori system provides for everything touching the physical welfare of the children, and we had hoped to include a study of foods in this connection, but we found our number of leaflets for the year complete

without it.

We recommend the reading of the Montessori books
by all parents or any who are interested in the development of the child. For our work, some of these books
were furnished by the Advisory Board. Others were
secured in other ways and we found them very profiable reading. The Board also furnished us books upon other subjects.

In the mailing of the leaflets each month I have been assisted by Sr. Mary J. Garner.

assisted by Sr. Mary J. Garner.

In response to a request from the Advisory Board I prepared a leaflet in regard to the work of the Homo and Child Welfare Department and have sent copies to each local department. I have answered all letters of inquiry or requests for advice in regard to the work, sending also such leasiets of instruction as I thought would be beloful

would be helpful. The United States Government has, since April 1912, maintained a Child Welfare department. This is known as the Children's Bureau, of which Miss Julia C. Lathrop is chief. During the summer I wrote to the department, asking for literature or advice which might aid in our work. I received a very courteous answer from Miss Lathrop, in which she said she appreciated our good will and co-operation, and she offered to send from Miss Lathrop, in which she said she appreciated our good will and co-operation, and she offered to send bulletins from her department to any address I might send her. I have lately sent her a list of eighty names and addresses of general and local officers and field workers. She had only three bulletins ready for distribution in the fall, but others were in process of preparation.

Hoping that our Home and Child Welfare department may fulfill the great mission that is open to it, and with best wishes for the success of all the departments of the Auxiliary, I am

Your sister and

Callie B. Stebbins.

#### REPORT OF THE AUXILIARY MEMBERS OF THE CHILDRENS' HOME BOARD.

We, the members of the Board of Trustees for the hildren's Home, nominated by the Woman's Auxiliary and elected by General Conference report as follows:
We have taken part in the business of the nine meet-

ings held by the board during the year and have assisted the work assigned to various committees.

The regular meetings of the Board are held quarterly,

being placed on the third Tuesday of the months

nemg piaceu on the third Tuesday of the months of April, July, October and January.

At a meeting held January 22, 1914 articles of in-corporation were adopted. This was provided for by a resolution of the General Conference of 1912.

The existence of the corporation dates from February 10, 1914.

10, 1914.

The name adopted for the Home was "The Saints' Children's Home," the corporation to be known as "The Saints' Children's Home Association."

During the past year twenty-three children have en-

During the past year twenty-times chiman have tered the Home, twelve have returned to friends, six have been placed in private homes, four have been dismissed been placed in private homes, four have been dismissed in other ways and one having been removed by death, leaving the present number in the Home twenty-nine.

ing the present number in the Home twenty-nine.

Last year the children of school age attended Grace-land College as pupils under normal students. This year they are in the Lamoni public schools.

Matters touching the education of the children are looked after by a committee of three from the Board known as the Education Committee. Of this committee Sr. Resseguie is secretary and Sr. Stebbins a member.
The Clothing Committee is composed of the three sis-

ters, Sr. Nicholson being chairman.

The Admission and Dismission Committee has five members and includes the three sisters, Sr. Stebbins

having acted as secretary. Stebbins was also a member of the Incorporation

Committee.

ommittee.

The members of the Board whose terms of office expire
this conference time are Br. Heman C. Smith and
r. Lucy Ressigue. Sr. Nicholson has two more years Sr. Lucy Ressigue. to serve and Sr. Stebbins one. during the year have been sufficient to

meet the running expenses.

It has been thought that a greater interest would be taken in the Home if people were kept posted in re-gard to its affairs and so a plan is on foot either to issue an occasional pamphlet or to secure a column in one of the church publications which shall be devoted to its

The five cent collections and other aid rendered by the Woman's Auxiliary have been appreciated, and we hope they will be continued and increased. Other societies and friende in Lamoni and elsewhere have given acceptable help, and to all such we are grateful.

Believing that in this service we are engaged in a good

and necessery part of the Lord's work,

We are your co-workers, Lucy L. Resseguie.

Minnie B. Nicholson. Callie B. Stebbins.

#### **MISCELLANEOUS**

#### CONFERENCE NOTICE.

Portland District.—Conference will convene at Estacada, Ore., July 18th at 10 a. m. We expect the missionary in charge, and the patriarch of the mission to be present with us. Let us each arrange our affairs so we can attend this conference.

N. T. Chapman, Pres. R. E. Chapman, Sec.

Northeast Missouri-District conference will convene at Highee, Mo., June 27 at 10:00 a. m. Bro. Rushton will be with us, and will hold special meetings for the priesthood. Send all reports to Wm. C. Chapman, Higbee, Mo. Wm. C. Chapman, Sec.

Northern Wisconsin.-District conference will convene July 4th at Chetek, Wis., that being the last two days of the reunion at that place. Branch presidents please see to it that every one holding the priesthood in your branches are supplied with blanks for reporting to this conference. Let us see if we cannot have a full report for once, also see that your branch statistical reports are properly filled out and in the hands of the secretary before conference converges. before conference convenes.

B. C. Flint, Pres.

Evansville, Wis.

Leroy Colbert Sec.

Central Nebraska District.—Conference will convene with the Imman Branch at Imman, Nebr., on Aug. 1-2, after which a week's services will be held. We expect to have Bro. J. A. Gillen of the Twelve, also other able speakers and hope to see a good representation from over the district. Branch clerks please forward your reports to me in due time.

F. S. Gatenby, Sec.

Orchard, Neb.

Southern Nebraska.—District conference will convene with the Blue River Branch at Wilber, Neb., July 25-6, at 9:30 a. m. All reports should be sent to H. A. Higgins, 1207, 3d, Corso, Nebraska, City, Neb., by July 1st. W. M. Self, Pres.

Southern Wisconsin,-District conference will meet at Southern Viscousin.—District conterence will indee at Evansville, Wis., June 20-21. Send reports to Secretary, Sr. Virgie Flint Evansville, Wis., or to E. A. Townsend, vice president, 1048, 9th St., Beloit, Wis.

#### CONVENTION NOTICE

North Dakota .- Religio will meet at Logan, North Dakota, Tuesday afternoon, June 23, 1914.

Bertha Graham, Sec.

Northern Wisconsin.—District Religio convention will meet during the reunion at Chetek, Wis., possibly the forence of July 3rd, if arrangements can be so made with the reunion committee. All interested in Religiowork, come prepared to get busy for ye are not yet in our infancy in this district. All locals should try and be represented at this convention. Get your reports in early early.

B. C. Flint. Pres.

Evansville, Wis.

Mrs. Mildred Zerbel, Sec.

1017 Franklin St., Appleton, Wis.

#### REUNION NOTICES.

Eastern Oklahoma District .- Reunion will convene with the Shawnee Branch at Avery, Texas, July 24th, lasting over two Sundays, or ten days. We are expecting some good speakers of the missionary force to be with us. good speakers of the missionary force to be with us. We have secured a nice grove in East Avery for our meeting. Nice place to camp. Tents can be had 10x12 \$8,00, 12x14 \$8,50, 14x14 \$8,50, 14x14 \$8,50, 14x16 \$4,00, during the reunion. Let us have your order not later than July 10th. Avery is located 50 miles west of Texarkana on the T. & P. R. R. B. F. Pollard, for Com.

Toronto Reunion,—Will convene in the beautiful re-union grove at Low Banks, Ont., July 4th-20th. The success of last year warrant us in enlarging the neighting hall and new kitchen. The grove has been im-proved greatly.

Meals will be served, adult tickets, twenty-one meals for \$3.00, children from six to fifteen years, twenty-one meals for \$1.50, and children under six years of age, if accompanied by parents, will be served absolutely free

meals.

Tents 10x12, with five feet walls, sold in Toronto at thirty dollars may be purchased from us for \$17.00 cash if ordered by June 15, straw tick 25 cents. We sell a combination bed-stead and springs for \$2.35, tents may be rented at five dollars for entire reunion.

We have invited the Missionary in charge, President of District and other speakers. Sunday school and Religio work will be conducted during reunion. Missionaries coming will please notify Bishop R. C. Evans, 35 Huron Street, Toronto, Ont., not later than June 15th, so that tents may be provided for them. Those wishing tents or other reunion articles will please notify Bro. Evans

To the members of the Independence Stake, and all others who may be interested in the Stake Reunion to be held at Pertle Springs—near Warrensburg, Mo., from be held at Pertle Springs—near Warrensburg, Mo., from August 13-24th. The rental prices for cottage rooms will be \$5.00 for each end room, \$4.00 for each middle room. The rooms have in them a bedstead, mattress, and some bedelothing, but I would advise each person to take his own bedlinen and clothes. Tents will rent as follows—10x12, 3 foot wall \$2.25, 12x14, 3½ foot wall \$2.50, cottage tents 10x12, 6 foot wall \$3.60, 10x14, 6 foot wall \$3.50, cottage tents to 10x12, 6 foot wall \$4.00, 12x16, 6 foot wall \$4.50. Cottage tents can be curtained to make two or three rooms if desired. It is necessary that we have all orders for tents in by July 15th, for the firm must know by that time how many tents we may need so they can reserve them. All orders for tents, cottages, etc, can reserve them. All orders for tents, cottages, etc, and enquiries should be made of the undersigned. Early oredrs will help the committee to expedite matters. J. A. Tanner.

811 Lydia Ave., Kansas City, Mo.

Western Oklahoma.—Reunion will be held at Eagle City, Oklahoma, in the Wakefield Groye ½ mile west of the depot, beginning July 31st, closing Aug. 9th. We the trying to cut down the expense of these meetings, and desire all who can to bring tent and wagon sheet, and those who cannot do so please write to Bro. Lemuel Dyke at Eagle City and he will get you the tent you need. Seed order by July 1st.

The co-operative boarding tent will be run by the Ladies Auxiliary and we wish the co-operation of all the saints who come: Those here are to donate vegetables, milk, etc., and hire no cooks so the meals will cost but very little. There will be plenty of pasture for the horses. Eagle City is on the Frisco R. R. near the center of the district and we hope to see a goodly attendance. Brn. Lemuel Dyke, F. F. Fitch and O. E. Slaten are the reunion committee.

ZION'S ENSIGN

T. P. Powell, Dist. Pres. Hubert Case, Minister in Charge.

Clinton, Missouri District will hold its reunion at Eldorado Springs, Mo., July 31 to August 8. Judging from the record of past reunions held at this place the saints may expect a grand time. More complete announce-ment regarding tents, etc., will be published later. In the mean time mark the dates on your calendar and arrange to attend. Willis W. Kearney, for the committee.

Portland District—Reunion will convene July the 20th on the camp grounds provided in the city limits, Estacada. Ore. Estacada is reached from Portland by street car, the round trip excursion is being arranged for street car, the round trip excursion is being arranged tor at a 75c rate for the reunion. The reunion will convene immediately after the conference the 18th and 19th. Ar-rangements can be made for tents by corresponding with Bro. G. M. Appleman, 1941 Washington St., East Port-land, Ore. Any information regarding the grounds can be had from Bro. R. S. Coop, Estacada, Ore. We are expecting the missionary in charge and the mission Patri-arch also firm. S. Shimu. Cook and Barmore of the arch also Brn. S. Shippy, Cook and Barmore of the missionary force to be in attendance at this reunion. This will be a good place to take your family for their summer outing, trusting your intrest in this reunion will bring success to our cause, and the saints be comforted and cheered by the presence of the Spirit of our Master. N. T. Chapman, Dist. Pres.

#### CHANGE OF REUNION DATE.

Clinton District .- Owing to the Chautauqua occupying the park which was selected for the reunion of Clinton District at the time set for the reunion, the committee has changed the date to July 24 to Aug 2. The district conference will be Aug. 1-2. Further announcements

W. S. Macrae, Dist. Pres.

#### NOTICES OF APPOINTMENT.

By concurrence of the Presidency, Missionary in Charge, and Presiding Bishop Elder R. J. Parker has been appointed to Northern California, Oakland objective point. Those concerned please take notice.

Frederick M. Smith.

Secretary First Presidency.

#### PASTORALS.

To the Saints of the Eastern Oklahoma District, Greeting—Having been chosen by the minister in charge and First Presidency, to labor in and reside over your district, subject to ratification of the district conference—(of course,) I beg leave to report, that I am now in the field for active labor. The field is very large (fifty or more counties) and the laborers very Tew, hence shall ask for a hearty co-operation with the local ministry, and branch officers in filling appointments old and new. I also desire to keep in close touch with the missionary force, that we may be able to meet all emergencies. Come let us get acquainted that we may work hand in hand for the uplift of mankind and the salvation of souls, in and out of the ark of safety. Please write me of your wants and needs. My home address is Tigris, Mo., and my field address will be Wilburton, Oklahoma, until further notice, having made that my headquarters. Branch Presidents will please report to me there.

Your co-laborer in gospel bonds,

J. C. Chrestensen.

To the Saints and Friends of Eastern Iowa District, Greeting:—You are hereby notified that Bro . Daniel T. Williams has been appointed to labor in Eastern Iowa District. We ask that you co-operate with the brother in the work intrusted to him.

Frederick M. Smith,

Secretary First Presidency. Jas. A. Gillen,

Minister in General Charge Mission No. 1. Independence, Mo., June 5, 1914.

This will notify those who may be concerned that the mission of Bro. L. E. Hills has been extended to cover Iowa and the Dakotas.

Frederick M. Smith Secretary First Presidency. Jas. A. Gillen,

Minister in General Charge Mission No. 1. Indeendence, Mo., June 5, 1914.

#### INDEPENDENCE SUMMER VACATION BIBLE SCHOOL.

Independence Branch has decided to hold another Daily Vacation Bible School, to begin June 29th and hold for e weeks. G. E. Harrington was selected as manager, d Sr. Emma Criley as director of the School. We have decided to hold an Institute for three days,

Wednesday, Thursday, and Friday, June 17, 18, 19, from 10 a. m. to 4 p. m., when teachers will receive training for work in the Summer School.

Those throughout the Stake interested in the Summer

Those throughout the Stake interested in the Summer School work are invited to attend, and get such infor-mation as will enable them to begin the work elsewhere. This work should be begun in some of the large branches throughout the Stake, and if there are those who have a desire to engage in it you may write to the

undersigned and what information we can give you con-cerning the same will be forwarded to you. G. E. Harrington.

AUXILIARY INSTITUTE.

Religio and Sunday School members: Eastern Michigan District: At the Port Huron Reunion the following will

District: At the Port Huron Reumon the 10100ving vint be the general outline of the auxiliary institute work. Saturday June 20, 2 p. m., "Training for service" is the theme: Succeeded by conferences of the following departments, under the direction of the Religio and Sunday school heads.

Presidents Program Committee, Vice Presidents Social Committee, Secretary Lookout Committee, Treasurers Relief Committee, Library Boards, Good Literature, Music. Each of these conferences will also be held on Music. June 26.

Each morning at 7:15, the following lines will be the special subjects under discussion: good talks, papers, and debates, by live wires both of the district and other parts of the field, have been provided for all these meetings. General discussion in which you can take part will be had at all these services.

Monday, Music and Cradle Roll. Tuesday, Teaching and the teacher.

Wednesday, Library and the Home Department.
Thursday, Sociality: What? Why? Whon? Where?
Friday, Workers, teachers, efficers, meetings: Why?
If you come, as we hope you will, praying a heavenly

Tyou could, as we note you will, praying a neaveny Father's blessing to be with you and other participators, as well as determining in your own mind, that you will secure something to use in your local on returning home, then indeed will the blessing you will receive bring sweet peace, and we will all have cause to rejoice.

V. D. Schaar,

1197 Fourth St., Detroit.

Wm. T. Sage.

1303 Third St., Detroit,

DIED.

Shearer.-Simon Shearer was born in Monroe Co. Mo. Sheater.—Simon Sheater was overn in John Se, Aoo, Aoo, Dec. 5, 1842; died at his home in Hannihal, Moo, Sunday May 10, 1914. He married Sarah Taylor in the year 1874, to them four sons were born, one preceding him in death, leaving wife and three sons to mourn. He was baptized in the year 1880 and shortly afterwards ordained to the office of a priest, and remained true to his covenant till the end. Funeral services held May 12, 1914, from the family residence to a large gathering of his neighbors and friends by Elder F. T. Mussell.

Davis .- Margaret Rees was born Oct. 11, 1839, at Penbrokeshire, Wales; married to James Davis Oct. 24, 1857. Ten children blessed this union, the husband and seven children preceding her in death. She was baptized Sep. 13, 18-71, and died May 17, 1914, at Bevier, Mo., where the family have resided for nearly half a century. She suffered a paraletic stroke fourteen years ago and has been an invalid since. She is survived by three daughters. Funeral services held at saint's chapel, Bevier, Mo, May 22, 1914, by Elders W. B. Richards and F. T. Mussell.

Willetts,—At Lamoni, Iowa, May 15, 1914, Sr. Sabena Willetts, aged 82 years, 7 months and 18 days. Her husband, Bro. Edward Willetts, Senior survives, also nine sons and daughters, fifty-two grand-children, forty-six great-grand children, and one great-great grand child; in all one hundred and eight descendents. She was born in Dudley, England in 1831. Married in 1831, came to America in 1864, and with her husband obeyed the gospel July 28, 1897, baptied by H. A. Stebbins. Sr. Charles May of the Tahiti Mission is one of her grand-children. Funeral in charge of John Smith, sermon by H. A. Steb-

Stroup.—At Iroquois, Kingsbury County, South Dakota, May 23, 1914, Sr. Myrtle Alice Stroup, wife of Mr. Harley E. Stroup, and daughter of Mr. and Mrs. Sr. Tallman of Lamoni, Iowa, aged 33 years, eight months, and 26 days. She was a sufferer many years. Husband and parents mourn their loss, also two brothers and three sisters. Her body was brought to Lamoni for burial in Rose Hill. H. A. Stebhins, presching the sermon, and Rose Hill, H. A. Ste John Smith assisting. Stebbins preaching the sermon, and

Harris.—At Andover, Mo., May 19, 1914, after three months illness, Mrs. Nancy Ellen Harris, aged 40 years, 3 months and 24 days. Her maiden name was Barth, and 3 months and 24 days. Her manden name was Barth, and she married Alma Harris in 1896. Of eight children born, seven are living some of them quite young. Also four brothers and five sisters are living. She was not a member of any church. Funeral service was held in the saint's chaple at Andover, in charge of Bro. August Johnson, sermon by H. A. Stebbins.

Clark.—Leslie B. son of Charles A. and Lydia B. Clark, was born at Galien, Berrien County, Michigan, Oct. 29, 1883. Met his death at Lansing, Michigan May 44, 1914, in an automobile accident. He was baptized into the Reorganized Church October, 1893 and was true to the faith to the hour of his death. He was a member of the Berrien County Bar, had served in many positions of responsibility and trust, and at the time of positions of responsibility and trust, and at the time of his death was chief clerk of corporations in the office of Secretary of State at Lansing, Mich. In every work in which he labored he was always successful. His pleasant disposition won him friends wherever he was

known.

He is survived by the parents, one brother Dr. S. A. Clark of South Bend, Indiana, a sister, Miss Winnie Clark of Galien, Mich., and one uncle—Bishop E. A. Blakeslee of St. Joseph, Mich., four aunts and many other near relatives. The funeral was held at the parents home in Galien, Elder Samuel Stroh of Coldwater, Mich., officiating. Many attended the funeral from far and near, showing the high esteem in which the young man was held.

Would You Relieve 11?

Place on the dining-room table a piece of flat thin wood about twenty by ten inches, and half an inch thick or less. Let about twe inches of the wood stick out over the table's edge and cover up the rest of the board with four or five newspapers. You can now deal that projecting end of the board quick downward blows with your fist or a hummer until it splinters and you cannot raise the other end of it off the table, although at a very light touch of your finger the end will fly up. Try it. This is a very old scientific demonstration of air pressure, and a very pretty trick. It is surprising how few boys and girls have tried it out.

THE PROUD PEACOCK
The peacock sat on the garden wall,
As vain as a bird could be;
With his tail, his crown and sheeny breast,
Oh, who is so fine as he?

The little brown birds cried. "Give us a

song!"
And the blackbird piped, "Ah do!
"Twill be a beautiful song, we know,
From a bird so fine as you."

But when the poor peaceck tried to sing,
Then the small birds flew away.
They said, "Fine feathers don't make fine
birds"
They say it unto this day.
—Youth's Companion.

## THE BUDGET AND THE NAVY ESTIMATES

THE BUDGET AND THE NAVY ESTIMATES

Two documents recently published in England are illuminating when read togethner. One is the "Navy Estimates" for the year 1914-1915; the other is Lloyd George's new budget. From the one we learn that the navy costs the British government over 267 million dollars yearly and that its expenses have been increased 13 million dollars during the last year. From the other we notice that the British income tax harrisen to nearly 13 per cent upon the largest incomes. The exemption is only for incomes of \$800 or below (with an added \$50 allowed for each child under 16 in incomes under \$2,500). In America incomes of \$3,000 are exempt and the tax rises to 7 per cent upon incomes above \$500,000.

The New York World says of this budget: "While the new British income tax is roughly double ours at the top, it falls upon a larger number of incomes by reason of its small exemption. A tax to which we have no parallel is that upon estates. Death duties, beginning at 1 per cent upon estates execeding 20 per cent upon the very largest estates.

The budget is called a "popular" one be-

estates.

The budget is called a "popular" one because its increased burdens fall chiefly upon the very rich. There is no way to prevent such exactions from being in the long run distributed over the community. As for local taxation, some of the poorer British towns and boroughs are now so heavily burdened that the new budget for the first time assigns \$21,000,000 to help them out with their local needs to avert bankruptcy."

One of the reasons for the Lloyd George budget may be found in the Navy Estimates.

BETTER TO CLIMB AND FALL .

Give me a man with an aim,
Whatever that aim may be,
Whether it's wealth, or whether it's fame,
It matters not to me.
Let him walk in the path of right,
And keep his aim in sight,
And work and pray in faith alway,
With his eye on the glittering height.

Give me a man who says,
"I will do something well,
And make the fleeting days
A story of labor tell."
Though the aim he has be small,
It is better than none at all;
With something to do the whole year
through
He will not stumble nor fall.

But satan weaves a snare
For the feet of those who stray
With never a thought of care
Where the path may lead away.
The man who has no aim,
Nnt only leaves no name
When this life is done, but ten to one
He leaves a record of shame.

Give a man whose heart
Is filled with ambition's fire;
Who sets his mark in the start,
And keeps moving it higher and higher.
Better to die in the strife,
The hands with labor rife,
Than to glide with the stream in an idle
dream.

dream, And lead a purposeless life.

Better to strive and climb,
And never reach the goal,
Than to drift along with time,
An aimless, worthless soul.
Ay, better to climb and fall,
Or sow, though the yield be small,
Than to throw away day after day,
And never to strive at all.

A carpenter sent to make some repairs in a private house entered the apartment of the lady of the house with his apprentice and began to work.

and began to work.

"Mary," the lay said to her maid, "see that my lowel-case is locked up at once!"
The carporate understeed. He removed his watch and shau from his vest in a significant manner and handed them to his apprentice.

"John," said he, "take these right back to the shore, it seems that this house isn't safe."—Harper's

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VOL. 25

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 18, 1914

NO. 25

#### ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of ter Day Saints, every Thursday, at Independence, Mo.

CHARLES FRY, EDITÖR W. H. DEAM, Bus. Manager

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#### GETHSEMANE.

In golden youth when seems the earth A summer-land of singing mirth, When souls are glad and hearts are light, And not a shadow lurks in sight, We do not know it, but there lies Somewhere veiled under evening skies A garden which we all must see The garden of Gethsemane.

With joyous steps we go our ways, Light sorrows sail like clouds afar, We laugh, and say how strong we are. We hurry , and hurrying, co That waits for you, and waits for me-Forever waits Gethsemane.

Down shadowy lanes, across strange streams Bridged over by our broken dreams; Behind the misty caps of years, Beyond the great salt fount of tears, The garden lies. Strive as you may, You cannot miss it in your way, All paths that have been or shall be, somewhere through Gethsemane.

All those who journey, soon or late, Must pass within the garden's gate; Must kneel alone in darkness there, And battle with some fierce despair. And battle with some herce despair.
God pity those who cannot say,
"Not mine, but thine," who only pray,
"Let this cup pass," and cannot see
The purpose of Gethsemane.

#### SHOOK REVIEWED.

We recently received a copy of "The True Ori-gin of Mormon Polygamy by Charles A. Shook. It is a book of 213 pages, written for the evident purpose of proving that Joseph Smith Junior originated polygamy and passed it on to his followers, and indirectly upon this supposition prove that he was a false prophet and teacher. "Foreword" is written with reference to the Re-organized Church who, Mr. Shook says, "strongly oppose polygamy" yet it is evident to a reader who is a member of the Reorganized Church that the book is aimed at his faith and his Church rather than at Joseph Smith or the doctrine of polygamy. No argument is made against that doctrine, though it is attributed to Joseph Smith as if he were the foundation of the Church, and with him the Church must stand or fall.

#### Evidences Qiven.

Relative to the character of Joseph Smith this book says he was "reared in an atmosphere of superstition, bigotry, dishonesty and lust," and "his main occupations were fishing in the village mill-pond, digging out woodchucks, hunting for lost treasure, and reading the lives of the notorious Captain Kidd and the clerical scoundrel, Stephen Burroughs." (What a desperate character he must have been!) But as years went on he was charged with almost every sin named in the catalogue of evil. Mr. Shook does not give references for many of his quotations but they are familiar to Latter Day Saints and in common with those which are given are found to have been taken from works written with all the venom of religious intolerance which was possible to de-

But in alternating to attach all these things to the character of Joseph Smith, the book attempts too much, for no intelligent person who considers the work of that man in the light of all the evidences, leaving out the spirit of religious antagonism, could believe that he was of the character described. The early work of Joseph Smith in putting out the Book of Mormon and the revelations, regardless of whether we count them divine or human productions, could not have been done by any man of the character ascribed to him. Indolent, superstitious, and lustful men do not write books of the high ethical standard and constructive force of the Book of Mormon and the Doctrine and Covenants, nor build up followings of good and intelligent people, much less to organize a church which has stood the most searching tests as to its doctrine, organization, and results.

Mr. Shook reproduces numerous statements and affidavits mostly of persons steeped in the practice of polygamy affirming that Joseph Smith was the author of it. With these are associated such historical incidents as, in the light of the other statements, are made to lend color to the claim that Joseph Smith was involved in its origin and The charges of religious enemies, the claims of Utah polygamists, and utterances of friends, and even statements of the Book of Mormon and doctrine and Covenants, are skilfully woven together with suggestive implications,-the statements of friends and the books having been given a forced interpretation to favor polygamy and its authorship as charged, while the vast array of evidence which stands against the claim is ignored,—all for the purpose of proving Joseph Smith a false prophet. the claim of the book is given plausibility.

Many of the statements attributed to Joseph Smith and purported historical facts involving him, are taken from the "Millenial Star" and other works published subsequently to his death some as late as seventeen years after. We of the Reorganized Church, having actual and abundant evidence of numerous and apparently wilful changes made for a purpose in documents re-printed by the Utah Church, including the life history of Joseph Smith, may be pardoned for not taking Mr. Shook's quotations from their publicaions at face value, and more so since Mr. Shook himself says on page 205 that "the Mormon word of honor is not to be depended upon."

A charge of any kind against any public man may be sustained to the satisfaction of those open to the hearing of one side of the question only, in which case the most innocent acts and utterances of the accused by being interpreted and bent to fit the charge are turned into evidences of guilt. Several such acts and utterances of Joseph Smith magnified under Mr. Shook's ex-parte microscope appear somewhat damaging, but when examined in the light of the full evidence they, fall back into their proper insignificance.

In speaking of some of these things the author quotes: "Straws tell which way the wind blows." This is very true, but only out in the open away from the obstructions which turn the air into whirls and eddies. Straws may answer for Mr. Shook but we prefer to watch the tree tops and the clouds in determining the direction of the wind, and in judging of Joseph Smith we prefer to take all the events and teachings of his life, and his accomplishments rather than doubtful incidents, and the dark inferences of those who bitterly oppose him, and also the assertions of professed though erring followers who sought justification for their own practices.

The constructive work of Joseph Smith, the scripturalness of his teachings, and the moral force of his life as shown in the lives of thousands of noble men and women who have followed his teachings, are unnoticed in this book. Though we hold that his work was made possible through divine help, we do not hold that he was immune to temptation or infallible in his life, but liable to err as other men, and any judgment of the character of the man or the character of the man or the character of the man or the character of the character. cause he established, which has for its basis any act or acts of wrongdoing of which he was either

correctly or wrongfully accused, will be an unjust judgment

As to the one point which this book is designed to prove, viz. Joseph Smith's connection with polygamy, we do not believe the evidence presented by Mr. Shook is conclusive. Should the author, or another man, succeed in proving the claim he would only prove that Mr. Smith fell below the standard of his own teaching, which would in no degree destroy the fact of divinity having been in his work and that divinity is in the work still. The gospel of Jesus Christ which Joseph Smith was instrumental in giving to the world, is not itself effected by the acts or failures of any man or men, but continues unchangeable. The Church though organized after the divine pattern and having divinity in it is also composed of imperfect human beings, and consequently will show many imperfections in its work. In the Church divinity and humanity are closely blended, and one who searches only for the weaknesses of men will surely find, but in doing so he will not see the beauties and glories of God shining in their better natures. Seeing the latter, one will not be disturbed by evidences of the former.

Mr. Shook's book is but another pebble dropped into the flowing tide of God's latter day work, which makes a momentary splash while the tide flows on.

#### ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON.

Considerable interest has centered in the original manuscript of the Book of Mormon, and frequently erroneous reports are published regarding it. One of the most recent of such reports is the following from the "Deseret News" of Salt Lake City, of March 25, 1914. In speaking of the visit to the East of President George H. Brimhall of the Brigham Young Universary, and Mrs. Brimhall, it says of their visit to Palmyra, New York, where the Book of Mormon was first published.

At Palmyra President and Mrs. Brimhall had the pleasure of meeting Hon. Pliney T. Sexton, president of the New York state board of regents, who owns the manuscript from which the first edition of the Book of Mormon was

In reply to a letter of inquiry regarding the manuscript Mr. Sexton wrote Bro. Ben. R. Mc-Guire of Brooklyn N. Y. as follows: We quote:

What I have, which was shown to President Brimhall and may have been referred to in some remarking by him, is the first perfected press proof sheets of the first edition of the said Book of Mormon, which was printed here at Palmyra in 1830.

Aside from the interesting fact that such sheets con-

Aside from the interesting fact that such sheets constituted the first printed Book of Mormon, they have the additional unique character of being sheets which were taken from the press by the Major John H. Gibhert the man who set the type and worked the press for the printing of the original edition of the book. He kept the sheets during nearly all of his life and gave them to me not long before his death, which did not occur until he was over 90 years of age.

This interesting statement of Mr. Sexton:

makes plain what he has, and makes it conclusive that he makes no claim to the possession of the Book of Mormon manuscript.

The manuscript was for many years in the possession of David Whitmer, one of the three witnesses of the book who testified that an angel showed him and others the plates from which the book was translated, and assured them that the translation was correct. Mr. Whitmer's home was at Richmond, Mo., where he died in 1888, leaving the manuscript to his daughter and sonin-law, Mr. and Mrs. George W. Schweich from whom it passed into the possession of the Reorganized Church, and now reposes in its archives at Independence, Missouri,

The latest edition of the Book of Mormon put out by the Reorganized Church, known as the "Authorized Edition," was carefully compared with this manuscript and many corrections made.

The longer men sin the more easily they can; for every act of transgression weakens conscience, stupifies intellect, hardens hearts, adds force to bad habits, and takes force from good example.

#### ITEMS OF INTEREST FROM JERUSALEM.

Two aviators recently made the trip from Beyrout to Jerusalem, and to the delight of seventy thousand almost frantic spectators, circled the city and the Mount of Olives. The airmen were feasted and given great honor during the four days of their stay. Jerusalem is fast losing its ancient aspect.

"It is roughly estimated that this season thirtytwo thousand visitors of all sorts and conditions have visited the Holy City, leaving behind them about three and a half million francs, [about \$682,000,] which amount has greatly ameliorated the sad condition of things here."

The foundations for a great library for the University of Jerusalem are being laid by liberal contributions of private collections by prominent men of different countries. A rich medical library has been received from the widow of Dr. Borichevitch-Kogan of Tcherinoff, Russia," Gifts have been received also from Dr. Karl August Von Blædau of Berlin and from Dr. Otto Wanseloff of the same city, both Imperial librarians, and from many others of the literary and scientific world.

"The extraordinary meteorological changes still continue to the astonishment of all, even the oldest residents in Jerusalem. The latter rain still falls in great abundance. Thunder and lightning, almost unprecedented for Palestine in the middle of May, has occured for the last few days consecutively. Is this intended as a harbinger of the restitution of all things?"-The Truth.

#### WORK TODAY

By C. W. Chappelow. Work while it is called today, for the night cometh, wherein no man can work.

While shines the Light of Life as glowing day, Before the staring gaze of rigid clay Proclaims the darkness of the tomb, Proclaims the darkness of the tomb, And dirges sound our earthly doom, And night so dark, with dreadful silence fraught Hides the clay-that faithful here has wrought; Or that near-sighted, looked and did not see, The outstretched hand that points the way And lays out work by line today.

Now earthly life is here in common clay, But ebbing swift to end its little day, A day of work that fruit shall bear If men do all their duty here. y of work that true band. en de all their duty here; fruit more white than eyes More sweet and rare than earthly things can be; Or, bitter as the dregs of lives That selfish stand as time goes by, And will not lift a hand to save.

Now shines the day, God-given by his might, And points, his hand, the way in evening's light; The falling night comes on its way And darkness overcomes our day. we must feel, the chilling touch and call That rich and poor must answer with their all; It surely comes and will not stay While men in listless waiting stand, Or, active, fill their lifelong day.

Work in this life must claim our fullest might; We may not hide our candles' faintest light; As sait of earth, of hope the sign To fuifull all the Lord's design; Earthly saviors, a working leaven, To crush the power of darkness given; Or, failing then as saviors here, On us shall fall the tread of men And we shall share their hopeless fear.

On men today, waits Zion's helpful work, For those so weak, will strength its duty shirk? God charges men, with work begun, Nor gives his promise to the one Who selfish, in his wants and needs, witholds His wealth, or brain, or brawn, like one of old Who sorrowing, turned him back again To earthly things that perish here, More dear to him than future gain.

'Tis Zion's ensign now unfurled we And now today our testing fires will be; "Or ever the silver cord be loosed, Or the golden bowl be broken, Or the pitcher, be broken at the well, Or the broken wheel at the cistern fall." So cometh night when day shall fail, So ends the work of men on earth, And just today can work avail. Independence, Mo.

When parties complained at the taxes Ben. Franklin

""We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly."

The spirit and tone of your home will have great in-fluence on your children. If it is what it ought to be, it will fasten conviction on their minds, however wicked they may become.—Richard Geell.

#### PAUL M. HANSON.

One of the youngest members of the Quorum of Apostles, as to age and term of office, is Paul Mitchell Hauson, who is one of the four called by the revelation of Hanson, who is one of the Jove and the lay the yevenation or 1913 and ordained by the voice of the General Conference. Though young, Elder Hanson has labored many years in the ministry and has traveled extensively in the interests of the Church. Having previously labored in the office of Priest and Elder, he was at the Conference of 1902 called and ordained to the office of Seventy, at which time he was appointed a mission to New Zealand and Australia,



Paul M. Hanson, one of the Twelve

which mission he prosecuted faithfully for four years re-turning via Egypt, Palestine and Europe, which conutries thriming via Egypt, ratestine and Europe, which conductes he visited. After his return he labored two years in Cal, and subsequently to his ordination as an Apostle last spring he was appointed in charge of the Eastern Mission Elder Hanson was born at Council Buffs, Ia., January 8, 1878, and is thus thirty-six years of age. He was baptical which was the conducted with the conduction of t tized when sixteen years old and was ordained a priest two years later. He has the utmost confidence of his breth-ren of the Church, and is an active worker. His home has recently been transferred from California to Independence,

#### INDEPENDENCE ITEMS.

An event that a great many witnessed and many more are interested in occurred Tuesday evening, at eight o'clock, June 16, when at the home of her parents the daughter of Bro. and Sr. B. M. Anderson and grand-daughter of President Joseph Smith, Sr. Bertha Audentia, was united in marriage to Bro. Alfred Hulmes in the presence of about 160 who witnessed the heautiful ceremony following a song by an octette. No attempt is made here to detail all connected with the event—the march the bridesmaids and best men, the flower girls, the double ring ceremony, the decorations nor the attire of the prin-The lawn was all curtained in cipals in the ceremony. by high canvas walls, lighted beautifully by electric lights.

Just below the porch and under the starry dome of heaven Just below the porch and under the starry dome of heaven this exemplary young couple were pronounced husband and wife by President Frederick M. Smith, uncle of the bride. The sweet solemnity and impressiveness of the ocassion was made raore so when, after the official coremony, the venerable President and grandfather offered a prayer of benediction and blessed the bride and groom. It seemed so fitting, and so much like Israel of old blessing his grandchildren, when this father in Israel, he too being blind, was conducted to where the bride and groom stood and there exhorted them and in a beautiful prayer asked and there exhorted them and in a beautiful prayer asked God's blessings upon them. About ten o'clock they left in an auto, it was said for Kansas City, where they would take train for Omaha, their future home, Bro. Hulmes being employed as traveling salesman for a firm in that city. Their departure, however, was looked upon with some doubt, as often is the case to sidetrack would-be prank players on wedding parties. This worthy couple have the best wishes of the Ensign.

have the best wishes of the Ensign.

Last Sunday was a great day for the children—Children's Day. The regular exercises, beginning at 9:30, were had, and without any intermission except in changing positions, after the lessons a very pleasing program was carried out, in the forenoon. This was by the Primaries, Beginners and Cradle Roll. It was all so good that to mention part would compel us to mention all. However, we will mention one, the solo by wee little tot Rena Bullard, just three years old. She sang so loud and clear that every one in the hir auditorium could distincticera that every one in the big auditorium could distinctly hear every word. Applause could not be suppressed.

She was accompanied on the piano by her mother and on
the violin by little Velton Loar, seven years old. Also we mention the piano solo by little Rogene Anderson. Although all was good these were the distincttransfer the mention of the mention of the property of tive features of the morning's exercises. In the evening the program continued with many pleasing features, among which we mention the violin solo by little Velton Loar, and music by the Junior Orchestra which has been under the tutorage of Sr. Royal Brocaw. The whole exer-cises of the day showed great care, patience and ability in those who had charge of the work of training the

At the regular Sunday School service there was an attendance of 997, including 103 teachers. There are 170 in the Cradle Roll and 126 in the Beginners department. 41 little tots were promoted from the Cradle Roll to the 41 little tots were promoted from the Cradle Roll to the Beginners department, receiving their diplomas during the morning's program. Nineteen were baptized and confirmed in the afternoon. Also several from the Englewood Branch were baptized by their president, Bro. Zahnd, and confirmed there in the evening. Two of those baptized and confirmed are from Grain Valley.

Last Friday night 'in Religio held its semi-annual election of officers, resulting as follows: J. F. Rudd, president Liek Wester size confident of P. Rudd, president Liek Wester size confident with P. Broscow, second

dent; Lyle Weeks, vice president; Mrs. R. Brocaw, second

vice president; Eugene Closson, secretary; Vernon Lee, treasurer; J. A. Gardner, librarian; Mrs. A. V. Closson, home department superintendent; Ada Roberts, superintendent junior department; Doris Anderson, chorister; Marcine Smith, pianist; Mrs. Jessie Stewart, normal superintendent; James L. Gray, superintendent temperance department. The officers are elected a month prior to the time they are to be installed in order that some preparation may be made for the duties and responsibilities they are to discharge.

Last Thursday afternoon a short, but severe hailstorm visited Independence and vicinity. The damage to vegetation was comparatively small, but the large hail, some as large as hen's eggs, driven by a flerce wind from the north, played havoc with windows facing that direction, residences as well as business buildings looking as though residences as well as business buildings looking as though they had passed through a fire. It is safe to say that three-fourths of the windows facing that direction which were unprotected, were broken out. The Ensign office suffered with the rest, the glass in eight sash and one circular art glass window, aggregating in all over sixty square feet was broken. Immediately after the storm all dealers in glass were beseiged with orders, the order for the Ensign being placed before the rain had hardly abated. Wagons and motor trucks for the next day or two were keet husy bringing glass from Kanass City. In less abouted. Wigons and motor trucks for the lext day or two were kept busy bringing glass from Kansas City. In less than forty-eight hours after the storm there were approximately twenty-five tons received from there, and from five to six thousand dollars worth sold by the dealers here, and purchases will continue to be made for days to come. The greatest loss was no doubt with the green-burger. They are the light to the first principle. here, and purchases will continue to one make an expect of come. The greatest loss was no doubt with the green-houses. They sent directly to the factories. A safe estimate we think would place the amount not less than fifty tons of glass broken. Although a great loss, distributed among many, the storm brought relief from drought, which had an ominous forboding for the summer months to follow. The last month was said to be the dryest May on record. The stone church was struck by lightening and two stones thrown off.

Conious showers continue to come since the storm of

lightening and two stones thrown off.

Copious showers continue to come since the storm of
last Thursday, notwithstanding the predictions of weather
prophets that there would be no rain during June, one
prognostication being that the weather of the month is governed by its three first days, as if nature took such particular notice of days formed into months for chronilogical convenience. Another sign often depended upon is the way the new moon hangs. The believers in this sign never stop to reason how absurd it is to think the moon never stop to reason how absurd it is to think the moon adjusts itself to the conditions of all localities—one a deluge and another a drought. At the same hour and the same minute one locality in the north may be suffering from too much rain, while in the same longitude a locality south may be suffering from drought.

ocatify south may be suitering from drought.

The Saints everywhere are more or less interested in Independence and its development. Independence is dear to many and they enjoy the news chronicled from time to time, especially that tending towards the good of the place. At present there is a local option movement on foot looking towards the discontinuance of saloons. Petiting were sirvalisted and more than double the number. titions were circulated and more than double the number of names necessary obtained to call an especial election. This was presented last Thursday night. The ordinance calling the election had to be passed immediately be-cause of time limit. This would have brought the election on Saturday, July 11th, which some of the city council on Saturady, July 11th, whene some of the city council thought was not a proper day, and as consequence it failed to receive a majority vote. New petitions were immediately drafted and circulated which were presented to the council again Tuesday hight, and an ordinance was passed providing for an election on Tuesday, the 21st of July. An organization was formed of temper-ance people to effect a vigorous campaign, and a mass meeting called for Thursday night to more fully perfect 21st of July.

meeting called for Intrisuny ingit to involve they perfect
the organization and plan for the work of the campaign.
There is a growing sentiment all over the country
against the zale of intoxicating liquors, and business men
are changing their minds about it being stimulating to
trade, and are looking at the revenue it brings from
license money from a different standpoint—the wasting
(yea, worse than wasting) of ten dollars in order to get

(yea, worse than wasting) of ten dollars in order to get one dollar in license money does not appeal to them as practical and business like.

The powers that be have taken ye editor from us and located him at St. Joseph, Mo., to look after the work there, they thinking it of enough importance to make the change, though the Ensign may suffer some thereby. Although he will not be able to look after the little details of editing he still continues as editor. We regret the loss of his companionship and office work.

#### INDEPENDENCE, MO., SECOND BRANCH.

A short business meeting was held at the close of our Wednesday evening prayer meeting, and the Branch decided to hold a fourth of July pienic, the Branch officers to have charge and make all arrangements.

Sunday school at 9:30 Sunday morning was w tended.

Eleven o'clock Bro. Wm. Clow was the speaker, using for his text the 14th chapter of Luke, making it clear that we cannot serve two masters at the same time.

Our 2:30 prayer meeting was good. 7:30 preaching by Bro. Jenkins had the old time ring 7:30 preaching by Bro. Jermins had the out time ring to it. The saints were encouraged to live a higher and better life, keeping all the gospel law, remembering that the gospel is the only thing that will save.

At 4 o'clock Monday morning Sr. Katle Long, wife of F. O. Long passed away. Funeral held Tuesday

F. O. Long passed away. Funeral at 3 p. m., with Bro. B. J. Scott in charge.

#### ST. JOSEPH, FIRST BRANCH.

Whether it is because of the warm weather, or because we have been without a pastor, or because of our own lack of zeal, we cannot asy, possibly a combination of all three reasons, but certain it is that there has been a de-

it of

eided falling off in attendance at all the meetings, both branch and Auxiliary. The Sunday school and Religio have both experienced this situation. If the saints could only realize how discouraging this is to those who labor so faithfully and unceasingly for the success of their so taithfully and unceasingly for the success of their respective departments of church work and how much they miss by failing to be at duty's post, we believe they would surely make a greater effort to be in their alloted place at meetings. Let us buckle on the armor, saints, and be ready, lest the host of the enemy, finding us all unprotected enter in, and once in we know how hard will be he distelled. he be dislodged.

he be distorged.

Sunday the 7th, Bro. C. A. Butterworth preached the morning sermon. It was on the admonitory line. His text was "Prepare to meet thy God." He also delivered text was "frepare to meet thy God." He also delivered the evening address, and followed this up by a series of three evening sermons the first part of the week. They were all strong, characteristic talks, and worthy of larger andiancas

We are glad that at last we have a shepherd-Bro. We are glad that at last we have a snephera—nro. Charles Fry, our new pastor, was with us on the 14th and preached morning and evening. We wish to extend a hearty welcome to him and we hope every member will give him loyal support and encourage him by our presence at meetings and our co-operation in all he shall un-

ertake for the good of the work here.

There will be a special priesthood meeting Monday evening at which we presume plans will be made for future

work.

The Sunday school is preparing for two annual events, viz., Children's Day, and the 4th of July picnic.

The Religio had a nice program on last Friday evening, one feature of it being the "Bugle" a monthly organ of the society, Grace Fifer editor of present issue. It contained letters from elders V. M. Goodrich and J. M. Terry, former pastors here and deeply interested in Religio work.

Thursday evening the 11th the Ladies Aid Society gave Thursday evening the 11th the Ladies Aid Society gave an ice cream and strawberry social. As in other cases the attendance at this was not up to expectations, but a very pleasant time was enjoyed by those who did attend and a fairly good sum was realized by the society. Sunday afternoon, the 7th, the Woman's Auxiliary held

Sunday afternoon, the 7th, the Woman's Auxiliary near its annual election of officers, resulting as follows: Pres., Annie Brooks; Vice Pres., Belle Burlington; Sec'y., Alice McCormick; Treas., Mattie Peterson; Teacher of Home and Child Welfare Department, Carrie M. Best. The outlook for the year's work is better than it has ever been we helieve

Mary Elizabeth, little daughter of Bro. and Sr. Wm. Hill, was blessed on the 7th by Elders G. W. Best and Wm.

#### HOLDEN, MO.

Bro. James Moler was the speaker Sunday morning and Bro. H. H. Robinson in the evening. We are having plenty of rain. The wheat is ready to

We are having plenty of rain. The wheat is ready to cut and men are unable to get the binders into the fields. Anticipating this many worked last Sunday cutting grain.

The following officers were elected at our branch busi-ess meeting last Monday: Bro, Jomes Moler, Presi-The following officers were elected at our branch business meeting last Monday: Bro. Jomes Moler, President; Bro. Moneymaker, Presiding priest; F. H. Smith, Teacher; J. E. Johnson, Deacon; Sr. Lola Johnson, Chorister; Sr. Gwendolin Johnson, Organist; Sr. A. Fender, secretary. Bro. Anton Anderson will act as bishop's agent. Emma Scareliff.

#### OMAHA, NEBRASKA.

"As we go through life, let us live by the way in the truest sense of the term." Bishop E. L. Kelley gave us good instruction on Sun-

day, May 31st, and spoke in Council Bluffs in the evening.
The sessions of the N. E. Nebraska District Conventions and Conference were quite interesting and spiritual, considering the small attendance. How many miss the joy and peace of service and sacrifice in the Lord's work. Blanche I. Andrews did her usual efficient work in the Auxiliary I. Andrews did her usual efficient work in the Austinas, line. Columbus was represented by Sr. Elizabeth Watkins, whose family with a few others have upheld the work in that city for a long time under trying circumstances. Sr. Alice Watkins was District S. S. Secretary, for a number of years. Missionaries present were Elders W. E. Shakespeare, Paul N. Craig and Alvin Knisley. Elders Knisley and Shakespeare held street meetings after the ice with good audiences, and trust many became in-

Those occupying the pulpit of late have been, Elders J. M. Stubbart, M. A. Peterson, A. E. Stoft and James

Three little cherubs were blessed Sunday evening, June Ath, preceding the evening preaching; Rozella, daughter of Sr. Rosa and D. A. Phillips, Lovina May, daughter of Mr. and Mrs. J. A. McEvers, and Harry Eugene, son of Bro. Harry Condit and wife.

Sr. Amy Parr of Nebraska City, worshipped with us

Sunday morning, June 14th, enroute to Europe. May many blessings attend her, and much good be accomplished in the Master's cause. Srs. Nellie Grover and Pearl Lytle were also with us this glorious June Lord's day, after so many showers to freshen the air.

"Let me find in thy employ Peace that dearer is than joy; Out of self to love be led Out of seir to love be led
And to Heaven acclimated,
Until all things sweet and good
Seem my natural habitude.
Alice Cary Schwartz.

KANSAS CITY, MO., FOURTH BRANCH. KANSAS CITY, MO, FOURTH BRANCH.
Our speaker, at the morning service were Bro, C. E. St.
John and C. L. Munro, subject "The Coming Kingdom."
Bro, Gewell was the speaker at the evening hour.
Our Sunday school is progressing nicely. We are
proud of our primary department, Our juniors are also
very actively engaged in the work.
The Religio will give an ice cream social on the church.

lawn 4th and Garfield, Tuesday evening, June 23rd. A hearty welcome is extended to all.

The Religio will give an ice cream social on the church July 4th. Our friends are invited to bring their baskets and enjoy the outing with us.

Mrs. Rertho Voil.

Brown

### CORRESPONDENCE wernermengh wermermermentel

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Los Angeles, Cal., June 12. Editor Ensign:—Since returning from General Confer ence, the work in various ways has been moving so rapid-iy and steadily that there has hardly been time to write about it. A very remarkable prayer meeting was enjoyed at the Sacrament service in Los Angeles the first of this at the Sacrament service in Los Angeles the first of this month, the house being filled with the good influence and power of the spirit, and the gift of prophecy was present, through Brn. Speneer and Goodrich, Bro. Goodrich and Bro. Schade were both spoken to, their work commended and they encouraged to press on with faithfulness, and the promise of success and care in the time of necessity. The Schute and the promise of success and care in the time of necessity. cessity. The Saints were much built up in spirit and good results were seen in the following Wednesday night prayer meeting.

Brn. Roy F. Slye and W. A. Brooner are already busy with the tent work at Pomona. Evengelist W. A. McDowell is at present holding special meetings in San

Bro. Fred Adam and the writer were at San Diego last Saturday and succeeded in getting the order of court authorizing the sale of the church lots to Bro. Clark, which has been hanging for nearly three years. In the meantime the buyer of two of the lots backed out, so another will have to be secured before the church gets the money, also some technicalities in the title will have to be worked out. Both enjoyed a visit with the San Diego Saints Sunday.

The San Diego Home Class Religio was formally organ ized into a Local Sunday evening by the writer. Splen-12cd into a Local Sunday evening by the writer. Splendid feeling prevailed together with the influence of the good Spirit. Something over twenty names will be shown as charter members, with officers, President, Sr. Mearl Kniesel; vice president, Sr. Ruth Knapp; secretary, Alden Johnson; treasurer, Sr. Anna B. Clark; librarian, Harvey King; Home Department sup, Sr. Elizabeth A. D. Pickles; King; Home Department sup., Sp. Silzabeth A. D. Pickies; chorister, J. Edmund Clark; organist, Sr. Francis L. Hol-enbeck. A touching vote of appreciation was tendered Sr. Tina Salter who has been the president of the Religio work and is about to move to Santa Ana.

Two young men have been added to the ranks at Long Beach by baptism, also a valuable addition in the ar of Bro. C. C. Smith and wife, of the Oakland Branch.

Bishop's Agent, Fred Adam, and the writer visited the San Bernardino Branch Saturday and Sunday a week ago, attending the Sunday School picnic in Devil's Canyon, occupying in the church morning and evening to good con-gregations, and at the Mission services at Redlands in afternoon. Bro. George Wixom is certainly making good as branch president, and the branch officers are showing a good working organization. Bro. T. W. Williams was a good working organization. But I we will wise there and occupied the Sunday previous; a large number of non-members were out to hear him, and one very intelligent gentleman was sufficiently impressed that he is now persuing the investigation of the Church work.

The Santa Ana Saints are diligently working on their new Church which is rapidly being erected. Bro. Paulson there about two weeks assisting in its construction. The Santa Ana sisters have taken a substantial hold and their latest move was to secure the contract to do the cooking for the cafeteria at the coming reunion, and under the name of "The Economic Catering Club" they have been serving several banquets with success, and while the work at Runion will be done at the expense of their atwork at Runion will be done at the expense of their at-tendance at the meetings and foregoing the recreational pleasures they feel that the \$175 it will add to their building fund will be sufficient reward. We would sug-gest that the Santa Ana brethren fall in line to do the heavy work of the kitchen, so that all may have part of the enjoyments as well as the financial benefit. The annual meeting of the District committee and Stockholders meeting of the corporation for handling "Convention Park" was held June 9, all arrangements

were completed for Reunion. Henry F. Backer, W. E. Badham, Wm. Schade, Fred Adam, Nathaniel Carmichael, R. T. Cooper and George H. Wixom were elected as the board for the ensuing year with Fred Adam president and the same secretary for another year.

and the same secretary for another year.

Probably the most interesting news of the district is
the work started by Bro. V. M. Goodrich among the Armenian and Russian settlements of the City of Los Angeles.

Some time ago Bro. John W. Inman's sister-in-law told her father who had been stricken with paraylsis, (one whole side was paralized) that our elders had power like olden times, with the result that Bro. Goodrich was sent for. He administered and the man was healed. The man's name was John Muschagan, and he is one of the preachers of the Armenian Church; the results are, Bro. Goodrich of the Armenian Church; the results are, Bro. Goodrich preached in their church and a couple of services were held in the residence. Last night another preaching service was held in the church; about 100 people were in attendance, including a few of our members, some Armenian and Russian and the preaching was done through two intrepreters. Bro. Goodrich did the preaching, using the Old Testament and New Testament, clearly setting out the coming of the restored gospel and then section one of the Doctrine and Covenants as the word of the Lord ushering in the fulfillment of the prophecies in an invincible manner. The order was, Bro. Goodrich read or spoke in English for the Americans present, then Mr. Ferrehean of 665 East Adams Street, translated, it into Armenian, for the Armenians present, then Mr. A. Melet, the school teacher, translated from the Armenian

into Russian for the Russians. It was inspiring to see the angel's message going out in such a manner, and one involuntarily wished the gift of language might be en-joyed to speak in their own tongue. Those people are Bible students, and their questions clarly show that they are familiar with the Bible, as well as a good degree of education, is intelligence. education and intelligence,

Mr. Frrahean proved to be a very valuable translator, e manifested a surprising familiarity with the Book Mormon history and could answer many questons with readiness and more forcibly than to have depended on getting every thing from Bro. Goodrich. Both interpreters were Atheists, but were perfect gentlemen and their de-portment indicated a faithful translation and true presen-

portment indicated a faithful translation and true presen-tation of the word to their people.

At the close we sang, "Tis a Glorious thing to be in the Light," and they responded with two songs one of which was about the Millenium and Zion.

The leader of the Russians then made a date for a

preaching service in their church for Friday night of next week. What it may lead to no one can tell, but may God's grace help that all that can be done may be done. R. T. Cooper

1700 Trinity Street.

Walker, Mo., May 30.

Editor Ensign.—The work is onward in the Spring River District. More calls for preaching than we can answer. Last Wednesday night we had a little round with a Campbellite preacher. Of course he was trying to make the people believe that they hold to the Bible

to make the people believe that they hold to the Bible and the Bible alone. But we think the people will learn different in that place (Coody's Bluff, Okla.)

I am now at Vera, Okla, where Bro. Quick opened the work some five years ago and did such a grand

This is a fine branch here and a good interest is being manifest in the meetings at present.
In gospel bonds

A. C. Silvers

Melbourne, Victoria, May 13th.

Editor Zion's Ensign.—We have just received four copies of the Conference Daily and we are very much pleased with it and its contents and make up. Bro. Miller and I truly appreciated reading the convention news, also the conference news, what little we have, and we are waiting longingly and anxiously for the rest of the prowaiting longingly and anxiously for the rest of the pro-ceedings. However, we will have to wait two more weeks. It has been very gratifying to us to learn that our be-loved President Joseph Smith was enjoying such a good-ly degree of health and that he was able to be present at the opening of the Conference and take part therein. The day after the sad news of Bro. Blair's sudden demise reached Kirtland Bro. Joseph and I were in Cleveland, Ohio, and as we were walking to the hall where we were going to have preaching, Bro. Joseph remarked to me that the Lord had made it known to him that he would live to a great old age. Well, the Lord has truly been true to a great old age. Well, the Lord has truly been true to his promise, for our President is getting to be an old man in Israel. May God continue to bless him, and con-tinue his life in health and with a reasonable degree of

mental activity.

It made us feel very sad to hear of the death of our dear old Bro. Lake and wife. He and the writer were associated together for many years, both in the quorum of Twelve and also as neighbors. I called to see them just before I left for this mission and I shall never forget our last parting. We both knew that we would never meet again in this world. He held on to me for the length of a whole block and put his arms around me as we said a whole block and put his arms around me as we said good-bye for the last time on earth. He was a saint indeed, as also was his good companion. They have gone to their reward to rest from their labors and their bodies lie pencefully in the old Kirtland cemetery under the shadow of the Temple of God, where they loved to worship.

The longer I am in Australia the more I love the country and the people. The Saints here seem anxious to learn and are sustaining the efforts of the ministry. Melbourne is a most beautiful city, with its wide streets

The paople of this land are very enterprising and have plenty of push to them. They have considerable of the American spirit in them. Ha! Ha! Ha! The thing of the American spirit in them. Has Has Has I he taing that pleases me most of all is the great number of young men and young sisters that the Lord is raising up to carry on this wonderful work over here. The prospects carry on this wonderful work over here. The prospects for the future are very bright for the church in Australia. We are baptizing some into the church almost every day in some parts of the mission. Brn. Miller, J. H. N. Jones, John Jones, Bishop Lewis, Gammidge, Longfield, Robinson, Patterson and Haworth are all active men. We are sorry to inform you that Bro. Haworth is very poorly in health. Will the saints please remember this, our worthy Brother, in their prayers

The weather is just grand of late. It never gets so

old here, as in the East and North America.

With love and best wishes for all the people of God, I am yours in gospel bonds.

Gomer T. Griffiths.

Swift Current, Sask., April 8. Swift Current, Sask., April 8. Editor Ensign:—We wish to have the elders, and any saints who are traveling through this part of the coutry know that we are living here, and would be very glad to have them call on us. We would like some elder to come and see what could be done here in the way of opening up the work. There is another family of saints here and we are hungering after some good sermons, and hope some elder will be directed this way. We will try and be of any assistance we can, to any elder who might come. We are hoping to hear some good news from the General Conference. from the General Conference.

Yours in the true gospel,

Mrs. I. M. Irvine.

P. O. Drawer 905.

## SERMONS AND ARTICLES

#### IS THE CHURCH ORGANIZATION OF THE LATTER DAY SAINTS IN HARMONY WITH THE ORGANIZATIONS IN THE DAYS OF MOSES AND CHRIST? By Elder W. A. Sinclair, M. D.

Our text this morning is familiar to all. It is found in 1 Thessalonians 5:21: "Prove all things hold fast that which is good."

This is one of the most sensible statements in regard to religion that the great Apostle Paul ever gave voice to. Paul was not much of a sentimentalist, nor was he much imbued with superstition; but on the other hand, he was a close analyst, seeking the hard facts for the satisfying of his skeptical mind. And what he himself sought, he advised others to seek in like manner; and that they might be firmly grounded and settled in the truth, he gave voice to our text, "Prove all things, hold fast that which is good."

If this advice was good in Paul's day, it is doubly so now, for deception and superstition has increased many fold, but it has come upon the people in such a surreptitous manner, that we are inclined to think our particular code of religious teachings are founded upon nothing but solid facts.

God has ordained in his wisdom, the recording of certain facts relative to his work, and that has been preserved throughout all the ages, so that man has access to the written word and is able to make a comparison of former, medieval, and latter day teachings, and is able thereby to prove the foundation principles of their religious fabric, whether it is founded on fact or otherwise.

Considering this happy arrangement of things, my friends, it becomes my duty to inquire of you, how is your church organized? Is it in harmony with the written word? Shall we hold it up to the light of investigation and see if it measures up to the standard in all things? That was what Paul admonished us to do, and that is what our text warrants us in doing this morning.

We read that the law was a type or shadow of that which was to come, and if this is true, as I verily believe it to be; then the shadow would have the characteristics of the real, and by a discovery of the shadow and the real, we would have a knowledge in fact. The law was given to, and by Moses for the instruction of the children of Israel, therefore, it is of interest to see the construction of the organization of Moses' church in the wilderness.

In Exodus 17:11,12, we read of a peculiar arrangement of things: "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady nutil the going down of the sun."

Did it ever strike you as peculiar that Aaron and Hur should be with Moses instead of being in the center of the fray? Why were they with him? It was because they were associated with him as counselors, they represented the presidency, which always consists of three. That was the position of Aaron and Hur in the camp of Israel. This fact is perhaps made stronger by referring to Exodus 24:14, which reads: "And he said unto the elders, Tarry ye here for us, until we come again unto you; and behold Aaron and Hur are with you; if any man have any matters to do, let him come unto them."

These three men represent the presidency of the organization under God in the wilderness.

Referring to Joshua 4:4; we find the second quorum of the organization. "Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man." Thus was the quorum of twelve selected.

In Numbers 11:16,17, it is recorded: "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elde. s of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear

the burden of the people with thee, that thou bear it not thyself alone."

This not only signifies the setting aside of a seventy, but it also outlines some of their duty. The same spirit which was upon Moses was to be given to them, for the purpose that they might bear the burden of the people, regulate the affairs of the people, if you please, having presiding power and spiritual insight sufficient to regulate and set in order.—Thus were the seventy selected.

In Leviticus 21:10, we find mention of another officer. "And he that is high priest among his brethren, upon whose head the annointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes."

This High Priest had a particular function to perform in the church in the wolderness, he was a servant of the people, seemingly to be with them, and bear their sins by reason of certain rites delegated to him. So we place the high priest as the next officer of the institution.

In our reading of Nnmbers 11:16, I noticed a peculiar phraseology used which suggested more than that which we emphasized at the time of reading. Let us look at it again. "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them, and bring them unto the tabernacle of the congregation, that they may stand with thee."

These seventy who were chosen for a special work were selected from among the elders, suggesting other elders who were not in authority among the people as the seventy chosen. Hence we have elders.

In Exodus 28:1, we read: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons."

The context shows these priests to be of a lesser order than those officers which we have inumerated previous to this order of priests, and to honor the one on whom he first conferred it, the Lord caused that it should have the name of the Priesthood of Aaron.

Referring to 1 Chronicles 25:8. In the choosing of the choir for the temple service, were a chorus of 288 voices were elected to sing, we have mention of those who cast lots. "And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar."

Whether the "small and great, teacher and scholar," had reference to those interested in the song service, or not, is not perfectly clear, but as it mentions the teacher, we take it in the sense of "one who teaches." This is more firmly settled when we refer to Probverbs 5:13. "And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me."

The singers who were chosen to sing were compelled to render their service as much as any other officer of the church, it was their duty to sing, they must perform that duty before they were permitted to leave the service.

2 Chronicles 35:15: "And the singers, the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthum the king's seer; and the porters (deacons) waited at every gate; that they might not depart from their service, for their brethren the Levites prepared for them." And in 1 Chronicles 9:21. "And Zachariah the son of Meshelmiah was porter of the door of the tabernacle of the congregation." In this we find the deacons.

In 2 Chronicles 31:4,5; we discover the office equivalent to that of a bishop. "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites that they might be encouraged in the lay of the Lord. And as soon as the commandment came abroad. the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly." And in Nehemiah 10:37. "And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God, and the tithes of our ground unto the Levites: that the same Levites might have the tithes in all the cities of our tillage.'

The Levites were virtually Bishops, as we understand the word. Those who have custody of

the tithes collected from the people.

According to our research we find Moses had an organization composed of a presidency of three. A quorum of twelve. A quorum of seventy. High priests. Elders. Bishops. Priests. Teachers, and deacons.

This was the type or shadow of the real church of Christ which was to come, according to scripture (Colossians 2:17.) therefore, we would expect to see these same officers in the Church set up by Christ when he organized his Church in the middle ages.

How was the Church under Christ organized?

Matthew 17:1-4; "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with them. Then answered Peter, and said unto Jesus, Lord it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."

We have here mention made of three, who are continually mentioned as the head of the church. Therefore we have a presidency of three.

In Matthew 10:1-4 we discover more evidence of the construction of the church; "And when he had called unto him twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Labbaeus, whose surname was Thaddaeus; Simon the Cananite, and Judas Iscariot, who also betrayed him. Here we have the twelve.

Luke 10:1, records another factor in the organization: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."

Some say the Lord had no great following, but this language portrays a considerable following at this time, for here is at least a second seventy of elders, which would be one hundred and fortyfour elders in the field without the Apostles and himself, and their converts must have been considerable, so that he had quite a church at this time. We will add to our list now the quorum of seventy.

In Hebrews 3:1. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Here we have the high priest.

In Acts 14:23. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Thus we find elders.

The following quotation is supposed to be a priest of the lesser order, because of the peculiar circumstances surrounding the event. Personally, I am not prepared to say that such is the case, in this particular instance, though I firmly believe there were priests of the lesser order in the church over which Christ presided, in its early organization.

Acts 8:39,40. "And when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing through he preached in all the cities, till he came to Caesarea."

Acts 13:1. "Now there were in the Church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius and Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." This adds the teacher to the list. Phillipians 1:1. "Paul and Timotheus, the

Phillipians 1:1. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." This completes our list with bishops and deacons.

According to our research we find that Christ had in his organization a presidency of three, a quorum of twelve, two quorums of seventy, high priests, elders, bishops, priests, teachers and deacons.

How about the church of the Latter Day Saints? Does it compare with the shadow, and the real church as set up by Christ in organization?

We have a presidency consisting of Three.

We have twelve apostles.

We have quorums of seventy three, with provision for seven.

We have high priests, Elders, Bishops, Priests, Teachers, Deacons.

Oh, well, says one, we know you claim to have these officers in your church, but Christ only had twelve Apostles in his church and you have had several times twelve in your organization, by your adding to and releasing.

Yes, we acknowledge that there have been quite a number who have labored in the office of the twelve, but not more than twelve at any one time, and this in strict harmony with the Church of Jesus Christ which he organized in his day. The Reorganized Church has had at least thirty-two Apostles. But how about the early church? Did they allow this quorum to be depleted and gradually become defunct? Let us see.

Matthew 10:1-4 gives us the original twelve. Acts 1:23-26 tells us of the choosing of Matthias —thirteen. Acts 13:1-3 Barnabas and Paul are called and in Acts 14:14 within a year both are called apostles—fifteen. Galatians 1:18, 19. James the Lord's brother is an apostle—sixteen 1 Thessalonians 1:1, Silvanus and Timotheus are called—eighteen. 1 Corinthians 4:6-9 Apollos is called an apostle—nineteen. Romans 16:7 Andronicius and Junia are apostles—thenty-one. Hebrews 3:1 Christ is an apostle—twenty-two. So we see that in Christ's organization there were twenty-two apostles and probably more at a later date.

The twelve chosen by Joshua were continued also in the same way, and by choice, and the casting of lots.

We will all concede that Christ's organization was the correct one, considering which, how does these other organizations compare wit it?

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How about your organization, my friends? Are these several officers in your church? If not, can you truly say it is like the church Jesus organized when he was here? Turn on the light and be not satisfied with a shadow but seek for the true church, the bride, the Lamb's wife.

"Prove all things hold fast that which is good."

#### THE UNITY OF FAITH.

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise servants, and as harmless as doves."—Math. 10:14, I. T.

This language spoken to the apostles was particularly appropriate as applied to the character of the work to which their office assigned them. Latter Day inspiration indicates more fully the character of the work, and the need inferred of experience, wisdom, caution, foresight, and spiritual direction in the administration of the duties of their office in the following statement:—

"The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations." D. and C. 104:12.

While the charge of our Lord may be applied with something more of emphasis to the twelve apostles in their work than to those in office holding less responsible or important positions of trust yet, in this last statement, containing as it does, the unwritten and unspoken summary of necessary qualification for successful leadership, it would seem to exclude, many times, the masses from an assumption of judgment,—power of regulating, or of discernment as to when and how, a minister called to be a servant of God, and Christ, first, and of men, afterward, may be justly criticised or commended for his action.

"Have faith in God," was Jesus' enjoinment to the disciples who had witnessed his exhibition of power over natural forces in the matter of the destruction of the fig tree:—but the power to know when a man is acting in concert with God in the regulating of affairs, the detail of which, we may be partially, or wholly ignorant of; to be able to know whether or not he has "the mind of Christ," and is really acting under his orders or not, is a matter that calls for other than a partial, or superficial judgment that oftimes may provoke hostility and hindrance to permanent work.

"The fear of the Lord," is said to be, "the beginning of wisdom," and when we allow personal prejudices, favoriteism, special likes or dislikes without reference to the good of the whole to control us, or to express a willingness to substitute these for spiritual direction because we have neglected to "take the Holy Spirit for our guide" as the only guarantee against possible deception, is a mistake to be avoided.

If "by one Spirit we are all baptized into one body," why should we so soon, after baptism be persuaded to walk in different paths, or follow different spirits?"

All men are subject to mistakes, but all under the law cannot be reasonably supposed to be equally subject to mistakes in the regulation of affairs of the church:—such a contention would involve an acceptance of the idea that the term AUTHORITY, was a meaningless word—an idea which is becoming so prevalent in the world today.

"To some, it is given to know, that Jesus is the Christ,—to others, that they may believe on their words."

The call to leadership from authoritative sources presupposes in reason, that those selected, are near enough to the fountain head by reason of physical, mental and moral qualification, and power of spiritual discernment, etc., to become effectual leaders and workmen as an aid in "the perfecting of the saints," under the rule of duties imposed by the law, i. e., if it be really true, that God and not men, has really called and "set" them in the church for that purpose.

"Wherefore, let every man learn his duty, and to act in the office in which he is appointed in all dilligence," etc. D. C. 104:44.

All are entitled to spiritual direction and blessing under the gospel covenant, but a spirit, or spirits that contravene the law may be safely discarded for it is certainly true, that as in the Apostle John's day, no now—are there "many spirits gone abroad into the world," and counterfeiting agencies of a most deceptive character are more prolific in successful warfare against the church of Jesus Christ and the restored gospel and the welfare and enlightenment of the people than in any other quarter, or among any other people in the world; and-when differences arise, or strife ensues, shall we conclude that the masses of the people may at once withdraw or ignore delegated authority in the question of settlement of questions pertaining to the regulation of affairs in the Church?

"Judge not acording to appearancs, but judge righteous judgment," said Jesus.

Is there provision made in the law by which we are more liable to be right, and less liable to be wrong in our conclusions, and our judgment than we might otherwise be?

For example:—Supposing there is an "exortation, a tongue, a doctrine" promulgated, or a prophecy given, among, or in the assembly of the saints? Are they the only people among whom deception is possible? Supposing there may be a difference or divergence of opinion?—to whom, or where are we to look for judgment, or most liable to find safe counsel?

"And again, I will give you a pattern in all things, that you may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances." \*\* \*\* "And again, he that is overcome and bringeth not forth fruit, even according to this pattern is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens." D. C. 52:4.

There are plenty of even profoundly religious people that have been, and are still liable to be deceived by carelessness or failure to study or heed "the word."

Many, very many, are the agencies and arguments with which Satan is enabled to successfuly approach all classes and grades of intellectual or moral development in the world or the church, by which he is enabled to stir up strife and success.

ful opposition to the truth, or the peace and well being of the work of Christ.

To "be a wise servant, and harmless as doves" does not argue that he may always be able to prevent some one else from stirring up strife, or doing harm.

Indeed, it must be concedeth at the outset by of undertaking to defer for peace's sake to any or everybody's judgment is, and was in Paul's day, who said;—"For do I now seek to please men, or God! for if I seek to please men, I should not be the servant of Jesus Christ," not only a thankless, but profitless experiment in government.

To "give to everyone their portion of meat in due season," suggests the thought that other appetites, desires, opinions, or needs than our own will have to be considered:

Indeed, it must be conceded at the outset by any man who is really called of God to do a work, that his mind should be made up beforehand that he will be called upon to encounter opposition,that "spiritual wickedness in high places" among the possibilities that he may be called to encounter, a knowledge of which, everybody is not supposed to possess, and that vindication of his work as a whole, will never be accorded by the masses, and hence, a resignation to the discomforts that arise from ignorance or misjudgment by those who may assume that he has not understood his business, or has neglected the performance of duty; and consequently must be obliged to console himself with a faith that God alone, who is able to survey the whole field of service and performance;—who is "a discerner of the thoughts and intent of the heart" as well, that he will finally, and openly reward him for a faith acquired that enables him to await the time of final settlement of the question as to whether, or not,--so far as the facts were concerned,--or to what extent he was "A wise servant, and as harm-

M. H. Bond. .

## FOUR HUNDRED THOUSAND DOLLARS WORTH OF GOLD ORNAMENTS

For several years there has been talk of, and several attempts, by different nations to build the Panama Canal but they have failed. Finally the United States by act of Congress decided to complete the great project, and their decision pleased us, believing as we did that the builders could not use the pick ax, the spade, the steam shovel, etc., in making that waterway of so many miles in length, through that country without uncovering and presenting to the veading world more archaeoligical evidences that the historical account in the Book of Mormon is true, and that the angel Moroni did visit Joseph Smith the prophet. In this belief we were not disappointed.

One point in evidence by Logan Marshall in his book "The Story of the Panama Canal" page 70 is as follows: "It is estimated that gold ornaments were uncovered to a value exceeding four hundred thousand dollars in the space of five or six years. They were sold for weight, or value in coin, and went into the melting pot." Wonderful indeed, but no surprise to students of the Book of Mormon for the sacred record gives account of the ancient inhabitants of that country becoming very numerous, having great wealth in gold, etc., and that they had "workmen who did work all kinds of ore, and did refine it; and they did become rich." (Helaman chapter 2.)

Over four hundred thousand dollars worth of gold ornaments was found, sold by weight and "went into the melting pot" says Professor Marshall. That being true it is probable that many dentists have bought of that precious metal, and it is also probable that some of the aching teeth of the anti-Mormon Association will have some of that Nephite and Lamanite gold pounded into their heads as well as quietly placed in their money purses,-a double cure for troubled minds. And when these same men lecture against the Book of Mormon they may be wearing and gazing at their audience through gold bowed spectacles rimmed with ore mined, refined, and worn by some of the accredited characters of pre-historic civilized times who helped to make the history, and who lived the blessed gospel principles outlined in the sacred volume they are laborously trying to expose and disprove. Not only gold ornaments have been found in the Panama country but temples, palaces, and parts of ruined cities of former ages have also been uncovered by workmen in recent years, all of which is foretold in the book referred to, "the sealed book" of Isaiah, chapter 29. The expenditure of the

Three Hundred Million Dollars

in building the Panama Canal will doubtless be the means of taking thousands of land speculators, and hundreds of colonizers into that tropocal country both north and south of the canal, who will in time subdue the land, build road-ways, which work will bring to the world's reading tables additional evidences of a wonderful civilizarin that flourished there centuries before the coming of Columbus. Hence as a church we are being benefitted directly as well as indirectly by that great expenditure of money by "Uncle Sam" our faithful missionary (?)

The special favors just mentioned have been supplemented by the expenditure of Twenty Thousand Dollars

by the Yale-National Geographic Society under the able direction of Professor Hiram Bingham who with a company of archaeologists and other workmen discovered and uncovered the ruins of an ancient capital city in Peru, South America of about two hundred edifices built of white granite, and including palaces, temples, etc. The expedition did their work of uncovering the city about two years ago, and Professor Bingham furnished the National Geographic Magazine (April, 1913) of Washington, District of Columbia, with a graphic account of it, together with over two hundred fine photographs of the buildings claimed by him to have been built over two thousand years One question arising in the minds of these men who uncover the ancient temples on this continent is "What has become of the sacred text book, or any part of it, used by the highly civilized people who held religious services within those hallowed walls?" Echo answers "Where?" But every Latter Day Saint could, with the Book of Mormon as his guide answer, hence the scientific and literary world must come to us for the coveted information.

.mere have been during the past few years books written against the faith of the saints making special efforts to discredit their claims for the Book of Mormon and the prophetic mission of Joseph Smith the Martyr. But while our enemies have spent hundreds of dollars publishing their stereotyped falsehoods there have been tens of thousands of dollars expended by the United States Government and private corporations PROVING the sacred claims of this church to betrue, and the gospel of Christ restored to earth by a holy angel from heaven which we teach, is the world's great need today.

As a church we are very grateful to the army of willing workers who have such treasures of money, time and talents, who are spending some of them in our behalf, although they do not know it.

Saints, it will only be a few more years and the evidences in proof of the truthfulness of the Book of Mormon will be so wonderful and inspiring that we will appreciate the following words in hymnology better, if possible, than ever before. The first of the four verses reads:

"Book of Mormon, hid for ages On Cumorah's lonely hill Written by those ancient sages Whom Jehovah taught his will: Glad we hail it, Fulness of the gospel still."

C. J. Hunt.

Deloit, Iowa.

#### THE PRINCIPLES OF THE DOCTRINE OF CHRIST.

Dear Reader:-Did you ever stop to think how simple the gospel of Jesus Christ really is? We don't refer to such questions as the Godhead, or transubstantiation, or what and where hell is, or other similar questions about which men have quarrelled for centuries, but to the essential principles which every man needs to know in order to set himself right before God. Were we to judge the gospel by the learned discussions of men we would likely conclude that it was beyond our powers of understanding, but judging it by the Scriptures we find it very simple and within the mental grasp of every man and woman of ordinary intelligence.

The gospei was adapted to the common people of the world of whom Jesus himself was one. He selected for his apostles unlearned men and empowered them to teach it. In the beginning

of his work he chose an unlearned man to prepare the way, a man who had been taught of God in the wilderness—John the Baptist who was sent to make straight the way of the Lord. Hear what he taught:

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins .-- Mark 1:4, 5.

#### Repentance and Baptism.

Here we see that John taught and practiced baptism for the remission of sins. That baptism was associated with repentance; in fact John would not baptize the people who did not show by their lives that they had truly repented of their sins, but when some who were hypocrites came to be baptized he said to them:

Bring forth therefore fruits worthy of repentance. Luke 3:8.

So baptism is only for those who sincerely turn away from their sins and are willing to keep the commandments of God. and upon that basis baptism brings them a remission of their sins.

#### Faith.

Though faith in God and Jesus Christ is not mentioned directly as a part of the gospel taught by John, yet it is clear that he taught it for he pointed to the promises of God and their fulfillment, and testified of the Messiah, instructing the people to look to him for salvation, telling the people that "He shall baptize you with the Holy Ghost and with fire." This was the burden of his message-to tell the people of their Savior and to prepare them for his coming. Faith went before their baptism.

#### Baptism of the Holy Ghost.

While John baptized only with water, he gave the promise that the Messiah who should come after him would baptize them with the Holy Ghost and with fire. Jesus affirms the correctness of these teachings on the two baptisms, which are in effect but one; when he said:

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3:5.

The baptism, or birth, of the Spirit is as essential as the baptism of water in order that a man may have a full entrance into the kingdom of God. The baptism in water takes away sin and prepares the candidate for the implanting of the divine Spirit which gives him spiritual quickening, and makes him alive in Christ, Paul speaks of this Spirit as the "seal of our adoption." It is the means by which God and his truth are revealed to us, and by which we have communion with him, and are able to know of our sonship.

#### The Kingdom of God.

John also said: "The kingdom of heaven is at hand." Jesus spoke of the new birth as the means of entering into the kingdom of God. Paul says we are baptized into Christ, that is into his body, or his church. The kingdom of God, the kingdom of heaven, are often used synonomously with the Church. Jesus says he came through the door into the sheepfold when the porter opened to him, which can only refer to his baptism by John. So baptism, in addition to being for the remission of sins, is also the means of entrance into the Church or kingdom

#### Taught by Others.

All other things in the gospel are but the developments of these simple beginnings. Peter confirmed them on the day of Pentecost when filled with the Holy Ghost. When the people who believed the apostles' teachings asked what they should do, Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). Here again faith, repentance, baptism for the remission of sins, and the baptism of the Holy Ghost are taught. Paul also taught them, as we read in Hebrews 6:1, 2, where he speaks of "repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands" which is for the gift of the Holy Ghost.

Many other scriptures teach these principles, and Jesus commanded his apostles to teach them "every creature." That means you and me. These principles apply to all men. They are so simple that all can understand them and obey them, and all who will may come into the family and fold of Christ. Ministers and churches, strange to say, have wandered away from them, :

but Christ has sent them again to the world, and makes the same promises today as anciently, so that every man who obeys may know for himself that God is true. Will you investigate farther?

### DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED. EDITOR.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence Mo. ADVISION PORP.

dependence Mo.

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Roxbury, Masse, Lander, Land

#### AN ECHO FROM THE CHILDREN'S HOME.

Dear Sr.——:As I have a picture of our darling little girl for you, I thought I would write a few lines and send it. We do not know how we could get along without her. There is a west life. out her. There is a vast difference in our home; even surprised us. Janie returns thanks at the and she and I have our prayers and we pray that the time will soon come when we as a family can worship together. I believe her father will not wait many months

reading the Ensign I always am glad to read the Auxiliary department. I never used to care much about it—but since we have our girlie, I feel as though am a mother, too.

You know how I always wanted children—but if it is

to be that I am to raise some orphan child, I hope to do so in a right way. If we were better off financially, her father says we would take another child.

This is only a part of the above letter, but reading between the lines one can find so much to rejoice over; so much of good has come to a neglected child through our Children's Home first, and then through the good and lonely hearted woman who so fervently desired to fill her mission in life as a woman, a mother. And so much of good to the parents who so longed for a complete home, the impetus to lead and guide them into a fullness of life here and hereafter.

And the father is likely to come into the church in the near future! Who knows the far reaching influence of a child in the home, its love, its innocence and prayers!

I dare say these two who have lived several years alone together, can far better appreciate their added blessing now, than many who have the tie of flesh and blood to bind them to their children. This is no pleasant thought to those who realize its truth and so must spur us on to diligently examine ourselves and to study our children, that we and many others may all grow in knowledge and realize and receive the best in life for us as parents and guardians.

> ONLY MOTHER. Nobody knows of the work it makes To keep the home together. Nobody knows of the steps it takes, Nobody knows—only mother.

Nobody listens to childish woes, Which kisses only smother; Nobody's pained by naughty blows, Nobody only mother.

Nobody knows of the sleepless care Bestowed on Baby Brother; . Nobody knows of the tender prayer, Nobody-only mother.

Nobody knows of the anxious fears, Lest darlings may not weather The storm of life in after years, Nobody knows-but mother.

Nobody kneels at the throne above To thank the heavenly Father, For the sweetest gift—a mother's love, Nobody can—but mother.

—Kansas City Journal.

SEWING AND AID DEPARTMENT, OF THE WOMAN'S AUXILIARY FOR SOCIAL SERVICE.

At the last general convention of the Woman's Auxiliary, held at Independence in April, the undersigned was chosen as general superintendent of the Sewing and Aid department; and it is in this capacity that I desire to address every Woman's organization of this nature, in the Church the Church.

The last convention of the Auxiliary was marked by a growing interest, a deepening knowledge, a firmer basis for its work, and official recognition of its value as department of the Church, that was very gratifying to those who have so faithfully and prayerfully labored to this end. We are growing as an organization. The work is spreading abroad. Are YOU a part of it?

We know that nearly every branch of the Church has a Woman's organization of some helpful nature, principally of a financial character we presume. These various societies are doing a great amount of good; but we believe that more can be accomplished by working under

one general organization, than in scattered independent societies. Therefore we invite every "aid society" in the church to become indentified with the Woman's Auxil-

We assure you that doing this will not in any way interfere with your work or the purposes of your organization. You will be free to devote your funds to whatever purpose you have banded yourselves together to raise them for. But we believe, that the knowledge that you are a part of a great body of "workers" whose great aim is to help on the noble cause of Christ, will cheer you on to continued effort; and when you see the published reports of the work that has been done and the money that has been gathered together for various worthy purposes, by the combined efforts of these societies, or will be astonished at the magnitude of the work. terfere with your work or the purposes of your organworthy purposes, by the combined ciforts of these societies, you will be astonished at the magnitude of the work, and you will rejoice that you are aligned with so great an organization. You will be helped and you will help others. You will have an interest in your sister societies and their work.

You will be interested also in reading from time to time in the space allotted to us in the Church papers, of the work of the Auxiliary, and will be glad to know of the successful operation of all its departments, and expecially of the one in which you are particularly inter-

especially of the one in which you are particularly inter-

The sewing and aid department being our especial care, The sewing and and department being our especial care, we shall try to give all the help to this part of the work that lies in our power. No doubt most of the aid societies now in operation are raising funds for specific purposes. This is indeed a commendable work and should be encouraged, but let us not submerge the "aid" idea in be encouraged, but let us not submerge the "ant" idea in a financial sea. There are so many ways of aiding. Christ our Lord had neither purse nor script, nor even "where to lay his head".—so destitute was he of this world's goods, and yet how he blessed mankind. The poor, the sick, the maimed, the sorrowful, were all the recipients of his loving kindness. He went about doing

May we not do likewise? To the loving heart many avenues for service in this respect, will be opened. us walk in his steps.

us walk in his steps.

One of the especial objects of our care should be the Children's Home, and we would suggest that a certain amount of the yearly earnings of each society should be devoted to this worthy institution, the amount to be decided by vote of the society. A full report of all work done, and all funds raised for whatever purpose, should be made annually on the first of January to the super-intendent of the department, and to the secretary of the local. In case you have no local organization other than

local. In case you have no local organization other than your society, report to the general secretary, Minnie E. Scott, 309 So. Fuller Ave., Independence, Mo. An annual per capita tax of ten cents, should be sent to the general association, to heip bear the expenses incident to the carrying on of the work.

A complete society of this department may be affected by electing a president, vice president, secretary, and treasurer; and by the appointment of committees necessary to the exercise of the work such as nurchasing. sary to the carrying on of the work such as purchasing, social, relief, etc. Rules for properly conducting your work should be formulated and kept in mind by the members. Send name of society and of local, also names of all officers to the superintendent of this department. All organized societies that have not already done so are urged to fall in line, and send in your names. Let us strive to make this the banner year of the Auxiliary's existence, all working together in harmony and love, in the Spirit of the Master, in whose cause we work. Let us keep in touch.

Edith M. Cochran.

207 So. 17th St., St. Joseph, Mo.

#### MISCELLANEOUS

CONFERENCE NOTICES.

The Utah District Conference is hereby called to convene at Malad, Idaho, on Saturday, July 18th, 1914, at 2 o'clock in the afternoon. Sessions will be held also in the evening of July 18th and in the morning, afternoon, and evening of July 19th. Excursion rates are effective on evening of July 19th. Excursion rates are effective on July 19th, and the saints are urged to take advantage of them and come to conference on Saturday, July 18th.
All ministerial and other reports should be forwarded to
G. J. S. Abels, Ogden, Utah, on or before Saturday July

C. A. Smurthwaite, District Vice President.

#### REUNION NOTICES.

REUNION NOTICES.

Des Moines District.—Reunion will be held Aug. 21 to 30 at Rhodes, Iowa, on Main line of C. M. and St. Paul R. R. Tents will be set up and ready for occupancy Aug. 20th. Rerath price: Tents 729 \$1.50, 10x12 \$2.00, 12x14 \$2.50, 14x16 \$3.50, single cots 35c, double cots 50c, single mattreases 25c, double mattreases 25c, chairs 10 cents, tables 25 cents. Tents set up 25 cents extra. Prices on other camp familiure furnished on application to the secretary.

retars.

A dining tent will be operated on grounds. Meals 15 and 20 cents. The grounds are only four blocks from

depot and close to town. We expect Apostle Jas. A. Gillen, Patriarch Fred A. Smith and all missionaries of the district. Sr. M. A. Etzenhouser will have charge of the Auxiliary work. All are invited. The "Des Moines District Doors," an organization of young people are arranging pleasant outdoor games for recreation between sessions. Send all orders for tents, etc., to J. L. Parker, Sec. Reunion Comimttee, 1307 Maple St., Des Moines, In., by August 1st if possible.

Kentucky and Tennessec.—Reunion will convene July 18, 1914, at Foundry Hill, near Whitlock, Tenn. Those coming by train notif; R. M. C. Ross, Puryear, Tenn. We expect to have Bro. R. C. Russell and several other speakwith us. Every body invited, come and bring the good Spirit with you.

S. E. Dickson, Dist. Sec.

Northeastern Illinois:-Reunion will convene at Plano, Illinois, Aug. 21 to 30, 1914. Prices of tents as follo-Wall 10x12, \$2.25; wall 12x14, \$2.50; Cottage 10x15, \$2.75; cottage 12x19, \$3.25; high side wall, 12x14, \$3.00; springs Meal tickets 15 cents per meal; single meals 20 cents. Straw for ticks 10 cents. for ticks 10 cents. We expect that J. W. Wight, J. tis and the local Missionary force will be in attend-Order for tents must reach Jasper O. Duton, Evanswille, Wis., not later than August 12th. We want this to be the best reunion that we have yet held, not only from the standpoint of attendance, but because of the spiritual strength that we shall gather. Plan early to attend and come with a prayer in each heart.

Yours in the gospel, Jasper O. Dutton, Dist. Pres.

Northern Wisconsin District.—The speakers for our re-union will be F. G. Pitt and wife, Cleveland, Ohio, recently from Palestine with stereontican views of their room Facestine with steteoptical views of their travels; Bro. Cooper from Plano, Ill.; Bro. L. Sikes from Missouri.; L. H. Houghton, Clitherall, Minn.; Whiteaker, Flint and local force. Bro. F. A. Smith will be here with scribe. Bro. Gunsolley will be present or a substitute in behalf of the Sunday school and Religio work. Date June 26 to July 6.

Leroy Colbert, Sec. of Com.

#### NOTICE.

Spring River Ristrict.

Spring River Ristrict.

Elder J. W. Thorpe of Joplin, Mo., has kindly accepted a mission in the district for the ensuing conference year, and this is to notify the saints that he has been so appointed, and we recommend him to the saints throughout the destrict requesting them to assist in obtaining opportunities to preach the gospel and instructing in the law.
District President.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT. Western District of the State of Colorado.

Notice is hereby given to the Saints and friends residing in the Western Colorado District that Bro. M. L. Schmid, 326 Main, Delta, Colorado, has been duly appointed bishop's agent in and for said district, and authorto act in this position within said territory according to the rules and regulations of the church in the minis tration of the law of finances.

We take pleasure in commending Bro. Schmid to the saints and friends of the district and trust that each one sants and rrients of the district and trust that each own may feel interested in helping him along in his efforts for good in the Master's cause. We suggest that if Bro. Schmid is not able by reason of his work to visit all points of the district that each will feel sufficiently interested to communicate with Bro. Schmid.

May each strive to overcome and move forward in the tork of the Lord so that the good work may be seen of those who are looking for evidences of the truth of the gospel as set forth in the message of Jesus to the world. Ever praying for the advancement and progress of the gospel of peace and good-will to men, I am Very respectfully, E. L. Kelley.

Presiding Bishop.

Independence, Mo., June 9, 1914.

Ellersleigh, Green Slopes, Coorparoo, May 9. Dear Brothers or Sisters.—Having been instructed by the South Brisbane Branch of the Reorganized Church of Jesus Christ of Latter Day Saints at the business meeting held May 6, 1914, I hereby notify you that Elder Barkus is no longer president, and in the future all communications must be addressed to the Clerk.

I remain your brother in Christ,
Wallace Peisker, Clerk.
Clerk's address, Mr. Wallace Peisker, Ellersleigh, Green Slopes, Cooparoo, Brisbane.

#### ADDRESSES.

Gomer R. Wells, 1206 South 12th St., Burlington, Iowa.

### FREE TO MISSIONARIES.

Exponent and Senior Quarterly will be sent gratis to every missionary who will send field address to E. D. Moore, General Secretary, Lamoni, Iowa., mentioning appointment. Old list cancelled.

G. R. Wells,

First Assistant Sup.

BOOK REVIEWS.

We are in receipt of a copy of "The Coming and Kingdom of Christ," published by The Bible Institute Colportage Association, 826 North La Salle St. Chicago, Ill.,252 pages, paper cover 60 cents net, cloth \$1.00 net, postage 10 cents extra.

This book contains the addresses of prominent ministers of various denominations delivered at the "Prophetic Conference," which met under the auspices of the Moody Bible Institute, at Chicago, February 24-27, 1914. The principal theme of the addresses is the Coming of Christ and the prophecies relating thereto. Some of those whose addresses appear are Rev. Robert McWatty Russeli, D. D. LL. D.; Rev. C. I. Scofield, D. D.; Rev. W. B. Riley, D. D.; Rev. Canon F. E. Howitt, M. A.; Rev. R. A. Torreve, D. D.: and others. rev. D. D.; and others.

rey, D. D.; and others.

These addresses fairly represent the views of the leading denominations relative to the Coming of Christ, and offer many suggestions to the Bible student for new lines of thought and research in the word of God. The subject is considered under the various topics covering almost every phase. The book is just the thing for ministers and became who wish to familiaries thousaging with this and laymen who wish to familiarize themselves with this very important subject.

GENERAL SUNDAY SCHOOL SUPERINTENDENT.

To the Sunday school workers, Greeting:—
I have returned from my trip through Europe and am now preparing to take up the work devolvong upon the Superintendent of the General Sunday School Associ-

I have established my family in Kansas City and my permanent address will be 2627 Troost Ave. Communi-cations sent to that address will receive prompt consideration and reply.

Soliciting your hearty ment of this cause, I am hearty co-operation for the advance-

Yours in bonds. W. N. Robinson, Gen. Sup.

Kansas City, June 16, 1914,

GREAT REDUCTION IN PRICE.

The great Daily and Sunday Journal published at Kansas City, Mo., can now be had at only \$2.60 FOR A YEAR, \$1.30 FOR SIX MONTHS; 65 CENTS FOR THREE MONTHS, 25 CENTS FOR ONE MONTH. This is a great reduction over the former price and Ims is a great reduction over the former price and places the great Daily and Sunday Journal at a price where all can afford to read it. The Daily and Sunday Journal ranks with the best daily publication of the West. It furnishes a strong Associated Press Report of the telegraphic news of the world; a large volume of general and activations are supported to the strong the and miscellaneous news; a splendid editorial page; short stories; Frank G. Carpenter's letters and a splendid market report and as much other news matter. Now is an opportunity to subscribe for this great daily as the an opportunity to subscribe for this great daily as the price is right down to the lowest point, thus affording everybody a chance to read this great daily and Sunday paper. Everybody should have a daily when it can be received at such low rates. Send today and give the great Daily and Sunday Journal a trial. Address The Kansas City Daily and Sunday Journal, Kansas City, Mo. Adv. Mo .- Adv.

#### DIED.

Wicks.-Christiana Klock was born in Chautaugua Wicks.—Christiana Klock was born in Chautauqua County, New York, eighty-four years ago. On December 25, 1852, she married B. F. Wicks and with him went west to Illinois. From Illinois they went to Iowa, and were among the first pioneers of Crawford County. They come to Independence in 1906. Her husband preceded her in death two years, dying June 12, 1912. They had two daughters, Annie, who died in young womanhood, and Carrie, the wife of W. J. McKim, with whom they have lived the left sears were. Though not resized in the lived the last seven years. Though not raised in the church, and not hearing of it until maturity, they readily accepted it when brought to them in Western Iowa, and were ever devoted to it. She died May 24, 1914, after a brief illness from pneumonia. For sixty years she lived and worked with her husband with unbroken interest, and since worked with her hubband with unforced mucless, and since his death, she had but waited to join him. Death came to her without dread or pain, and as the crowing blessing of a life of usefulness. Funeral from the home of Bro. and Sr. W. J. McKim, May 26, sermon by Elder W. H. Garrett, assisted by Elder G. E. Harrington. Interment in Mound Grove Cemetery.

At Independence, Mo., May 24, 1914, Bre McGuire.—At Independence, Mo., May 24, 1914, Bro. John Alvin McGuire, nged 74 years and 8 months. He was born at Allentown, New Jersey, September 25, 1839, the son of Lewis and Margaret McGuire. December 16, 1876, at Bordentown, New Jersey, he married Miss Emmaline Ivins Bills, of Allentown, and to them were born two daughters, Nita now Mrs. Paul C. Thompson, of Independence, Mo., and Emma W. who died in infancy. Sr. McGuire, died June 11, 1882. Bro. McGuire heard and accepted the gospel at Allentown, April 28, 1878, being baptized by Elder J. A. Stewart of Philadelphia, Pa. He was ordained a deacon at Allentown. Stember 7, 1878, and tized by Elder J. A. Stewart of Philadelphia, Pa. He was ordained a deacon at Allentown, September 7, 1878, and discharged his duties with idelity and dilligence. He came to Independence, 27 years ago and has made that city his home until his decease. His daughter, Sr. Thompson, a brother, George A., of Long Branch, N. J., two sisters, Mrs. Sarah A. Hopkins, of Long Branch, and Mrs. H. H. Robinson, now of Holden, Mo., and four grand-children are chief mourners in this bereavment. Bro. McGuire was highly esteemed for his integrity and sterling honesty, preferring to suffer rather than do a wrong. Funeral from preferring to suffer rather than do a wrong. Funeral from the church, May 27, sermon by Elder W. H. Garrett, as-sisted by Elder G. E. Harrington. Interment in Mound

Wynn.—Emma E., daughter of I. M. and Mary E. Wynn was born June 7, 1884, at Corydon, Harrison County. Indian; died May 19, 1914, at Corydon, aged 29 years, 11 months and 19 days. She was baptized into the Reorganized Church June 3, 1905, by Wm. H. Kelley, and lived faithful unto death. Funeral by Elder Moore of

BREAKING OFF CIGARETTE SMOKING. By a Contributor in American Magazine. I am a young man 24 years old. I have smoked eigarettes since I was a boy until four months ago, and entire outdoor life had partially counternated the bad effects and, moreover, I was naturally strong and well; but I knew they were hurting me, and I wanted to stop.

Just about this time it happened that I changed my job. I had been driving a public taxicab, but I went home to see my folks in another town, and there I took the job driving a private care I only old companions and I hought: Now is my chance I am going to quilt For a few days I smoked two or three cigars a day, and then I quit sure enough and told myself about it afterward. The only thing I allowed myself was chewing gum. I found that a "present help in time of trouble," but I gradually broke myself of that.

I wouldn't go back to the old habit for nything. I feel better, I look better and I know I am better morally and physically, but it has been a fight, a fight that has taken every bit of corusge, strength and endurance that I possess.

The desire was with me day and night. Twented a digarette worse thin anything I had ever wanted in my late. We smoking in the bottom of my heart.

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Form Palmyra to Independence. A book of the charge and been a fight, a fight that has taken every bit of corusge, strength and endurance that I possess.

Every time that I went into the garage and began to get a whiff of the boy's cigarettes I have been a fight, a fight that has taken every by the state of the control of the latter of the latter of the form the lower of the latter of the latter of the form the form the form the latter of the latter of the form the form the latter of the latter of the form the form the latter of the latte

was a man and I thanked God from the bottom of my heart.

A FIFTY-YEAR LEAP.

How great a change has taken place in Rome during the last half century! It is almost impossible for travelers in Rome to realize that but little more than fifty years ago there was no kingdom of Italy. Upin March, 1861, Italy was what Prince Metternich described it, "a geographical expression," and the idea of Rome becoming its capital was considered "an extunsiast" dream." Yet on March 14, and the idea of Rome becoming its capital was considered "an extunsiast" dream." Yet on March 14, on the Italy was contacted, and on March 21, on the Italy was contacted, and on March 21, on the Initiative of Cavour, Rome was declared its capital, to become so in reality on September 20, 1870, when the temporal power of the Pope was overthrown, never again to be restored.

It is also difficult for travelers to realize the change that has come over Italy since then. During these few years she has gone from idleness to industry, from ginovance to knowledge, from poverty to wealth, from crime to virtue, from darkness to light, from death to life.—The Christian Herald.

Prayer is an action of likeness to the Holy Ghost, the spirit of gentleness and love—like simplicity in initiation of the holy Ghost, the spirit of gentleness and love—like simplicity; an initiation of the holy Jesus, whose spirit is meek up to the lody Jesus, whose spirit is meek up to the lody Jesus, whose spirit is meek up to the low marches slowly, and is without transportation, and often hindered, and never hasty; and is full of mercy; prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the outquarters of a mrmy, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and, therefore, is contrary to that attention which presents cur prayers in a right line to God.—Sel.

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#### ZION'S ENSIGN

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CHARLES FRY, EDITOR
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THE RELATION OF CHURCH AND PROPHET. It is inevitable that Mormonism shall make the will

of its prophet the law of its being.

The above statement taken from an editorial in "The Christian Statesman" the official organ of the "National Reform Association," while written with reference to the Church in Utah, presents a point of criticism which has been often made. and we believe unjustly too, against the original Church organized in 1830 and presided over by Joseph Smith until his death in 1844, and also against the Reorganized Church which was organized from the faithful remnants of the disrupted Church in 1852 and presided over by Joseph Smith, son of the first president, from 1860 to the present time.

This criticism is evidently based upon the unusual and misunderstood claim of the Saints that the head of the Church is by virtue of his divine call and ordination by the voice of the Church, a prophet, and as such is entitled to the Spirit or revelation, by which means God can speak to his Church whenever he shall choose, giving a revelation of such things as he may deem proper and necessary for the guidance of his work. The truth or falsity of this claim is not under consideration here, but rather the correctness of the criticism that has been so generally made against the Church that "the will of its prophet is the law of its being."

The effect of this criticism is to make the head of the Church an absolute dictator, and the members abject slaves religiously, which would no doubt be equally surprising to both prophet and people whose knowledge of the conditions within the Church gives full and convincing proof that the criticism is without proper basis whatsoever. The constitutional law of the Church is a perpetual bar to despotic dictation, nor would the liberty-loving people of the Reorganized Church consent to any such attempt upon the part of its officers. The history of the Church also shows that the attitude of its leading officers from the beginning to the present has been otherwise than The Church acknowledges its presiddespotic. ing head to be the leading representative of the Church, being made so by the voluntary choice of the members in general conference. It also acknowledges him as God's leading representative because of its recognition of his divine call, and the responsibility placed upon him by the voice of the Church, believing that when men are so placed in their offices agreeably to the divine will God acknowledges them and uses them as his instruments in the performance of his work, or his mouthpiece in the expression of his will. Such privileges and powers do not place in the hands of such officers any right of arbitrary control or power of dictation, but leaves them subject to the law which governs the whole

In the inception of the work, even before the Church was organized, when the divine command came for the ordination of the first elders, there came with it the command to defer the ordinance until the approval of those who had been bap-tized should be had. Men who are ambitious for office, or seeking) dictatorial powers seldom wait to consult the wishes of the people, but here was a precedent established by Joseph Smith holding the right of the people to determine who should be their officers. A revelation given through him giving directions how to proceed in the organization of the Church among other things says:

No person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of that Church.—Doctrine and Covenants, 17:16.

Shortly after when the time for organization came this rule was observed, and no steps were taken except upon the approval of the members. As setting forth the law of the Church cover-

ing this point the following may be noted:

And all things shall be done by common consent in the Church, by much prayer and faith.—Doctrine and Cove-

This rule of common consent is recognized in every department of the Church. It is a part of the fundamental law and every officer and member is subject to it. For an officer to force his will upon the people against their consent is for him to become a transgressor, and as such amendable to the courts of the Church from which the law says none are exempt. The law further says:

further says:

Thou shall take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my Church.—Dectrine and Covenants 42:16.

And again, the elders, priests, and teachers of this Church shall teach the principles of my gospel which are in the Bible and the Book of Mormon in the which is the fullness of the granul.—Dectrine and Covenants 42:5

the fullness of the gospel.-Doctrine and Covenants 42:5.

These statements show that the ministers of the Church are to be governed in their teachings by the Scriptures which had been acknowledged as the basis of faith and doctrine, and not that they were to heed the dictation of any man who might in disregard of the law advocate doctrines or practices contrary thereto. While the head of the Church is acknowledged as its chief exponent, his teachings and policies are to be judged by the law equally with those of every other man, and adopted by the common consent vote of the body before they become the doctrine and order of the Church.

It has been urged by some that notwithstanding these things, the fact that the head of the Church also occupies the position of a prophet gives him arbitrary powers to impose upon the Church any doctrine he might desire in the form of a revelation, especially since one of the revelations says that "his word ye shall receive as if from my own mouth." But this is a mistake for the rule of the Church has been to examine carefully the documents presented by the prophet purporting to be the revelations of God, and not until they have been approved by all the quorums and finally by the body in general conference do they become binding upon the Church. The Book of Doctrine and Covenants containing the earlier revelations was so adopted by a general assembly of the Church in 1835, and subsequent revelations are received in a similar way.

The prophet is respected and honored by the people of the Church because he is worthy of respect, and because the position which he occupies in honor also entitles him to their confidence. But the Church does not hold him in any other light than as one of its own number, subject to the same laws and rules as all other members, and liable to err or fall into trans-gression as are other men. His advice and coun-sel are considered with all due respect, though they are not forced arbitrarily upon the body, and are approved or disapproved according to the judgment of the body as to their wisdom. His position as prophet gives him no power to make his will the law of the Church only as the members may by vote make his will their own. At the annual conferences he is sustained by the voice of the people, and should the vote decide against sustaining him his office would be vacated. This rule applies to all the leading officers of the Church,

There may be some justification for the criticism as applying to the Utah Church with reference to which the quotation at the head of this article was made, but with that we have nothing

The true Church of Jesus Christ organized under the law before mentioned and continuing in the Reorganized Church is not under this criticism either in its doctrine or its practice. Space will not permit us taking up any of the facts of history, nor even the many points of Scriptural teaching, touching upon this point, but what has been given will show the general intent of the law.

#### COMMENTS.

The Supreme Court. It is said that the su-preme court of Missouri is over two years behind in its work of hearing cases. The court disposed of 702 cases during last year, and there are 1,011 others awaiting disposal. This may indicate somewhat the condition of the times, not alone in Missouri but in all other states as the crowded condition of the Missouri's court's docket is practically the same as in other states. Were the people living up to the law, and dealing with each other in equity and justice, there would be nothing for the supreme court to do except to adjust difficulties which might arise through unavoidable misunderstanding. But most of these cases represent wrongdoing upon the part of one or more defendants, if not upon the part of the plaintiffs, and make a sad comment on the loyalty to law of the nation's citizens. A higher regard for law and less desire for wealth would enable men to more fully keep within the bounds of the law and thus avoid facing it in judgment to the sorrow of many.

Does death deliver? In a farewell note left by a young woman who had taken her life was found the words—"Death before shame." effort to escape the consequences of sin is one of the many similar ones reported each week in the daily press. The banker who mis-applies the funds of innocent depositors, the man who forges the check upon the man who has befriended him, the man who because of some crime has brought disgrace upon his family, often seeks to escape the results by plunging himself into eternity. It is a most serious mistake. Life gives opportunity for repentance and restitution, but death releases no man from the penalties of sin except it be the penalty of the civil law. Such a course adds a greater sin to become accounted for before the bar of God, and it is far better to avoid such contingency and bravely face the demands of the law here, patiently bearing the penalty while courageously renewing the battle for the right. In this way one may live down past wrongs, and many a soul who has made the attempt has gained the respect and honor of men and has secured the forgiveness and blessings of God. A rash act plunges one deeper into spiritual death and cuts off the opportunities which life affords.

The unprecedented wheat crop. The whole nation, if not the whole world, ought to rejoice with Kansas and Oklahoma over the very large yield of wheat which is now being harvested. estimated that in Kansas alone the yield will amount to one hundred and fifty million bushels, or more than one and a half bushels for every man, woman, and child in the United States. With an abundant yield in other parts of the country the high cost of living ought to come tumbling down some. Calls have been going out for laborers to work in the harvest fields, and hundreds have responded because of the good wages offered until some of the countries have said "We have enough." The Lord has said of his harvest field in which precious souls are the wheat "Behold, the field is white already to harvest, therefore, whose desireth to reap, Let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God," but there has been no rush to this field and the laborers have indeed been few. It is that earthly gain appeals to men so strongly, and that eternal gain is undiscerned, that men answer so readily to the call of one and give no heed to the call of the other.

#### INDEPENDENCE ITEMS

Elder Joseph Luff was the preacher at the morning service. He read a part of the 10th chapter of St. John, using for the basis of his remarks the latter part of the 10th verse, which reads: "I am come that they might have life and that they might have it more abundantly." The sermon was full of good instruction. In the evening Elder A. H. Parsons preached the first of a series of sermons on the first principles of the gospel, this one being on faith, which was admirably handled, classing it under three heads: faith that cometh by hearing, faith the fruits of work and faith a gift from Goil, as is experienced in case of divine healing.

The president of the Branch called a meeting lost Thurs day evening of the officers of all the auxiliary, to discuss a readjustment of the meeting times of these societies. proposition was preented that the Sunday school, A proposition was prsented that the Sunday school, Re-ligio and other societies whose work is of an educational nature hold their meetings Sunday afternoon similtane-ous or otherwise, discontinuing the Sunday School in the forenoon, and that the prayermeeting now hold in the afternoon be held in the forenoon. The object of this, evidently, would be to conserve time, as it seems hard to find time for all the nesessary meetings. An objection to holding a number of meetings at one time would confront holding a number of meetings at one time would controut those who wished to attend more than one. For instance, if the Sunday school and Religio were held at the same time a person could not take part in both. Did the Creator make a mistake in not providing enough time? or is the church making a mistake in following the strenuous allwork life of the business world at the sacrifice of the home-life? A prominent Elder in a sermon not long ago said it was rush, rush, till a man hardly has time to kiss his wife and babies-get up early in the morning and off to work, home at night just bearly in time to s bite and off to meeting, with no time to get acquainted once and of the meeting, with no time to get acquainted with his family. Is it not setting the example to the young that home is only a place to eat and lodge over night, and a tendency to destroy the family circle? These are thoughts for reflection. No action was taken on the proposition, but the Religio will discuss it Friday night.

A mass meeting was held at the city hall last Thursday evening by the leading workers in the local option move-ment, and effected an organization with president, vice presidents and committees. A vigorous campaign has been outlined, and a semi-weekly paper will be published for a month or during the time of the campaign. With the there are great hopes of a successful issue. As one man was heard to say, "What good are the saloons, any way? Can any body tell any good they are?" Though he prefaced these questions with language it would hardly do to repeat here, he put questions that it is hard for any one to try to

Judge James Peacock, said to be the oldest citizen in Independence, died Sunday evening at the home of his son in Frankfort, Kansas, at the age of nearly ninety years. He had lived in Independence for seventy-two years, or since 1841, coming here when seventeen years old from Richmond, Ky., where he was born in 1824. When the Mexican war broke out he volunteered and enlisted under Col. A. W. Doniphan whom Latter Day Saints look upon as a friend in time of need, spoken of in the church history as General Doniphan. Mr. Peacock perhaps knew more of the early history of Independence than any other living person. He served as police judge for some sixteen years up to about four years ago, always being nominated by the Democrats and endorsed by republicans. The remains were brought to Independence Tuesday and the funeral held Tuesday afternoon.

Bro. Harry C. Smith, son of Bro. and Sr. B. C. Smith of this city recently graduated from the Massachusetts Judge James Peacock, said to be the oldest citizen

of this city recently graduated from the Massachusetts Institute of Technology, at Boston. His course was architecture, and he is associated with Guy Lowell a prominent

sective, and he is associated with Gu, Landarchitect of New York City.

Sr. Pearl Crick and two children booked for Liverpool on Gunard Liner Aquitania, New York, July 1st, to visit parents Bro. and Sr. R. May, in London.

W. H. Deam.

## INDEPENDENCE, SECOND BRANCH.

Our mid-week meetings were all good and interesting. Sunday school at 9:30 opened with every officer and teacher present and a total attendance of 289, it being

Children's Day all were happy and full of zeal.

At 11 o'clock a very beautiful and instructive program was rendered, consisting of songs and readings by

Our 2:30 prayer meeting was especially for the chil-dren. The storm that threatened just before the meeting kept a good many away, and a good deal of time was used in confirming those that had been baptized. The time left was well spent.

The time left was well spent.

At 7:30 the program was continued by the larger children of the school. The house was filled to overflowing and extra seats were placed in every available space and still all could not be accomodated. Much credit is due Sr. Sadie Bailey, chairman of the program committee, for a very pleasant day spent by all. Our 4th of July branch picnie will be held at Rock Creek and a good time has been planned for. There is plenty of room, shade been planned for. There is plenty of room, shade and water. All come.

#### ST. LOUIS. MO.

There were no services held at our church on Sunday, June 14th. This action was taken so that all might have an opportunity to attend the District Conference cenven-ing at Lansdowne, III.

ing at Lansdowne, III.

An entertrainment and supper was given by our Financial Committee on Wednesday evening, June 17th, for the purpose of raisons funds to pay for some special assessments which are due. While the amount realized from this effort was not as large as anticipated, still it will

Bro. W. L. Christie of Independence, Mo., occupied the morning hour on Sunday, the 21st inst. He was blessed with a good degree of the Holy Spirit and the saints felt greatly uplifted and encouraged. Bro. Christie has been appointed to labor in this district during the conference year, and as he seems to be awake to the spiritual needs of both young and old and takes an active interest in the work of all the auxiliary societies of the church, we feel that his work among us should bring forth much good fruit.

Maude L. Parrish.

3869a McDonald Ave.

#### QUINDARO BRANCH.

\*The work in Quindaro is moving along nicely under the supervision of Bro. J. I. Kaplinger, our President, Six more have been added to our number by baptism and Six more have been added to our number by papulsm and several others interested. Bro. L. E. Hills held two weeks' series of meetings, which were very edifying and greatly enjoyed by all. There is good interest shown in both Religio and Sunday school. We had our church dedicated Sunday June 21st. We listened to a very edifying sermon by Elder M. H. Bond in the morning, and at ing sermon by Elder M. H. Bond in the morning, and at 2:30 p. m. after the opening prayer by Bro. J. A. Tanner the duet "Rock of Ages" was very beautifully sung by Brn. Lester Fowler and John Tucker. After scripture reading by Bro. Bond the choir, composed mostly of our young people sang "The Lord is the srength of my life," after which we listened to a very instructive dedicatory sermon by Bishop Bullard, following which was a solo by Bro. Fowler "The City Not Made With Hands." The dedicatory prayer by Bro. Bond, benediction by Bro. Tanner. Bishop Bullard remained and preached in the evening.

Bishop Bullard remained and preached in the evening. Maude Eason.

Sunday was very warm until a welcome rain brought elief in the evening. The morning hour was well occurelief in the evening. The morning hour was well occu-pied by Elder Harry Passman, and the attentive audience received exhortation to "put on the whole armor of God" and "be strong in the grace which is in Christ Jesus."

FIRST CHICAGO BRANCH.

At 3:30 p. m. was held the regular meeting of the Gos-pel Study and Social Club at which the Book of Mormon Normal Study is being taken up. A greater interest in and appreciation of the Book of Mormon is already manifest because of this study which enables us to more quickly grasp the truths of the book.

At 7:30 Elder David Dowker dealt with the restoration in an excellent maner, giving an appropriate sequel to his discourse of the week before on the apostasy.

his discourse of the week before on the apostasy.

These sermons have been attended by several not of our number and we pray they may be constrained to weigh well the words of eternal life. Pair and unbiased investigation is all that we ask in behalf of this glorious latter day work, knowing that as soon as the honest in heart come in contact with the truth the blood of Israel will be stirred and we will thank God for the increase.

We gladly note that our name has been of assistance to several readers of the Ensign as a medium for forwarding of conversional processory of the contract of the contrac

warding of correspondence, securing desired information, etc., and we are happy that we have been able to assist. We therefore call attention to our new address.

G. A. Worrell.

4158 W. Congress St.

#### KANSAS CITY, SECOND BRANCH.

Several months have passed since our last report but for this the correspondent was to blame, illness having prevented activity along this line and also many others. Our branch is doing fairly well and we are progressing in many ways. Some of the meetings are well attended. but we have quite a number of sleeping soldiers. The Lord has been very kind to us and many blessings both

spiritual and temporal have been given.
Several of our active workers who have been absent for some time have returned, among them Bro. Thomas Newton from the Isle of Pines and Bro. Ray Lloyd and wife from Minneapolis. We rejoice to have them with us once more and that they still have a desire to assist

in the Lord's work. Bro. William Hott and Sr. P. J. Raw will be in charge of the Religio for the balance of the year, and it is their desire and ambition to make the Religio even more interesting than ever before and to try to persuade some of those who have become weary in well doing to again become active members.

The Sunday school is doing well considering that the majority of those who attend come from homes where the parents are not members of our church.

Many sick ones have received strength and comfort through administration by the elders and many prayers have been answered. The correspondent desires to gratefully acknowledge that had it not been for the prayers of saints, lofe's dream would have passed for her several months ago.

Have had no baptisms for some time, but quite a few ot of our faith attend our meetings and some are investigating.

Mrs. Margaret Cleveland.

1316 Circle Ave.

### **CÖRRESPONDENCE** Burnamamamamentemamermen

Rald Knob, Ark., June 14. Editor Ensign:—Find enclosed one dollar for five dozen cacts. I feel that I now have a good opportunity to tracts. I feel that I now have a good opportunity to distribute them among the people, as we are now engaged in the mercantile business. And a thought has entered my mind that is, that with each package purchased wan may place a tract therein, and leave the result with the

Lord. My carnest desire is to do what little I can for the upbuilding of this latter day work.

I so much desire to see the work built up at this place. My heart is often made sad because of the indifference of some of the saints.

I humbly ask the prayers of the faithful in behalf of the work at this place.

With a prayer for God's people and his glorious work, I beg to remain your sister in the one faith,

Leona Martin.

Leona Martin. Chetek, Wis., June 17.

Dear Ensign:—The work is progressing in this part of the Lord's vineyard. We have Sunday school and preaching Sundays, Wednesday evening prayermeeting and Friday, Religio. There is quite a good attendance at each. We have a full code of officers here. My husband is deacon of the branch. They take turns preaching. I have belonged to the church for about seven years. This latter day work grows brighter and brighter to me. I am so thankful for the knowledge I have of the gospel, and I realize the more we study the greater light we receive. We have two children—an adopted boy who was baptized last year, and a little girl, aged three. She has so much faith in the church. If she is sick or gets hurt the first thing she calls for is olive sick or gets hurt the first thing she calls for is olive oil, and she is always healed. Hope we may live to set a good example always before our children, that they may see there is more pleasure in serving God, than to partake of the pleasure of this world. It makes our bearts and when we can a many things the serving God, then to hartase of the pleasure of this world. It makes our hearts sad when we see so many things to draw our young people astray. It causes us to watch and pray always. For the Savior says the Spirit is willing and the flesh is weak. The priest of our branch, Bro. McGimis, is sorely afflicted and we sympathize with him. He has tubercolosis of the bone. No earthly power can help him. We ask the saints to pray for him that if it is the Lord's will he may be restored to health again, as we need him in our branch. He has a wife and three children that also need his assistance. I also ask an interest in your prayers in my behalf. I have a skin trouble on my face. Doctors say they cannot cure it. I so much

my face. Doctors say they cannot cure it. I so much desire to be healed of it. The Scriptures say the prayer of the righteous man availeth much.

I realize there is much affliction in the land, and many of God's people are afflicted. It behooves each of us to live humble and faithful lives, so the Lord will bless and heal us.

Let us move on with patience, knowing from whence our strength cometh that in the sweet bye and bye we shall reap on abundant harvest, when reward shall be given to the faithful, is the prayer of your sister in

Mrs. Leroy Colbert.

Dear Ensign:—I belong to the Reorganized Church. There are not many Saints here and the people are very prejudiced and bindly lead, so they cannot understand. There is much wickedness in this city, but it makes me all the stronger in the faith. I am seventy-two years am strong and can do as much work as half of the middle aged women.

Your sister in Christ,

Mary Ballew.

Holton, Ind., June 13.

Editor Ensign:—We are pushing into new places here, where the work has never been preached by any of the elders. We are holding forth with a tent in this town elders. We are holding forth with a tent in this town where M. R. Scott lives and we expect to baptize some tomorrow. Three have asked for baptism, and the end is not yet. I had to run down to Louisville to speak the words that made Bro. James Welsh and Sr. Louisa Schmett one. We wish them a long and prosperous life. As I came back to this place our train struck a hand car and killed the section boss instantly and hurt another man very badly. We have a rented tent and can't keep it long, but we will labor for the progress of Zion.

J. W. Metcalf. J. W. Metcalf.

De Fumak Springs, Fla., June 16. Editor Ensign:—Have been reading the good letters of the Ensign for some time, and learning a great deal from all the dear saints. My husband has been a mem-ber of the Latter Day Saints Church for some time, and I was a Missionary Baptist until Brother F. M. Slover Came through and preached ten sermons. I was baptized March 22, 1914, by Elder F. M. Slover and am glad in my heart that I accepted the true gospel of Jesus Christ. my heart that I accepted the true gospel of Jesus Christ. Have been afflicted for several years and was unable to do my work. Two years ago I had an serious operation, and I feel in my heart that God spared me for some purpose. There are only three members of the Reorganized Church here and the Ensign is our only preacher, and we enjoy the privilege of having it. Would be more than glad to have a visit from some of the elders and hear them preach. I ask the prayers of all the Saints for my recovery. for my recovery.

Your sister in the faith, Mrs. Ada Cooper.

Holton, Ind., June 15

Holton, Ind., June 15.
Editor Ensign:—I left home May 14 and was permitted
to attend the conference at Louisville, Ky., May 15 and
16, and rejoice to see the interest manifested there. Bro.
J. W. Metcalf and I are at this point holding forth in
a tent that was rented by Bro. Ferris Jolley. We began preaching Wednesday night, June 3, and quite an
interest is being shown. When we first came here we
only had one place to stay, but now we have plenty of
places to go. Sunday June 14th, Bro. Metcalf led three
into the water and buried them beneath the wave. Sunday night, owing to the meetings in other churches, we day night, owing to the meetings in other churches, we

did not expect very many, but to our surprise the tent was filled with a number of good 'listeners. Bro. Met-calf breaking the bread of life. Subject, "The Falling Away." He felt grand in the effort and the people re-joiced to hear the gospel. They have not had any good

spiritual food for some time. Spiritual food for some time.

Perhaps we will remain here another week. Mr. Smith, the owner of the tent, said last night that the tent belonged to God, and that the saints need not fear about the rent. We have noticed the lears fall from the eyes of some here who have so long been deceived, and they us a hearty welcome. May God bless them. We expecting others to be baptized before we close.

field address will be 315 North 32nd St., Louisville, Ky. We desire an interest in the prayers of all.

Your brother in bonds, L. C. Moore.

Editor Ensign:—I have been a reader of the Ensign for twenty years, and I feel that I could hardly do without it, for each week it brings blessings to me in reading testimonies of the saints from many lands, and it is like receiving from the Giver of all good gifts. We do not have preaching regularly, for there are but a few saints here now, as some have moved away, and we hold our membership with the Fairland Branch. Although we are almost isolated we hold Sunday school and prayermeeting on Sundays and also prayermeeting on Wednes-

I remain your sister in Christ, Mrs. R. D. Rudd.

Mansfield, Wash., June 2.

Dear Ensign:—I have been a member of the church ten ears. My parents were in the church long before I can years. years. My parents were in the church long betore I can remember. I have always lived in the west where we could not enjoy the church. Four years ago my health broke and one year ago I came here from Trinidad, Colo. I have felt well until now. I fear that my trouble is coming back. I have stomach trouble. I am led to ask the saints to pray for me. I know the Lord will help us if we live faithful. We know this is the true gospel. Your sister in the faith, Mrs. Della Grask.

Mrs. Della Crask.



MRS, MADGE SIEGFRIED, EDITOR.

All aercous sending mones to the Woman's Ausiliary for any purpose, including subscriptions to Homeand Child Welfare lest, or Children's Home donations, please forward game to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave. Independence Mo.

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#### WOMAN'S VALUE IN THE COMMUNITY.

By Mrs. J. A. Gardner. (Read before the General Conference, as

Auxiliary program Friday evening, April 10th.) Evidence of a woman's capabilities and independence began when the first woman mounted a bicycle and rode out of her father's dooryard, or when the first woman

successfully operated a typewriter, and proved that her work of a commercial value."—Alice Hubbard. It is not woman's independence we want to tell you about tonight so much as woman's value and capability outside of her own home. When ever I meet a wom: who believes "Votes for women" 1 am curious to know he who believes you would have the sale cady at hand to do, and if she is doing what she has already at hand to do, and if she is doing it well, otherwise she would no doubt vote as poorly as she does her present work. Let the woman

as poorly as sine does her present work. Let the woman qualify for voting by doing what is up to her now—well.

The ideal of motherhood must always remain as high as it is now, but the vision of her future work must grow bigger and stronger. If a woman's life is narrow it is because of her failure to see the opportunities for service in her community. Never in the history of the to make the world a better place in which to live and never to make the world a better plice in which to live and never were there so many things to do, and in this willingness

to do is always the object of serving others.

Competition js as keen today for the life and soul of the young people as the competition in the business world is for dollars. When you locate the young people of the community you may know which is making the most appeal to them, the church and the home or the bright lights. .

The church has failed because its gospel has been more The church has failed because its gospel has been more of a tradition in the minds of the young people than a living thing to be sued today. The home has failed because of the same lack of understanding between the woman of yesterday and the girl of today. The church and home have been supercueded in a social way by the theatres, moving picture shows, dance halls and so forth. Women are thoroughly convinced, because they have seen the results of evil, that the "wages of sin is death," and are sincered in before efforts to save our girls and boys from the rice of today.

from the vice of today.

Lyman Abbott, the veteran preacher, says: "I do not ish to be critical of the Christian Church of which wish to be critical of the Christian Church of which I am a minister, but it geems to me that the women and men who work in the settlements for crippled children, the music and art studio, are more nearly following the example and the teaching of the Master, than those who gather in their separate churches, in factoryville to sing and pray and listen to sermons."

If a woman has any talent towards social reform it is not lessened because of her becoming a mother, but it grows greater because of her experience, and gives her

a more sympathetic understanding of mothers who are delinquent, and the over increasing number of unmardelinquent, and the ever increasing number of unmar-ried mothers whose condition depreciate the community life. The value of the community work is no longer questioned, and until it has been proven that it is not productive of a fuller and richer life, do not condemn it. Ellen Key says: "Woman observes and man reasons. By their co-operation we get the clearest light and most complete science of which the human mind is capsble." A woman who really senses her obligations knows she has not fulfilled her duty until she has not only cared for the children of her own home, but also touched the

for the children of her own home, but also touched the personal lives of the children in her neighborhood. The individual woman can teach her own children and influence many, but much more can be done by co-operating with others

Organized effort should be made to prevent vice rather than to cure it. Of course we must deal in a measure with the effect of vice, but our greatest effort should be in seeking the cause which takes us back to the home and mmunity, whether they be rural or town, hence the and T. Association, Big Sisters, Woman's Civic Club, I so forth. The question comes to every woman then, and so forth. "How much time can I conscientiously spare from my family, and how can I conserve that time to the best interest of those around me?"

A mother gave as her excuse for not attending a Parent-Teachers meeting that she wished to finish em-broidering a dress for her daughter. Some time later the daughter contracted a case of scarlet fever because of very poorly ventilated school-room, the result being that left very deaf.

A little boy of the town was badly cut with a barb-wire fence on the school grounds. The mother had no time for Parent-Teachers meetings in which to investigate for Parent-Teachers meetings in which to investigate conditions, yet she spent many anxious hours fearing the development of blood-poison. When such tragedies as these come home to us our vision is far too narrow.

Winston Churchill says that, "A new religion is being made—a wonderful transformation is taking place—a

partment of life, the home, the office, the factory, the laboratory of the scientist, and the work shop of the literary man, as well as the synagogue and church.'

The idea of dealing out meat and drink to the poor, and putting delinquents in public institutions, placing girls in rescue homes, is losing ground, and the new way is gaining. Means are being placed in the way of the in-tellectually, morally, and spiritually needy to help them to efficiency and morality.

The gosnel of service today means the saving the young woman of the street, or the young man who inhabits the city den, by the personal contact of the clean woman of our homes and towns, which demonstrates the re-ligion of James, wherein the needy are helped by those who keep "themselves unspotted from the world."

We attended a meeting of a club in Kansas City, which was organized for the purpose of getting in personal touch with women and girls. The members were telling their experiences. The chair asked of Mrs. D. "Tell us how you succeeded this week." Mrs. D. very promptly answered, "I went to see Nellie's mother and told her answered, "I want to see Nellie's moture and tool her that her little daughter was friendly with a very bad girl, and together with the mother we succeeded in breaking up the friendship." As she told it there was a suspicious quiet in the room, the impression seemed to be that something was wrong. The woman who assisted the presiding officer said, very impressively, "I wonder what became of the other girl?"

"The method of ostracism is as cruel and cold and as silent as the coming of winter."

I know a woman with nine children into home a child of the community was welcomed who had been driven from other homes, because he was such a "bad" boy, and beause he swore so. But this mother of nine, most of them boys, permitted him to come. She never heard him swear, and the children said, "he always choked back the swear-words." This because of the influence and supervision of the mother.

Did you ever have a boy who shunned other mother's because they called him bad, come to you fearlessly and with confidence, tell you somthing of little interest to you, but of vital importance to him? If so you have felt the inspirational joy that comes from realizing that you have made that boy think that you believe in him. If you have not had such an experience, try it.

ave not had such an experience, by h.

"Po' li'l' brack sheep dat strayed away,

Done los' in de wind an' de rain,

An' de Shephe'd he say; "O hirelin',

Go fin' my sheep again."

An' de hirelin' say: "O Shephe'd, Dat sheep am brack an' bad.'
But de Shephe'd he smile
Like dat li'l brack sheep Like dat I! brack sheep
Was de onliest lamb he blad.
An' he say, "O hirelin' hasten,
Lo! here am de ninety an' nine,
But dere way off from de sheep fol'
Am dad I!! brack sheep o' mine."
An' de hirelin' frown, "O Shephe'd
De rest ob de sheep am here."
But the Shephe'd he smile
Like dat I!! brack sheep

Like dat I!! brack sheep He held de mostest dear.

The records will show that those who fight white slavery tell us the greatest supply comes from the rural community. Is it so in your community?—you who come from the rural districts? Are your children left at recess and noons during school days to seek their own pleasure, or is their play supervised and encouraged? Go to your school such as are conducive to good health and morals, or do your boys and gorls attend what is called a "box-car school house?" If so, make things better, and give good healthy, moral, and social surroundings to your children, by getting acquainted with your school board, finding out why conditions are so, and what you can do to help. you can do to help.

There is nothing in the farming community to hold a There is nothing in the infining community to noid a boy or girl, the fun and sociability are lacking. The life, nusic, fun, glare, and something doing of the city attract and they go. The parents are willing they should go, because of the excellent advantages for greater edugo, necessite of the excellent auvantages for greater enti-cation. But why not have it in your own schools? You may have to hand over a few additional dollars for taxes in order to pay for additional advantages, but think of the effect on your boys and girls. You pay for the taxes for your school houses, you continue to pay taxes for the up-keep and improvements on them. Why not use them as second convers? They belong to you

social centers? They belong to you.

If you use your school building for social centers in both town and rural communities, it will change entirely both town and trant communities, it will change entirely the attitude of the young boys and girls toward the town or rural school and finally the home. Your boys and girls will stay with you and the greatest conservation for our country that can be made—will be made—by bringing back to the farming community those who have been reared there and trained for that kind of work.

Sadie came to the city—got a position paying much less than a livine way.

Sadue came to the city—got a position paying much less than a living wage. She grew thred of work without play. One saturday evening she kept out just ten cents of her salary to attend a moving picture show. It was the beginning of a good time for her with a man of the streets who convinced her that her life was much too simple and

unattractive. She was afterwards picked up by the police.
Jennie came to the city, earned \$6.40 a week. She had a
good time at first at the shows and soda fountains, but after a time her clothes got shabby and her salary went for new clothes. She had nothing left for five-cent shows and she was unhappy and lonesome. The man she met on the street brought pleasure into her life of a very facinating kind. The usual evil resulted. Thousands of girls yield to just such temptation every year, and yet they are just like other girls. But these girls have not had their social wants met.

There is a field for women here in the church or as an individual. Church halls or parlors may be thrown open for social evenings, simple suppers, and so forth, always supervised. Rest-room may be provided for girls, church parlors or private homes, to receive her compar Why not! In such an environment rather than the street

or the park or the hall-room.

Then the individual work is always before you, if you are in earnest, planning pleasures for one, two or more of these girls by inviting them to your home. It was not an impossible task for one mothers' club to get the use of a school ground and fix up a tennis court. And it was not sensoi ground and nx up a tennis court. And it was not a difficult task for them to organize a girls auxiliary to meet in one of the school rooms. A vacant building was fitted up for winter evenings, one night to be devoted entirely to girls. Neighborhood parties were given all wintirely to girls. Neighborhood parties were given all win-ter by the young people and the get-together habit became a fixed thing.

In one community the mothers of boys formed a club, the kind that included the boys, and did not send the boys wandering the streets while the mothers were in session. wandering the streets while the mothers were in session. The plan was that once a week the boys would meet in the home of one of them to spend the day. At the first meeting the boys erected an Indian tepee with blankets, copper kettles, etc. The day included a lunch, the presiding mother taking care to use her influence in teaching the boys of the later was the statement of the section of the fair play, courtesy, etc.

Women have been untiring in their zeal to better ditions for shop and factory girl and their work has been, in a measure, successful. But in an institution in New York statistics show that eighty per cent of the girls and women criminals sent there, came from their own homes, that is from among those engaged in general house work, which is postive proof that we must come back home to which is postive proof that "the girl next door."

The per centage of girls doing general housework is The per centage or girls using scheme about forty out of one hundred, not including the dress-makers, milliners, etc. The larger numbers of those girls who leave domestic service, for factory work, do not object to the hard work in homes, but to the loneliness and lack of recreation and pleasure. These conditions may be met, a cure may not be effected in a year or several years, but the termination control texther and wake a start. but the women can get togther and make a start.

but the women can get togener and make a sast.

Every woman should have a quest, all her time, talents
and personality be "poured out" for her quest. A singer,
a student, a musician gives her time and talent for the
object of her quest. The other Wise Man gave his life to
his quest, that of the New Born King.

All cannot be physical mothers, but we can be spiritual mothers. Our work is not in physical creation alone, but every woman can send a part of herself out to work. You and I can get in touch with God's eternal plan and help

and I can get in touch with God's eternal plan and help work it out, not only by prayer, but by some one we touch. If our quest is a worthy one we get something for our souls. If our quest is unworthy our souls die. It is worth more to put yourself into a thing than to put money into it. A woman with a dead soul has given of her physical being only from which there are no returns to her soul. "Life is not a cup to be drained, but an offering to be poured out."

Seneca, Mo., June 14.

ADDRESSES.

R. W. Farrell 103 Chapin Ave., Providence, R. I.

## SERMONS AND ARTICLES

AN ACCEPTABLE SACRIFICE.

Sermon delivered by Evangelist Frederick A. Smith, at Kansas City, Mo., November 11, 1913.

Reported by Belle Robinson James.

Reported by Belle Robinson James. In the 12th chapter of Romans you will find this language, beginning with the first verse:

"I besech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that exhorteth, on exhortation, he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

giveti, let him do it with simplerty; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without dissimulation. Abbor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persentle way, bless and curse not

them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves! but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

I have sometimes thought when reading this chapter very carefully that a person could just read that and stop. It is so applicable to the conditions in which we find ourselves today. It is so wide in its range, finding a place for nearly every one of us, touching us in some vital spot. The Apostle undoubtedly felt the touch and impress of the divine Spirit when he gave utterance to it, but the chief thought we want to call attention to tonight is found in the first and second verses.

"I beseech you therefore, brethren, by the mercies of God, that your present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Now I am conscious of the thought that will come into the minds of a good many, that what the Apostle Paul has asked here means effort upon our part; service, diligent service, close application, and I am also aware that when you talk about service, doing something, workingwell, we don't like it. Most verybody seems to think they have work enough without calling attention to it in connection with our religious And it is just possible that there is a feeling in the world that they would like to have this religious question made just as easy as possible. But when we come to canvas that question. there is another one that presents itself and that one must have consideration. The brother told you last night in his talk that in every place you go, no matter what stage of life you may find humanity, you will discover that the question of religion enters in. It is true, whether of the savage, the semi-savage or whether you go to the civilized nations-no history of those people is complete without the history of their religion. You will find no history without finding that feature of it mentioned, and it is an interesting

Whoever has studied the history of the world has been forced to recognize in that history that one of the features that performed its peculiar work, played its important part in the civilization, or of the life of the family, of the community, of the state, has been its religion. It is true now, and whether we worship the true and living God, or whether it be an idol or a totem pole or what it may be the fact remains that we cannot get away from that peculiar part of human nature. It will find vent somewhere, and the individual

may scoff at God, despise the idea of Diety in every sense of the term, and yet set up his peculiar idol and bow down before it. For in some way, in some place, it must find vent, for it seems to be a part of our being.

Now while that is true why not take into consideration the thought that it becomes the duty of civilized people to see to it that their religion is a reasonable service unto God. Now when we use that term "reasonable service," I want it to be used not only with the idea that it is reasonable that we render a certain service unto God, but I desire that you should exercise the further thought that that service should be of a reasonable, rational character. In no place in the Scripture have I discovered anything that would indicat that God asks at the hands of his children here upon the earth a fanatical, unreasonable, religion. He doesn't ask that. On the contrary, the more I have studied his requirements of the human family, the more it has appealed to me that he has had an object, a purpose, deeper and grander than the majority of the human family have been willing to give him credit for.

Now I want to examine that thought a little while tonight and see, for I know just how some of the human family today are looking upon the idea of the service that we are supposed to render to God. They look upon it grudgingly. Now I want you people here that are members of this congregation, that worship in this church, to just gather that thought. Some of them are looking at the service that they are asked to render unto God as being arduous. It takes too much time. They are too tired; they have other things that they want to do. It costs too much to meet their share of the expenses. All these little details enter in and become a part of the excuses that we make in justifying ourselves, possibly, in neglecting the service that we believe justly belongs to God. If you didn't believe it, you wouldn't make these excuses; you would simply stand back upon the ground that "I don't believe I don't consider it necessary and won't do it:" but no! you make an excuse; you justify yourself in not doing, and the fact that you seek to justify yourself becomes evidence upon the face of it that you recognize and believe down in your heart there is a duty that devolves upon you.

Now in making yourselves "holy, acceptable unto God," offering your bodies a living sacrifice there is a deep-seated purpose, and I am going to try to bring that out tonight, if I can; for we are living in an age of lightness, of frivolity in many things, when we don't want to think seriously. People would like to have someone else do the serious thinking for them. So that in the canvas of these questions, we want you first to take up the thought-what does it mean to offer yourselves "a living sacrifice?" That would not mean that he wanted you to offer your bodies a sacrifice upon the altar, for you see that would be the burning of the sacrifice and would end the He doesn't want that; he doesn't want a dead sacrifice, but a living one.

There are many ways, possibly, in which this could be accomplished, but what is the especial feature that he asks in this? That this sacrifice shall be "holy, acceptable unto God." Now the Apostle says that is a reasonable service. If it is a reasonable service there must be some good and sufficient reason why humanity should offer such a sacrifice.

I am frank to make the statement that in this proposition that the Apostle has presented unto us, he has unfolded before us a work that means everything, and I told you last Sunday night that the responsibility rested upon us to do the will of God if we would enter into the kingdom of heaven. In that very lesson that we read our attention was called to the fact that Jesus presented this idea: "He that hearth these sayings of mine and doeth them" was likened unto a wise man that built his house on a rock and it stood the storms of time and could not be beaten down. "He that heareth these sayings of mine and doeth them not," he is likened unto a foolish man that built his house on the sand and as soon as the winds came and the floods beat upon it, it fell. Now we don't want to be foolish; we want to be among the wise, so that in reading the sayings of God, it means to do them.

Now if we do anything let us do the things that God has required, this making of a sacrifice is comprehended in that thaught; the bringing of ourselves to that condition of holiness that will be acceptable unto God is the required feature of the work. Now that may mean something to do for each of us, and in the careful consideration of a few of the little items that I shall mention tonight, I want you to bear in mind this thought; that what is hard for one and with which he has to struggle with all his might to overcome, another person would not be troubled by it in the You mustn't get the idea for a moment that because you don't have to struggle over that and it is no difficulty for you, that it is not a trial, that is not a struggle, that it is not a sacrifice for the other; for you will probably discover, if you watch carefully that something that staggers you and that compels you to hesitate even to stumble on, the other individual smiles at as being insignificant and not worthy of noticing at all, and you discover again that you cannot afford to take any stand foolishly along that line for you are meeting a trial and making sacrifice, just as he was on the thing that did not bother you.

Now that feature I want you to keep in mind, so that when we refer to these things, if they don't strike you, just congratulate yourself that you are getting along easily but remember that others are having troubles along that line.

What does it mean to make ourselves "holy?" What has the Master asked at our hands who says, "Follow me"? "Keep my commandments"? And when we begin to look over those commandments-he enumerated them in the 19th of Matthew to that young man—"Thou shalt not kill: Thou shalt not steal; Thou shalt not lie; Thou shall not commit adultery"; "Honor thy father and thy mother" and a few others; the young man replied "All these things have I kept from my youth up, what lack I yet?" You may have had no trouble with these evils. You have easily avoided them all, and haven't broken those commandments; but Christ says to him: thou hast and give to the poor, and come take up thy cross and follow me." There is the Master's statement. We are told that the young man was possessed of great worldly goods, and he went away sorrowful and sad. Now, my friends, I have thought of that question. I have tried to study it thoroughly and have asked myself the question-Where was the struggle for the young Now, where was the struggle? these things have I kept from my youth up.
What lack I yet?" "Sell what thou hast" does not imply that he must sell everything he had in the world, but it implies, "Sell what thou hast to sell and give it to the poor-that which you can spare." That was the real thought in it.

But the selling of his possessions was not the only thing required. That would not bother much. He might have sold all and made himself famed as a philanthropist, but that would have been the hardest thing. The thing to my mind that actually tried the man was the call to "Come, take up thy cross and follow me," for being a young man of great riches, a man of influence in his community, a man that moved in the higher circles, as we sometimes call it, to yield to the call would be a terrible blow to his pride! He must humble himself. He must give up his associations, for he knew that his associations that he had been accustomed to, were opposed to the lowly Nazarene--His friends had no use for him. Why? They questioned his birth-they called him an impostor, a fase Christ. To heed the call was to make a sacrifice, humiliating from a worldly standpoint at least, which the young man could not do.

So we discover in this case he had something to meet. With some of you it may be an easy matter to resist certain evils, or do the things required. You may be perfectly willing to lay down the associations of the world, to cast them to one side in order that you may interest yourself in Christ and follow him, let him lead where he will. Your struggle probably comes in something else. You may be of a very fiery temper that gets you into trouble every once in awhile by virtue of setting your tongue loose just at a time when it ought to be still, and you say things that you can repent of at your leisure, though it is a very humiliating thing to repent of it after you have said it, and that is a trial for you, a conflict my friends, and you must learn to bring yourself into subjection along that line, if you would make yourself holy, like unto God. It is a duty then and becomes a part of the responsibility that falls to the individual that would follow Christ.

There may be others who are not troubled in the least with a flery temper or with a disposition to talk too much. They may have another fault which is bad or perhaps a little worse in some way and they have to fight to overcome that. There is another thing that sometimes presents itself that I often like to call attention to and that comes to us in this: How often, Oh how often, we know of those little things in our own hearts. in our own disposition that we subject to a certain kind of covering up and hiding from the eye of our friends and those around us and they don't know it-but we do. We know it is not right and because we know it is not right is one of the reasons that we are so particular and so careful to hide it from view; and yet, my friends, how many of us have fought and struggled and prayed and wept alone that we might overcome this thing? That we are conscious of the fact that no one else knows, possibly but ourselves and our God, but he knows it. They don't know that we are making that struggle, but, my friends. did it ever occur to you that to make ourselves holy, acceptable unto God, will require sacrifice. We must do it. We must cleanse ourselves. It is a part of the peculiar work that lies before us, that we must rid ourselves of sin in some manner. Work we must! We cannot afford to relax our diligence, or for one moment to step off guard, for if we do the danger is there.

Think of the individual who has an inherited love for strong drink. It is there, that craving gnawing constantly at his vitals? Nobody else may know it. He may keep it in subjection-hidden from his friends: but how many of the friends know of the fight, the sacrifice, that is being made by that individual to overcome that terrible thing which if yielded to must bring sorrow to his loved ones and destruction to himself? There is where some of this neculiar work comes in-a living sacrifice. We have appetites that we yield and give up. Why? Because we know we dare not gratify them. We have desires, we have ambitions often that we would not whisper to a soul, not one. We cannot possibly yield to them and be holy, acceptable to God. We must put them away. We must sacrifice them.

We say sometimes to the individual who goes out as a minister for Christ, a missionary-you must lay down your ambitions to accumulate in this world, your ambitions to be a success in the professions, your political aspirations; all of these must be laid aside. You must sacrifice the interests of your family; you must leave the home and the home comforts and pleasures and go outfor what? In the interests of your fellow being? We ask them to do that. Only those who have gone and those who have remained at home can answer the question as to what it costs, what it means. It is a living sacrifice, friends, for one that does it, and for those that remain at home it is a constant one.

Now then, you stop a moment and say: that is a sacrifice. Oh, I should not put it that way, should I? Why? Because you say: "You will be rewarded." Well, you too will be rewarded. won't you? As members, as followers of Christ, as believers in him looking out into the world longing for better conditions, are you not looking for reward? Do you not expect it? What sacrifice, what effort are you making?

You say to the minister who goes out: you must walk in the paths of righteousness, of virtue, of honor, of honesty, of uprightness all the way through. You say to that minister's family: you must conduct yourself in such a way as to reflect credit and honor upon the man who represents Christ that you call husband and father. What right have you to dictate the conduct of these people? What are you doing? Are not similar sacrifices made of every one?

You say you are sacrificing. What are you sacrificing? Are you maintaining righteousness, unrightness, virtue, honesty-all of those poculiar characteristics that go to make us like unto God? If not friends, what about the teachings these men have been giving you, the instruction they have laid down, the example they have set, and that the Master has set? Right there you will begin to discover at once the responsibility that comes home to the child of God.

You talk to the world. You invite them to come to Christ, to accept of him and the gospel. You tell them of its beauties and of its power to save, of the glory in the world to come. They look at you and ask in their own minds—"What has it done for you?" If your life has not been what it ought to have been, holy and acceptable unto God, I want you to answer, what influence will your advocacy of the gospel of Jesus Christ have with the world? Think now, all of you! And the more you think of it the more you will discover that as each individual assumes this responsibility of making himself holy, and moves along in the accomplishment of it, there will be reflected from the general body the light of the gospel of Jesus Christ and its power to save that will speak and bear witness to the truth of the testimony borne by the minister and by you and by the Christ himself.

Now then, as to its reasonableness, and why ve should bring ourselves into this condition of holiness, of uprightness, sincerity and earnestness and develop our individual and spiritual features to such a point that we shall reflect the Christ and his truth. What are you asking for? What are we in the gospel for? I told you that God had a deep-seated purpose in all these things, that he is asking at our hands a deep-seated I want you to think for a few minutes nurnose. this evening on just this thought-what are you looking for? What is the most valuable thing that you have got in the world? You answer-Life. It is the one thing in this world for which you would sacrifice every material thing. Think of it! That mortal life, which is surrounded with trouble, disappointment, conflicts, sickness, sorrow and separation you prize so highly. There comes to us the little mead of happiness and joy and satisfaction along this line, it is true, but at the end lies separation, death; and vet, my friends, you will give everything you have got in the world to save your life; and why not? What are worldly things without life?

say, "Of no value at all."

I remember a little incident that impressed this upon my mind quite forcibly a number of years ago when I was working in the mill. They sent me out to settle some difficulty that had arisen over a contract they had made, and I was required to go out into the country to an Indian agency in order to accomplish my work. I anticipated getting back the next morning on a certain train. Having accomplished a settlement and finished my work. I then drove hastily to the depot only to discover that I was too latethe train had gone. It meant a good deal to me. for my work was piling up at home and it meant 24 hours' delay before I could get there. There was nothing to do but to wait and I confess that it was not a pleasant situation and I was not in the best of humor over it. I frankly acknowledge that I didn't control my temper as I should have done. I walked restlessly up and down the hotel Back of me was a row of rocking chairs; seated in one of which was a gentleman of about sixty years of age-a very nice looking man, but he bore the marks of disease. After I had tramped around there awhile and given vent to my impatience, this gentleman said in a very kindly tone: "Young man, sit down here a moment; I want to talk to you." I was a voung man then. I sat down, glad to do most anything to divert my attention. If he wanted to talk, I was willing to let him. I didn't stay there but a few moments until I was interested. He says: You are disappointed; you are anxious to get to your work." I told him I was. He says, to your work." "You are fretting under it." I had to confess I was fretting some under it. Now, he says, "My boy, stop it. Stop it. I know just how you feel. I have been through that mill. You are anxious to succeed and make success in life. I was anxious myself and determined to do it; he says, "I fretted, I worried, I stormed, I did everything of the kind that a nervous man does. I finally made success as far as this world counts success. I am a successful man. I have got plenty of money, and now after I have made my success I am spending my money to correct my error."

Wall I looked at him then straight. "What He says: "I fretted, I worried, I worked error?" until I suceeded financially and ruined myself physically. I am spending my money now to try and prolong my miserable existence." were the words he used. "Young man, don't count I'd give every success in dollars and cents." dollar I had in the world if I could be back where you are without a single thing but my hands and my brain. Every dollar of it," He'd give it all for the few years that lay before him; he'd give his fortune if he could have life and enjoy it. Everything.

Friends, did you ever realize that in the religious service that you are rendering to God, you are working for life? Everlasting life? The most precious thing that the human family can That is what you are after, and in carefully watching and guarding yourself along this line, my dear friends, this service is to bring eternal. Is it no a reasonable service that God is asking at our hands. Now when I think of that, I begin to ask, what do we ask of What do we want God to give us? And I will tell you, friends, I have heard people talk about getting the world and having a fence around it, or wanting it-but, don't you know that the most of us are not steisfied with that? We want more than that. We want the world, without question, but we want God to cleanse it and purify it and glorify it to make it just as levely as God can make it, clear beyond the comprehension of man's power; and then we ask him to give us life eternal to enjoy it and to give us every glory that would be for the good of man-We have no limit in asking, but let me ask you the question: "What are you willing to give for that? Do you want to receive this glory for nothing? Is that the thought? Are there any of you who like that policy? Why, no, you say. You would like to come up there with a consciousness in your own soul that you have done something worthy, had qualified yourselves and put yourselves into position to entitle you to some reward, wouldn't you? Surely, and you would like to feel when you get over there that you have fought a good fight, you have kept the faith, you have done the duty that God asked at your hands; and when he says: "Blessed art thou-enter thou into the joys of thy Lord," oh, what a sense of satisfaction will come to you! Think of that and you will get just a little glimpse of why Jesus Christ has asked us to keep his commandments, to make our lives a living sacrifice, holy acceptable unto God.

And now, just a little more. I will try and make it plain. It is not simply the thought that he is going to reward us in the world to come, alone, that comes there; for when I go back and begin an investigation of the commandments of God and investigate what the underlying object and purpose of God has been, I am forced to recognize that God knew humanity a good deal better than humanity knows itself, and in the recognition of that, he knew their weakness, He knew their peculiar disposition, and consequently he has laid down these rules and commandments and requirements for the governing of our lives, the regulating of our existence here and for the directing of our good-yes, our good.

When you carefully examine it, you will discover that God has never given to us one single commandment that has not been for our betterment-for the upbuilding, the uplifting of the human race; and when you look at it again thoughtfully you will make this discovery that every time man complies with the requirements that God has laid down, it makes him a better citizen, a better husband, a better father. It makes the woman a better wife, or mother, or teacher. It increases our influence and our use-It increases our happiness-it makes us free in the full sense of the word; and when you grasp that, my friends you will begin to discover that in the service God asks us to render, it is a service unto ourselves and for our betterment and final redemption. Yes, every service you render to God, every service you do in the interests of Christianity; every time you fulfill the commandments of God and move in direct harmony with the divine will that God has mapped out for us in the gospel of Jesus Christ, you are doing that much toward your own advancement and your own eternal glory and welfare.

The service that God asks at our hands of making ourselves holy, acceptable unto God, and putting ourselves into a position to enjoy life is a reasonable service. Why, my friends, if you only obtain the thousand years that have been promised to the faithful to reign with Christ upon the earth, and work the whole allotted time of man, seventy years, to accomplish that, I wonder if that is not an ample reward for which such service could be reasonably expected? It is a pretty good return on the time spent. Seventy year's service brings us ten hundred years of glory, honor, life, happiness, peace, joy. I wonder what kind of an investment you people want that would be better than that!

I am confident you will discover when you look at it carefully that the service of God, gives advantage over that individual that does not render any such service, or does not believe in any-thing of the kind. Take two men starting out in this world; one of them says, "I don't be-lieve in God. I am not going to serve him or haveanything to do with religion for when we die we are like Rover, "dead all over." He goes out to have a good time in this world, and he has it. He enjoys the worldly pleasures of all description until death comes. If there is nothing after this life it is all done. What has he done? Anything in the world? Has he bettered humanity much? He has been out for a "good time"—he has had it. That is the end of it.

The other starts out and says: "I believe in God, I am going to serve him." He takes joy and satisfaction in that service. He attends his meetings. He does good to his fellow-beings as he thinks he ought to. He may make sacrifices and give of his means and all that; and when he gets through he dies. Now if there is nothing in the world to come, one is just as well off as the other, isn't he? But what is the record of his life? Who has the advantage in history? Who stands the highest in the community? Who has left the best record? You answer. And if perchance, when they both step from this scene of action and stand on the further shore looking into the eternity before them, they discover that the belief of the Christian is true, that there is a God, and that God has an eternity, and there is within man a spirit that shall live. Who is in the advantage there? Who has gained then? It is too late then for the first one to say; "Well, I will correct my mistake now." He has gone too far. The other individual has the advantage. He has prepared for that condition; he enters in to enjoy it. He is qualified for it; he has earned it. Now, just think a moment! Who has the advantage then? What does this service offer to humanity? The more we dwell upon it, the more comes the statement of the apostle home to us over and over and over again, "It is your reasonable service." You are working for yourself; you are working for your own interest; you are working for your happiness; you are working for your salvation. And then some have said it is selfishness on the part of God to ask us to do that for the glory of God and the establishment of his kingdom; but oh, who inhabits that kingdom? Who enjoys its glory? Who enjoys its beauty? Who is the dweller in that kingdom, I wonder!

Now, friends, get the thought again and let it come home to you once more; the servant of God, the child of God, the individual who accepts God and moves in lines with his divinity, inher its that kingdom, reaps the benefits of the kingdom, becomes the citizens entitled to all its privileges and benefits and glories and honors that God has to give.

I have tried to picture this scene, and with this I am going to close. The time that shall come when we have got to stand gefore the bar of judgment. Turn to Revelation 20, and you have a picture of it there. The great white throne, and on that throne sits the King of the universe; at his right hand Jesus, the Redeemer: on his left hand the angel with his records. Back of him the hosts of heaven. Before him the nations of the earth both great and small. I have thought often of it. My imagination cannot do it justice. My vocabulary will not admit of my telling you the story, but I have thought this: when we come before that great white throne, we look up into the face of that King, there will come to us the keen consciousness that we cannot hide anything from him. We may have deceived our friends, deceived our enemies, but we cannot deceive him. He knows our every thought, our every act, everything about us and we have that consciousness come over us that he looks right down into our hearts and souls and sees us uncovered and naked before him.

I have thought, that as we stand there and that consciousness comes stealing into our souls and we begin to tremble under its influence, there would come a hasty retrospection, and we would go back ever the life that we have lived. Like a little apan in the moving picture, it would flash rapidly before our brain and we would see ourselves just as we are, without any modifi-

cation-naked and bare. We have neglected our duties; turned our back upon God; refused to obey his commandments, or to heed his invitawhat must our feelings be? tion to "follow him," I have thought, my friends, that with downcast eyes we would turn our backs upon the white throne and start away; we would not wait for the angel to say: "Nay, Lord, his name is not written in the Lamb's Book of Life," and hear that declaration: "Depart from me, ye workers of iniquity." We would not wait for that; "Depart from me, ye workwe would have that keen consciousness of our own guilt, of our own mistakes and sorrows, our own failures, our own wilful negligence and gratification of desires and pleasures contrary to that that was right, and we would turn away! And Oh, the regret! The sorrow that would well into our soul! The lamentations that would be ours to carry out into that darkness where there is weeping and wailing, and gnashing of

Then I have thought of the other picture. If we have striven hard-we may have fallen down and had to get up—we have made mistakes and had to apologise; but if we have striven faithfully, earnestly, diligently, thoughtfully, to qualify ourselves to be acceptable unto God, and holy in his sight by doing all that we could, we look up into the face of that King, and that consciousness come to us that he could see everything and know everything; then, my friends, when by retrospection our past comes rushing past us and we look upon our past life we see it speckled and spotted, weak and failing in many respects, yet showing the sacrifices and struggles to overcome, the Lord would speak up quickly: "Father, this is my child; he has kept my commandments; he has fought against the temptations and the evil that beset him; he has striven hard and diligently; and the angel hastily running over the leaves of the book of life would say, "Yea, Lord his name is written here." Though we might recognize our faults and failures, there would come to us overwhelming satisfaction as the great King would say: "Blessed art thou! enter into the joy of thy Lord," and we would turn to the beautiful gates of that kingdom, walk into the glories of it and when there, there would come to us the consciousness that we had enternity to enjoy; eternal life was ours; all tears vere wiped away; sorrow was no more, and death had been forever banished from us.

How our hearts would rejoice! How they would swell with gratitude unto God! Our tongues woul break loose in praise and thanksgiving unto our King, our Redeemer, our Lord who sacrificed and died for us and redeemed us; when he looked out over that throng and heard that song, oh, how his soul will swell with joy and he would say? "Father, it is enough. It is enough.

You may remember that when he had finished his work on earth he did not ask for any glory more than he had before the world was. "Father, give me the glory that I had with thee before the world was" was all he asked for.

I plead with you to think, to study over the situation, to answer for yourselves the question, Will we serve him with all our hearts, with all our souls, with all our power, that we may be worthy? That you may stand redeemed in the great and glorious kingdom of God.

I plead with you in Jesus' name to look at it and see and recognize what it will do for you, and realize that it is a 'reasonable service' that he asks at your hands. And may God grant that when you shall have carefully canvassed it, that you may be able to decide to walk in the paths that he has laid out and do his will and keep his commandments making yourselves "holy, acceptable unto God" which is your reasonable service, that you may be crowned with everlasting life.

#### THE CHURCH ORGANIZATION

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.—I Cor. 12:28.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.—

Experience 4112.

Ephesians 4:11

These officers, with bishops, (1 Tim. 3:1); elders (Acts 14:23); and deacons, (1 Tim. 3:8); were ound in the early day church, having been set there by the authority of God. How long were they to remain? Upon this point the Christian world has not agreed. Most churches agree that apostles and prophets were intended to remain only until the church was properly set up. Other

churches reject also evangelists, and some reject bishops. Some reject all except elders and dea-The churches are not agreed as to the position in the church and the duties of such officers as are retained, all of which show that the churches have wandered from the original design of God.

But what did the Lord and his inspired ministers say about the matter? If these officers which God set in the church, or any part of them, were intended to be only temporary, surely Jesus or some of the apostles, or others would have said so. But not one word is found in the New Testament which says the Lord did not want them all to continue. The purpose for which they were set in the several offices remained the same, the need remained the same, the same gospel to be preached, the same church needed to be cared for and built up if it was to accomplish the work for which God established it.

The New Testament shows that the apostles were to be permanent, or should have been permanent, and the only reason that the office has not continued until the present is because men became so corrupt that they killed the men whom God placed in the Church, and substituted others which more fully pleased them but which God could not approve, and thus the Church went into apostasy and was rejected of God. When Judas fell by transgression leaving only eleven, it would have been a good time for the apostles to have said that there could be only twelve, and so they would not dare to look for another to fill the vacancy. But no! as soon as the Lord has ascended they began to look about for a successor to Judas, (probably by the Lord's direction too) and being uncertain they selected two whom they presented to the Lord asking him to show which he had chosen. The lot fell upon Matthias "and he was numbered with the eleven apostles."-Acts 1:26.

Some years later there seemed to have been other vacancies. At least the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2. These men were ordained, and immediately after were spoken of as apostles. (Acts 14:14). Others are mentioned in the New Testament as being associated with the apostles, which shows that the policy of the early Church was to perpetuate this office. It is clear that the office was permanent though the individual occupying it may be only temporary, for in the case of Judas it was said: "and his bishopric [or office, see margin,] let an-another take."—Acts 1:20.

In the twelfth chapter of 1 Corinthians the Church is compared to the human body having a head, feet, ears, eyes, and all other parts, and the apostle says about this figure: "But now hath God set the members every one of them in the body, as it hath pleased him." After commenting upon this illustration he applies it to the Church when he says: "Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers," etc. illustration is worth anything it shows that the officers God placed in the Church were intended to be just as permanent as the various parts and organs of the human body were designed to be permanent when placed there by God in the creation. We would not think of a man fulfilling the divine purpose in the things of this world with a majority of the parts of his body taken away. No more can the church fulfill its purpose with a majority of its officers taken away.

The Apostle Paul speaks plainer yet upon this matter in the fourth chapter of Ephesians where he says of the gifts given by Christ: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Here is stated plainly the work of the officers, and the time when their work would be complete, which is when the saints are all brought to a unity, to a full knowledge of God, and to the standard of righteousness as measured by Jesus Christ. Such a great work will not be completed this side of the righteous reign of Christ upon earth, and these offices will remain whenever Christ's church has an existence on earth until Christ shall deliver up the kingdom to the Father perfect in all things.

In this chapter last mentioned the apostle does on to say that through the help of these officers the saints "may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The same particles which compose the hand do not remain as part of the hand, but the hand remains a part of the body because new particles are supplied to take the place of those which decay. So the individuals which compose the apostolic quorum may not remain always in the church upon earth but the office remains as a part of the body, new members being divinely called to take the place of those who because of age or other reason pass away. In this way only could the work of the officers and the Church be consumated.

The rule holds good in all the offices of the Church and with the men who fill them. men pass away, and new ones take their places by divine call and direction according to the pattern given in the New Testament and as these officers work in harmony with their calling the Spirit of God works with them confirming the word which they preach with signs following in the same manner as anciently, for not only the officers are permanently in the church but the gifts of the Spirit and the signs which Jesus said should follow the believer. A prayerful investigation of these things will bring you confirming assurance of truthfulness.

#### MISCELLANEOUS

#### CONFERENCE NOTICES.

The Texas Central Conference will convene a. m. with the Texas Central Branch. A All of the 10 a. m. with the Texas Central Branch. All of the branches will please send a correct report of changes made since last report. According to resolution the District Sunday school association will hold a session the night of July 29. The district decided to hold a reunion this year which will begin July 25 at same place of conference at 8 o'clock p. m. We extend an invitation to 

Florida District Conference will convene at the Fair-view Church, near Pensacola, Fla., Saturday July 11th, 1914. The Sunday school convention will meet on Fri-day before. Bro. J. A. Gunsolley is expected to attend the convention, and it is hoped that we will have a good representation at the convention as well as at the conference. Kindly mail all branch and other reports to the undersigned at Brewton, Ala., in time.

E. N. McCall, Sec.

Brewton, Ala., June 19th.

#### CONVENTION NOTICES.

Florida District.—Sunday school convention will meet ith the Fairview Sunday school near Pensacola, Fla., on Friday July 10, at 10:30 a. m. Sunday school association and prayer meeting followed by speeches by the missionaries and Sunday school workers till 12 m. 1:30 p. m. business. The remainder of the afternoon will be given to Pres. J. A. Gunsolley, of Lamoni. He will attend our convention. Let every school in the district be well represented.

district be well represented.

District program at night. Let all those who can, come prepared to take part on the program. Sunday school superintendents please see that your school reports are sent to James Cooper, Pensacola, Fla., R. F. D. No. 1, in time. District officers send or bring reports.

Remember the last Sunday before the convention collection to be sent to the district treasurer, Helen Jernigan, Dixonville, Ala. Those of the missionaries who will attend conference come in time to help us.

Those wishing to be met should write to Bro. James

Those wishing to be met should write to Bro. James Chestnut, Pensacola, Fla. Our district secretary Sr. Gladys Barnes has changed her name to Mrs. Gladys

Mrs. Bessie Clark, Sup.

Milton, Fla., Box 88, Star Route.

The Alberta District Sunday School Convention will onvene with the Michigan Branch near Macklin, Sask., July 3rd, 1914, at 2 p. m. A are cordially invited to attend. All Sunday school workers

Mrs. Herbert Burton, District Sunday school Sec.

Ribstone, Alberta.

Elder H. E. C. Muir has been released from his appointment to Chatham, Ontario District by his own reques

J. F. Curtis, Minister in General Charge. Port Huron, Mich., June 19.

#### PASTORAL

the Saints of the Seattle and British Columbia District Greeting:--

As per resolution our semi-annual conference convenes As per resonated the Westminster Branch at Vancouver, B. C. After consultation with the saints of said branch it was decided that Vancouver was the best place to

provide for the visiting saints, etc. It was also voted at the February conference held in Seattle that we have at the reprutity conference held in Seattle that we have a reunion in connection with the conference, but the mat-ter was to be left to the discretion of the B. C. saints and the district officers, after due consultation with the and the district oneers, after our constantion with resistant of B. C., and associate officers. It was decided to cancel the reunion, therefore there will not be a reunion this year. The Religio and Sunday school conventions will convene at the same place one day previous to conference, details of which will no doubt be given by the proper authorities. Those attending conference will take the East Broadway car to Scott St., which is only a half block from the hall. The car is easily identionly a nair locer from the final. The car is easily identified by the number sign 2. This year we expect to have several new faces there. We have reasons to believe that our missionary in charge will be there, also Brn. Terry, Davis, Budd, and possibly Brn. Shippy and Hedding.
Branch clerks will please have their reports sent to the district clerk at least one week prior to conference.

There is another matter I will call attention to: the demands on the Bishop from our district are greater than ever before. You who are consistent with your testimony of the work of God will need no farther reminder than that faith unsupported by works is an abomination to the Lord. Dear Saints, the consistent and persistent observer of the law is the true disciple, "Thou hast over many." Shall we lose our reward? God forbid.

Come in the strength of the Lord.

District Pres. and Bishop's Agt. 3632 Evanston Ave., Seattle, Wash.

the Saints of the Mobile District, Greeting:

Having been elected to serve you for the coming year syour District President, and realizing the responsibility of the position, I take this means of expressing my appreciation of your confidence, and ask for your support and co-operation in every way that will be conductive of good. There is a lack of system and unity in our work. This we must correct. New problems and advanced thoughts and ideas are confronting us day lay. These we must meet and handle judiciously. need more co-operation upon the part of the District and Branch officers, and a more united effort in every de-partment of church work. Branch Presidents are repartment of church work. Branch Presidents are re-quested to report promptly, and to feel at liberty to report conditions as they exist, so that if there are matters requiring special attention they may be adjusted. Let the Sunday school and Religio officers co-operate with the Branch officers, and if there be any criticism to offer, let it be friendly and given in the spirit of love and meekness, thus proving benefical.

Let us all remember the Divine injunction that

one can assist in the work unless he is humble and full Let us seek to manifest the Christ Spirit in all our deliberations, and in fact seek first to buld up the kingdom of God and to establish his righteousness. If need the District officers in your Branch, Sunday ol, or Religio Work, do not hesitate to call on them. We have some grand promises if we do our part. every one learn his duty and do it.

y and go u. Your brother in the cause, A. E. Warr.

AUTOBIOGRAPHY OF SR. EMMA BURTON.

Sr. Emma Burton has written her autobiography and the manuscript is lodged with the Church Historian, Bro. Heman C. Smith. This autobiography will be published on condition that sufficient orders are received to warrant the expense of publication. The book will apwarrant the expense of publication. The book will approximate four hundred and fifty pages, and will sell for one dollar, cloth binding. Those desiring to secure this autobiography please write to Sr. Emma Burton, Santa Ana, California, placing their order with her, but not inclosing any money. Money may be forwarded later on condition that the book is published and when it is ready for waiting. ready for mailing.

### TWO-DAY MEETINGS.

In the Far West District.
First St. Joseph Branch, July 13 and 14, in charge of
A. McCord and C. P. Faul.

A. hecord and C. F. Fadi.
Second St. Joseph Branch, July 18 and 19, in charge of
W. P. Pickering and Henry Taddickin.
Third St. Joseph Branch, August 8 and 9, in charge of

W. Head and T. H. Hinderks

Wyatt Mision, St. Joseph, August 1 and 2, in charge of John Pepergardes and C. F. Householder.

Stewartsville Branch, September 26 and 27, in charge of Charles Fry and Elias Hinderks. German Stewartsville Branch, September 26 and 27, in

charge of B. R. Constance and Thomas Feddick. Edgerton Junction Branch, June 27 and 28, in charge of Cove Archibald and D. C. Wilke.

Oakdale Branch, September 26 and 27, in charge of Charles Morton and A. R. Daniels. Kingston Branch, August 8 and 9, in charge of T. T. Hinderks and D. H. Smidt.

Alma Branch, September 26 and 27, in charge of B. J. Dice and D. E. Powell.

Far West Branch, September 19 and 20, in charge of N. V. Sheldon and J. McCord. Cameron Branch, July 11 and 12, in charge of John Ford and Fred Ehlers.

DeKalb Branch, September 19 and 20, in charge Colman Snider and Hoewald Hines.

Pleasant Grove Branch, September 12 and 13, in charge of John L. Bear and A. St. Louis. Delano Branch, September 19 and 20, in charge of S. H. Simmons and H. E. Johnson.

#### CONFERENCE MINUTES.

The conference of the kentucky and Tenn. District convened with Farmington Branch June 6 and 7, 1914 with J. R. McLain in the chair. Reports from the follow-District

ing branches were read: Farmington, High Hill, Liberty

following officers reported: Elders: J. R. MsClain, Roberts, Willis Oliver, W. L. McClain and S. E. on. Priests: W. B. Cobb and C. A. Nolan.

A resolution was read as follows: Whoreas a rose. lution appears on the minutes of the conference of October, 1912, disapproving the ordination of any one to any office who uses tobacco or strong drink in any form; be it further resolved that we disapprove the se-lection or election of any officer to preside over any branch of the Kentucky and Tennessee District who used either tobacco or strong drink. The resolution was adopted. Preaching by J. R. McClain, C. A. Nolan and J. A. Roberts. Conference adjourned to meet at Farmington Branch at call of District President.

S. E. Dickson, S.

Kewanee District.—Conference convened at Pcoria, Ill., on May 30 at Odd Fellows Hall, 622 Main St., presided over by J. F. Curtis minister in charge, and vice president of the district, Chas. L. Holmes. Mary E. Gillin acted as secretary. Statistical reports were read from Kewanee 135, Millersburg 90, loss of 3; Joy 84, loss 11; Twin City 81, loss 24; Buffalo Prairie 74, gain 3; Dahinda 63, loss 8; Mathersville 47, gain 1; Rock Island 30, (organized Jan. 25, 1914;) Peoris 54; Clinton 58, Media no report. Reports showed one new branch organized: ganized Jan. 29, 1914;) Feoria 54; Clinton 58, Media no report. Reports showed one new branch organized; total membership 716, of which 64 held the priesthood, four baptisms, one death, 300 absent from branches.

Owing to the district president, O. E. Sade, being under

quarantine for small-pox, there were no reports from him, nor from the branch presidents, except that of D. S. Holmes and Wm. Willetts. Bishop's agent, Chas. L. Holmes reported, the totals were, receipts \$1132.20 plus balance at last report \$263.12 making total of \$1395.32 less total expenitures \$801.01 leaving balance on hand May 26, 1914, \$594,31,

1914, 5094.31.

Chas. L. Holmes reported that he and Elder O. E. Sade had visited Canton Branch as directed by the last conference, but after looking the situation over had deemed it inadvisable to disorganize the branch there. Had not visited Media as yet and had no report to make Had not visited media as yet and had no report to make on that. Secretary reported that after consultation with general recorder, she had awaited further action before making purchase of new "record." She was authorized to purchase the loose leaf system. The matter of giving letters of renoval to the scattered members of the Henderson Grove Branch was referred to the district secretary and president for attntion and correction. A resolution expressing sympathy for Bro. O. E. Sade and family in their trial of sickness was unanimously carried. Annual election of officers resulted in choosing Elder O. Annual election of officers resulted in choosing Elder O. E. Sade for president, with permission to choose his own assistant; Mary E. Gillin, secretary; Chas. L. Holmes, treasurer; Carrie Holmes, librarian; Henry Zigenhorn, recommended by Buffalo Prarie Branch, was ordained to the office of elder by J. F. Curtis and Chas L. Holmes. Sherman Hartsock of Moline, Ill., was called to the office of elder by Apostle J. F. Curtis and the matter was referred to his branch for recommendation. Hannah Hardy ferred to his branch for recommendation. Hannan Hason from eastern Illinois was baptized by J. R. Griee and confirmed by F. A. Smith and David Holmes. This was the result of the labors of Henry Zigenhorn. A child of Bro. and Sr. Eugene Hegwood was blessed by F. A. Bro. and Sr. Eugene Hegwood was blessed by F. A. Smith and J. F. Curtis. The preaching was done by F. A. Smith and J. F. Curtis. E. Willey. Other elders in attendance were J. R. Grice, David Holmes, J. L. Terry, Chas. Holmes, Wm. R. Norris. A pleasant, quiet, peaceful spirit attended the sessions during the conference and all seemed to feel benefitted and encouraged thereby. The saints ex-pressed themselves much comforted by the attendance of pressed themselves much commorted by the attendance of Patriarch F. A. Smith with stenographer. Apostle J. F. Curtis' first visit to a Kewanee District Conference was also much appreciated. Official strength of the meeting was 1 Patriarch; 1 Apostle; 1 Seventy; 5 Elders; 5 Priests; 2 Teachers; 3 Deacons. Adjourned to meet at Moline, Ill., on Oct. 31st and Nov. 1, 1914.

Mary E. Gillin, Sec.

115 Clarke Ave., Peoria, Ill.

Northeastern Illinois,-Semi-Annual conference convened at Mission Branch, June 6th. Elders J. O. Dutton and J. at Mission Branch, June 6th. Elders J. O. Dutton and J. F. Curtis presiding, F. E. Bone and F. F. Wipper, secretaries. Statistical reports were read from Central Chicago, Deselm, Belvidere, First Chicago, Plano, Mission, West Pulman, Sandwich, and Piper City Branches. Bishop's Agent's report was read as follows: total receipts \$1971.17, disbursements were \$1423.05, district treasurer's \$1971.17, disbursements were \$1423.06, district treasurers report shows a deficit. Reunion Committee reported Plano, Ill., as place of our next reunion which will be held the last ten days of August. The speakers were J. O. Dutton, J. F. Kier, F. F. Wipper and J. F. Curtis. All who attended were blessed by the good Spirit which prevailed, the only regrets being that it did not last

F. E. Bone, Sec.

### MARRIED.

Ochring-Wright.—At the home of the bride's sister, Mrs. A. C. Silvers, Walker, Mo., March 22, 1914, Bro. Robert O. Ochring to Sr. Nina E. Wright, both of Rock-ville, Mo., Elder A. C. Silvers officiating.

#### DIED.

DIED.

Pomeroy.—David R. Pomeroy died at his home in Plano, Illinois, on the evening of June 11, 1914. Bro. Pemeroy was born at Castleton, Canada, May 7, 1840. Was united in marriage with Miss L. V. McDonaid, July 3, 1866. He was baptized about the year 1864, in Minnesota by Elder E. G. Briggs. He came to Plano, Illinois, in the year 1865, and Plano has been his home even since. The funeral services were held in the L. D. S. Church at Plano on Sunday, June 14, 1914. Elder L. O. Wildermuth in charge; address by Elder Charles H. Burr.

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#### ZION'S ENSIGN

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CHARLES FRY, EDITOR W. H. DEAM, Bus. MANAGER

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1200 **EDITORIAL** 

THE MASTER'S QUESTIONS. "If any man serve me, let him follow me: and where I am, there shall also my servants be: if any man serve me, him will my Father honor."-John 12:26,

Have ye looked for sheep in the desert For those who have missed their way? Have ye been in the wild waste places, Where the last and wandering stray? Have ye trodden the lonely highway, The foul and darksome street? It may be ye'd see in the gloaming The print of my wounded feet.

Have ye folded home to your bosom The trembling neglected lamb, And taught to the little lost one The sound of the Shepherd's name? Have ye searched for the poor and needy
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay his head.

Have ye carried the living water To the parched and thirsty soul? Have ye said to the sick and wounded, "Christ Jesus makes thee whole"? Have ve told my fainting children Of the strength of the Father's hand? Have ye guided the tottering footsteps To the shore of the "golden land?"

Have ye stood by the sad and weary, To smooth the pillow of death, To comfort the sorrow-stricken, And strengthen the feeble faith? And have ye felt, when the glory
Has streamed through the open door And flitted across the shadows, That I had been there before?

Have ve wept with the broken-hearted In their agony of woe?
You might hear me whispering beside you,
"'Tis the pathway I often go!" My brethren, my friend, my disciples, Can ye dare to follow me? Then, wherever the Master dwelleth, There shall the servant be!

#### ON WHAT DOES THE DIVINITY OF JESUS REST?

In the examination of the candidates for the ministry of the New York Presbytery of the Presbyterian Church recently, one named Wicks expressed an uncertain belief regarding the divinity of Christ, but was nevertheness granted a license to preach. While under examination Mr. Wicks

I am in the fullest sympathy with the all-important truths of Christ's divinity and full humanity which the virgin birth enables many persons to hold. As to the historic fact I do not think the evidence for it is as historic fact I do not think the evidence for it is as strong as for many other facts of the gospels, but it is by no means so insufficient that I can deny it, I am more than ever inclined to believe it. As to preaching it I don't feel that there would be any reason why I should. As far as I can remember I have never heard a sermon on the virgin birth. The question was asked about my teaching it, and I replied that I should endeavor to show that the divinity of Christ rested on deeper reasons than the virgin birth; the character and sinlessness of Christ make the virgin birth intelligible and reasonable.

There has been a growing tendency to question, if not deny the virgin birth of Christ involving his

if not deny the virgin birth of Christ involving his divinity, as also to deny other important his-torical events recorded in the Bible. The spirit of unbelief in those who have no association

with organized believers is usually absolute in its denial of the divinity of Christ, but when found in those who are associated with a Christian organization it is indefinite and subtile, often expressed with "I don't know," or a more verbose statement having the same import.

To us it seems strange that a minister of the gospel should hold that there is no reason for teaching the virgin birth of Jesus, nor do we see 'deeper reasons" could be presented in favor what ' of his divinity than the virgin birth. While the historical evidences given by Luke are not so conclusive of themselves as to come up to the rules of evidence required in a civil court, yet when taken in connection with the statements of prophecy given long before, with the remarkable character which Jesus manifested before the world and which has not had a perallel before or since, with the exercise of wonderful power in the works which he did, and in the remarkable fulfillment of his many prophetic statements, the truth of the event which is doubted by this young minister is fully sustained.

As far back as Eden God said to the serpent (which is the devil, or Satan, Revelation 12:9) that the seed of the woman should bruise his head, and this prophetic statement is almost universally understood to have reference to Christ who as the Son of God would be born of woman. Christ is not snoken of as the seed of Adam. The history of the Old Testament points unmistakably to one who should come, mightier than Adam, mightier than Abraham or Moses, or Joshua, greater than David or Solomon, and these were among the greatest men of earth, but the lives and work of all these and many other grand men pointed to the mightiest of all, who ultimately came in the person of Jesus Christ. Was he altogether of man? If so then we have the fact to meet that man is able to save himself, a thing which the Scriptures everywhere declare to be impossible.

Isaiah declared centuries before its fulfillment: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Immanuel means "God with us," and hence it must appear that this prophecy clearly speaks of the virgin birth of the Son of God. He was to be the seed of the woman but not of man, being the Son of God. Of the absolute superority of this Son over all other men, Isaiah further says:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever .-- Isa. 10:6, 7.

Could mere man ever claim so much for himself? Could he attain so much? An unending government belongs to no man under the conditions of this world, for death makes it impossible. Such a kingdom belongs only to one who has the power of an endless life, and there is only one such-Jesus Christ the Son of God, the Son of the virgin. He said:

For as the Father hath life in himself; so hath he given to the Son to have life in himself.—John 5:26.

He held the power of life. Of it he said: "I lay

it down of myself. I have power to lay it down, and I have power to take it again." From whence came such power? If it came to him because he was good, then others who might also be good would have the same power. If it came to him through a consecrated life then others who have consecrated their lives to the service of their fellow men and to God would have the same power of life. Many have desired it, some have claimed it, but only one ever gave evidence of possessing it, and that was Jesus Christ when he rose from the dead. From whence did it come? higher source than man. It came from God through Christ's virgin birth. It could not have been given through any other channel.

Jesus Christ was what he was by virtue of his virgin birth. Without that fact there would not have been, and could not have been a son of God.

But God sent HIS Son; he was God's Son when he came into the world which can be said of no other one, but it is said that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his Others may become sons of God THROUGH HIM by faith and obedience, and there is no other that can give them this power:

Neither is there salvation in any other: for there is none other name under heaven given among men, where-by we must be saved.—Acts 4:12.

If the young minister who doubts the divine birth of Christ finds support for his doubt in the fact that he has never heard it preached, he might do well to take that subject for his first sermon and make a thorough search of the Scriptures for the direct and corroborative evidences, and by comparing these with the need of man manifest everywhere today, he would find that history and reason sustains that doctrine. The divinity of Jesus Christ rests upon his virgin birth, otherwise he is not divine. His power to make others sons of God is dependent upon his sonship. The gospel of salvation is likewise based upon his claim of being the Son of God. Destroy faith in that fact and you destroy the only hope of sonship in man, the only means of salvation, you take divinity from the world and leave mankind prostrate and helpless at the feet of the old serpent who brought death upon all men.

The virgin birth, as one part of the great scheme of redemption, fits perfectly with every other part-with the doctrine of the atonement wherein God and man were united in the one person by whom others might also be brought to the same unity, the resurrection of Jesus, the resurrection of all men through him, the judgment, the establishment of his everlasting kingdom. Without this birth the whole scheme becomes useless and death like a river with its water diverted or dried up. To leave out the virgin birth would be to sever the one link which connects man with God, to close the one door through which divine light and power can come to this world. Can we afford to yield it?

It has been said that other teachers taught long before the high ethical principles expressed by Jesus in his sermon on the mount, and therefore he was nothing in advance of them. Others have truly taught noble principles but Jesus Christ is the only one who made those principles effectual for the salvation of man. His presentation of them was with a deeper purpose than any other man ever knew. Others gave promise of present good and perhaps of indefinite good in any indefinite and uncertain future life, but Jesus couples his ethical teachings with the doctrine of his sonship and his divinity, his right as a leader and a commander, and his dominion over the world; and required specific things of man in the way of allegience, and upon the condition of the requirements being fulfilled gives definite promise of a certain and definite future life. No man ever dared to make such promises as he made,promises which would in part have their fulfillment in this world, coming from heaven itself. The fact that many have had these promises fulfilled proves their truthfulness and his power to fulfill even now. No man has approached him in his power to discern truth, in having a proper and effectual remedy for every need of man, in the greatness of his love and selfsacrifice, depth of sympathy and compassion, in humility and forbearance. He towers so exceedingly above the greatest of men in every quality of character that the mystery of his greatness can only be solved by an acceptance of the doctrine of his immaculate concepton.

"Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his I came unto my own, and my own rename. ceived me not. And the Scriptures, concerning my coming, are fulfilled. And as many as have

received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. \* \* \* Behold I have come unto the world to bring redemption unto the world, and to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." Book of Mormon, (3rd) Nephi 4:44-52.

The following lines were given to a brother during the early part of a sacrament service. He had thought of refraining from partaking of the emblems, as he had done for some time, because of feeling unworthy, but when the saints sang "Arise, my soul, arise! Shake off thy guilty fears," these lines were given him, bidding him partake. They may help some other doubtful soul.

Arise thy soul, shake off thy fear, The Lord thy God hath brought thee here; A promise true to thee I give-Drink of my blood and thou shalt live.

The bread my body doth contain Nor think it is a thing in vain— Partake, obey the Lord thy God, For thou shalt live by every word.

O trust my word, turn not away Thy Lord will shield thee day by day; And when temptation tries thee sore, Thy God will strengthen to endure. -T. Hamilton.

#### INDEPENDENCE ITEMS.

At the Stone Church in the forenoon at eleven Elder T. C. Kelley delivered a very interesting sermon and in the evening Elder T. J. Sheldon delivered the first of a series of sermons on the Book of Mormon, dwelling mainly on the mission and object of the book, one of which ly on the mission and object of the book, one of which was to restore many of the precious things taken from the gospel of Christ, bringing to pass that in Isaiah 29:24, "They also that erred in spirit shall come to under-standing, and they that murmured shall learn doctrine." The local option campaign is now in full blast, with

fully organized corps of ward captains and committees, with Dr. Elmer Twyman as president and general manager. with Dr. Elmer Twyman as president and general manager. A war will be waged against the liquor traffic such as Independence has never known. The first issue of a semi-weekly paper, "The Independence Issue," has been issued by the executive committee, with Rev. E. F. Jones of St. Louis as editor, from the press of the Ensign Publishing House. This paper should be read by all interested in the question, and all should be interested one way or another. This paper is being circulated free by the Rev Scaute. the Boy Scouts.

the Boy Scouts.

Last Thursday evening at seven o'clock Sr. Claru E. Briggs, wife of Bro. R. W. Briggs, passed from earth life, the cause of death being paralysis and other complications from which she had been suffering since some time last November. She was the daughter of Sr. Sarah Hill and sister of Sr. Nettie Kemp. In the five years of her residence in Independence she had endeared herself to all with whom she was acquainted. She is the mother of Bro. George Briggs who spent a number of years in the Phillipines in the cause of education hold: mother of Bro. George Briggs who spent a number of years in the Philipines in the cause of education, holding a high position, now residing in Washington, D. C. also Dr. W. H. Briggs of Ewing, Neb., and Sr. Pearl F. Bullard of Pittsburg, Pa. The funeral was held at the house Saturday forenoon, in charge of Bro. W. H. Garrett, and the sermon was delivered by Bro F. M. Smith, his subject being "What is man?" The burial was in Mound Grove Constew. was in Mound Grove Cemetery.

The daily vacation school started Monday morning at nine o'clock with an enrollment of 331, under the charge of Sr. Emma Criley. A rain on Tuesday cut short the attendance some from that number.

The home of Bro. and Sr. W. F. Donaldson 1335 West Electric Street, was the scene of a happy event Wednesday evening of last week, when their daughter, Sr. Alice Fern, and Bro. Lysle Wilbur Weeks were united in marriage, Bro. W. H. Garrett performing the exeremony. They are excellent young people, and begin their new life under very favorable auspices, beginning home-making in their pretty cottage on West Blue just completed by the groom for his bride. Bro. Weeks is the eldest son of Sr. Thoms. C. Hatte. The home of Bro. and Sr. W. F. Donaldson 1335 West of Sr. Thomas C. Hatty.

#### INDEPENDENCE SECOND BRANCH.

Saints of the Second Independence Branch met in prayer and praise meetings Tuesday and Wednesday nights. Religio as usual.

Bro. P. A. Saerman is very ill with typhoid. Pray

Attendance at Sunday school 278, collection \$4.09. Bro. Jos. Arber was the speaker at 11 a. m. his subject being "The pre-existence of man." Real interest aroused. The Spirit guided in the oftennoon prayer service. All rejoiced and were relified.

We neclected to mention last week one especially good We neighbord to mention hast week one especially good feature of our Children's Day program of June 21, a talk by Harry Schmitt, plainly showing the necessity of proper planting, nourishing and pruning in God's way, that we may bring forth the fruits of the Spirit. This was illustrated by an apple held in his hand. Final arrangements were completed at a special branch meeting Monday night, that will assure us a splendid time at our piente July 4. Grounds are 3 blocks west of Fairland Heights. Plenty of shade, good water and plenty of room for games and sports. Free basket din-ner all together in the old fashioned way. We would be glad to welcome you to pienic with us.

KANSAS CITY, MO., FOURTH BRANCH.
At our Religio business meeting June 17, the following officers were elected: C. L. Munroe president, F. O. Branham vice president, Bertha Vail secretary, Geo. Johnson treasurer, H. Vail library commissioner, Sr. Barron home class superintendent, W. L. Vail chorister, Eva

Branham organist,

Bro. Joseph Emmett was our speaker Sunday morning and Bishop R. Bullard in the evening.

Our Sunday school will give a pienic at Swope Park, Saturday, July 4th. Our friends are invited to bring their baskets and enjoy the outing with us. The committee will meet you at the shelter house and escort you to the pienic grounds.

Our Sunday school officars for the next size with the pienic grounds.

Our Sunday school officers for the next six months are as follows: Mrs. Alice Armstrong superintendent, are as follows: ars. After Armstrong superintendent, C. E. St. John assistant superintendent, Anna Severin secretary, F. O. Branham treasurer, C. W. Brown library commissioner, Mrs. J. C. Severin home class superintendent, W. L. Vall chorister and Eva Branham organist. Bertha Vail.

4240 Euclid Ave.

#### SEATTLE.

After a long period of silence—in which period has been crowded some of the most important experiences of our missionary work of twenty-one years. Our trip to and attendance at general conference was filled to overflow with rich experiences and educational ob-servations—the superabundance of kindness shown us in Independence and St Joseph (our old home) has left an indelible impression in our memory—wish we had space to mention names, who gave us a welcome and home during

mention names, who gave us a welcome and home during conference. Our short visit to St. Joseph after cenference was brim full of happy greetings.

The Oakland and San Francisco saints gave us a farewell gathering at which over sixty asserbiled and spent a social time together. Bro. Sheehy was present and gave a talk on "Why Brown left Town" but turned it to "Why Bro. and Sr. Terry were sent to Seattle." Tears gave evidence of the sadness of heart at separating, and

we gave the parting hand with sadness of heart.

On June 16th we said good bye to some thirty or more saints at the depot and boarded "number 16" for Porton suite toth we start good by to so some thirty or more saints at the depot and boarded "number 16" for Portland and Seattle. Arrived in Portland after two nights and one day's traved where we remained till Monday morning in the pleasant household of Bro. Joseph Larson and estimable wife and children. We visited Vancouver on Saturday night where we spoke to a nice auditence by invitation of Bro. Marcus Cook the president. We met there Bro. Shippy and Bro. R. D. Davis missionaries, Bro. Davis enroute to B. C. and Bro Shippy being hindered by an affliction of his vocal organs. We spoke twice in Portland on Sunday and attended their good Sunday school and Religio, under the charge of Bro. L. B. Shippy and V. Schultz respectively. Here we met Bro. N. T. Chapman the president, Bro. Appleman, Bro. Wm. Russell, Bro. Walter Baker and others, who made our short stay very pleasant. our short stay very pleasant.

At 3:15 p. m. we arrived at Seattle, our future home and field, and were made welcome at the depot by Bro. and Sr. Wm. Johnson and Sr. Barney and were soon ushered into our apartments all fitted up ready for occupancy. into our apartments all fitted up ready for occupancy. The good saints had unpacked our goods, put down carpets, and nicely arranged the furniture, putting in a store of groceries and fuel and making all ready for us to enter and occupy. We cannot express our degree of joy and appreciation for such great kindness. It made us shed tears of joy and thankfulness on meeting such a hearty

tears of joy and thankfulness on meeting such a hearty welcome, such as only true saints can give.

Our first impressions are very favorable concerning our new field, but we turn with earnest love and concern toward the flock we left behind. It was the saddest farewell on leaving, and the most hearty and fervent greeting on our arrival of any in all our experiences. We enter the work with determination to do all we can though my companion is in poor health.

J. M. Terry. 102 39th St., North Seattle, Wash., June 23.

OMAHA, NEBRASKA.

OMAHA, NEBRASKA.

He liveth longest who can tell
All else is being flung away,
He liveth longeth who can tell
Of true things truly done each day."

Elders M. A. Peterson, H. A. Scott and P. N. Craig
visited Blair, Sunday, June 21st, Bro, Peterson occupying

The Religio officers elected for the ensuing six months are Paul N. Craig, President; Carl T. Self, vice president; Edward Lauson, secretary; A. E. Stoft, treasurer; Mrs. Paul N. Craig, chorister; Josephine Marmoy, organist; H. A. Scott, member of library board; David Lewis, Home Class Superintendent.

Children's Day exercises were held June 28th, taking Children's Day exercises were held June 28th, taking the place of both preaching services. The little beginners, primaries and juniors were the principal entertainers in the morning, and did justice to their instructors. The Sunday school orchestra also favored with some selections, and is one of the drawing features of the school. In the evening the choir rendered a number of excellent anthems; a trio by Mrs. Paul N. Craig, and Misses Lorena Leeka and Anna Hicks was much appreciated, as also a solo by Miss Cora Schwartz. Elder Rudoiph Etzenhouser favored us with an instructive talk at three of the services. Fremming, the son of Bro. and Sr. Karl T. Self was baptized and confirmed. Burton F., the infant son of Mr. B. F. and Sr. Eva Dellar was blessed. If we could only keep the children as we gather them in. Why do some of the bys at thirteen or faurteen, and also some of the girls begin to think they are too old for the Sunday school? Who is to blame, or all of us, in not making the survices attractive and interesting to the young and active minds?

Elder W. E. Shakespeare has decided to locate the district tent in the park at Florence, Nebr., and trust the efforts put forth will be successful.

"Yet do thy work, it shall succeed.

"Yet do thy work, it shall succeed, In thine or another's day,
And if denied the victor's meed, And it defined the victor's meed,
Thou shalt not lack the toiler's pay."
Alice Cary Schwartz.

#### W CORPORATION OF THE STATE OF T CORRESPONDENCE Bluerarementer menter menter menter menter

Independence, Mo, June 15.

Dear Ensign:-As some would be glad to see a word Dear Ensignt—As some would be glad to see a word from me in your interesting columns, more especially those in the Clinton District, where I have spent more than 30 years of my life. With pleasure and interest I call to memory the spiritual and profitable meetings we had together. Since moving to this place I seldom see any of those of former acquaintances. I fondly cherish their memory. I have visited several of the branches near Independence and in Kansas City, and find good, faithful saints that are alive in the gospel. I was called on a special ocassion to the home of Bro. and Sr. F. A. and Elizabeth Evans to say the word that made two one in the marriage vow between Mr. James A. Myers and Sr. Esther J. Evans, in the presence of a few relatives of both contracting parties. The ocassion was a happy and joyous one.

Let us as God's children renew our diligence in keep-ing all his commandments so we may be worthy of his protecting power, for we are warned that we are living in the day of his judgment—(Rev. 14:7) and so told to worship him that made heaven and earth and the sea and the fountain of water and we are admonished in later revelations that we must be faithful in order to be protected from the dire calamities that must shortly come upon the disobedient. So may we contend for the faith once delivered to the saints.

Your brother in gospel bonds, Abner Lloyd.

Tahor In June 8

Editor Ensign.—As you are a dispenser of news and the saints in one part of the world are interested in what is going on in another I will try and tell what has occurred in this "neck o' the woods." Fremont District, The conventions of the auxiliaries started out on Friday afternoon with the machinery in good working order and our anticipations for the evening program was of a very pleasurable nature, but alas "the best laid plans of men and mice oft gang o' wee," and so it is with our joyous anticipations. About 7 o'clock it seemed as our joyous anticipations. About i o'clock it seemed as if the sky had become a sieve and a heavy pressure bore down from above and just forced the water down in such quantities that it had no time to form into drops but just came down in streams, and what was a blessing to the growing crops was our temporary loss in missing the program that night. The disappointment did not end with us that was already present. The saints who were passengers on the "limited" between Malvern and Tabor, the fastest and finest equipped train on that division of the road, was on a train behind time and some of them did not escape the pour down, and with wet skirts and disheveled hair they found a welcome among the saints that knew how to make old friends and strangers feel at home.

Hindrances and disappointments of times spur us on to activity and so it was in this case, when conference convened next day, with Brn. T. A. Hougas and Nathan convened next day, with Brn. T. A. Hougas and Nathan Mortimer as the presiding officers, the business was disposed of in an expeditious manner and we were able to enjoy the delayed program with an increased audience. There was good and appreciative audiences to greet the speakers at the three preaching services on the Sabbath day who enjoyed to a goodly degree the good Spirit of the Master. At the close of the morning service the writer counted seven automobiles in front of the church and quite a number of buggies and carriages. Thanks to the modern inventive genius, and suggestive inspir-ation, for the modern mode of travel if some do prostiation, for the modern mode of travel if some do prostitute its use to wanton and wasteful pleasure, others
find a better service for it. Bro. T. A. Hougas' family
came 32 miles and was on time at the Sunday school
session at 9:30 a. m. The conventions, conference and
social enjoyments among the saints were pleasant and
profitable, and all went home feeling that it was good
"to be a saint in latter days." Those present of the
missionary force were the writer and Elder H. N. Pierce.
With hopeful anticipations I remain your brother in
gospel bonds.

Edward Rannie.

Edward Rannie

Fanshawe, Okla., June 8 Editor Ensign:-Please permit me space to say to the Editor Ensigni.—Please permit me space to say to the Saints and friends of Eastern Oklahoma: As I have been appointed to labor in this field would like to have your aid by writing me when you need preaching. Don't wait until the very time you want meeting to begin, for it might be that I couldn't come on a short notice. My field address will be Wilburton, Okla, and home address Cato, Ark. That the Angel's Message may be preached let us labor together.

Your brother in the one faith,
James M. Smith.

Grande List

Detroit, Texas, June 5.
Editor Ensign:—There are those of the saints with whom I have formed acquaintance with in days past and whose associations I have enjoyed and whom I have not seen or heard from for months and even years. Some of them I have had the pleasure of inducting, by the authority of Christ, into his church or kingdom, here on earth. Some of them possibly are wondering what has happened to the old man.

happened to the old man.

The signs of the coming of the Son of Man are being The signs of the coming of the Son of Man are being displayed everywhere, prophecy having its fulfillment, as never before, possibly in any age. The Master said one jot or one tittle should not pass till all be fulfilled, though heaven and earth pass away, while the heathen rage and the people imagine vain things. In the time of rage and the people imagine vain things. In the time of peace, we have wars and rumors of wars. We have earthquakes, nation rising against nation, and kingdom against kingdom, men's hearts failing them, for fear, etc., and yet there are few of the inhabitants of earth who will choose the narrow way, but they crowd the

broad way.

Oh, what a pity it is that the poor human creatures will not or cannot comprehend the day and age in which we are living, and humble themselves before the Lord and hearken to the message He has sent in these last days and learn His law, which is perfect, converting the soul, put it into operation by applying it to their lives, and thus be led in paths where they would not be exposed to the calamnities that are coming on the carth and enjoy the things that our Father hath prepared for them that love Him. will not or cannot comprehend the day and age in which

In 1831 the Lord said to his people of these latter days: "Behold, I the Lord, in the beginning blessed the waters, more especially hereafter, for I, the Lord, have decreed, in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters."—D. and C. 61:1. And again: Behold, I, the Lord, in the beginning blessed the waters, benotd, I, the Lord, in the beginning messed the waters, but in the last days by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in

heart."-D. and C. 61:3.
Still they cry "false prophet." I read an account giv-

heart."—D. and C. 61:3.

Still they cry "false prophet." I read an account giving the loss of life upon the waters, since 1867, by ship disasters alone, 14,938, and still they will not believe.

I am still on the battle field, and in the conflict battling for the right, struggling for the victory. Whether I will reach it or not I do not know. But I am sure if I can stay close enough to the Lord I will come out victorious in the end. I have no conference appointment, but I in the end. I have no conference appointment, but I have a commission from Jesus Christ to preach the gospel, but I have been handicapped the last two years, and have not done much preaching, being kept at home, labor-ing for the material things of life which we all must

It has now been two months that I have been busy most of the time, holding meetings. In the town of Fort Towson, Okla., I held meetings for nine days with good interest, having occupied the Holiness Church at that place, making friends for the cause and left with that place, making friends for the cause and left with an invitation to come back and occupy their church again any time, as they were not using it. I went from there to Paris, Texas, preaching twice at that place, and from there to the Old Manchester Branch, Red River County, Texas, where the gospel was first planted in this country. Found the saints much revived since Bro. Bootman met the champion Baptist debator, Roy Davis, at that place, in discussion. I preached there two Sundays.

On the 2nd of June I was permitted to baptize an intelligent young man. Formerly he belonged to the Methodist Church, and had been preaching some for them. His great desire is to preach the gospel. I believe the Lord will use him for good.

May the Lord's blessings be with his chosen ones.

Yours in bonds,

P. B. Bussell.

Marion, Ill., June 24. Dear Ensign:-There are only a few families of saints Dear Ensign:—There are only a few I amilies of saints here and we hardly ever hear a sermon. Bro. G. H. Flelds was here two weeks ago and preached one sermon, which we are very thankful for. If any elders pass through here we would gladly welcome them at our home. I ask the prayers of all the saints that I may

live faithful.

Cove. Arkansas. June 10. Dear Ensign:—Thinking some of your readers might be interested in news from this part of the Lord's vineyard I will try and write a few lines. We had Bro. J. W. DuBose with us in May and he preached some fine sermons to small crowds, for the people here will not come out to hear our elders preach, and I believe twelve persons were the most we were able to get to come to the Town

were the most we were able to get to come to the Town Hall. Bro. DuBose had the pleasure of baptizing four of them. One man, Bro. Hegwood, is 62 years old, and Bro. and Sr. Bilbray and their thirteen year old daughter. At one time twelve or fifteen years ago we had a fine branch of saints here in Cove, but they have moved away and scattered to different places and now the people here seem indifferent about the gospel.

My husband and I have been members of the church about sixteen years; we were baptized by Bro. Ellis Short and this latter day work has grown brighter day by day, and I have had some beautiful testimonies of the goodness of God to his children. We are tired of living away from church privileges and hope some day that we may be permitted to live among the Saints. I ask an interest in the prayers of the Saints.

Your sister in Christ,

Mrs. J. W. Neal.

Mrs. J. W. Neal.

#### GLEANINGS.

GLEANINGS.

Elder W. M. Aylor, Sperry Okla.—I am preaching to large crowds here. Am using an Apostolic tent at present. They put it up but did not care to begin their meetings till I left, and offered me the tent, which I accepted, as it is so warm in the church. I go to Tulea next week. Saints at Tulsa are on the verge of building a church.

J. O. Nobles, New Decatur, Ala.—Please have the Ensign come to us every week for one year. Sr. Dellis A. Perry, of the Home Department, has been so kind to us in sending us several numbers of different dates. In them we found so much good soul-food that we must have it every week. We don't feel like spunging on have it every week. We don't feel like spunging on her generosity and heating the Lord's paper out of a sub-scriber. Wife and self are would-be saints. We believe the Prophet Joseph Smith, who reorganized the church in 1830 was the Lord's annointed.

### DEPARTMENT OF Woman's Auxiliary for Social Service

MRS, MADGE SIEGFRIED, EDITOR.

NOTICE.

All persons sending money to the Woman's Auxiliary for any pursons, including subscriptions to Home and Child Welfare leaf-ties, or Children's Home domaitons, please forward same to the reasurer of the Auxiliary, Nrs. J. A. Gardner, 7118. Fuller Ave. Independence Mo. Application and Money Processing Services and Money Processing Services and Processing Se

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#### MOTHER.

A face all glorified with light That grows more bright—as years increase; A calm brow crowned with silvery white, Eyes filled with kindliness and peace; Pure love that knows no selfish thought; Refining pain and patient care; Brave words of hope and deeds well wrought Have traced soft lines of beauty there.

Not all great deeds that men have done. Not all world's wisdom understood Can watch the laurel she has won-The wond'rous crown of motherhood.

Jeanne Judse

This poem was sent us by Mrs. M. C. Pearce of West Field, Mass., with the hope expressed that others may enjoy the sentiment of them as she

We have seen mothers of whom the first eight lines is a fitting description; many of them! But still, the sad lack of kindliness and peace, brave words of hope and the patient care, among the countless homes of men, have seamed many faces with other lines-traces of care, worry, temper, disappointment!

Let us remember each other. Let us study each other. Sometimes, oftimes those lines are easily removed. And we all want to be what we should be. We all want the beauty that purity and happiness, contentment bring. Remember we cannot enjoy this blessing without bringing lines of beauty to another's face, and the note of pleasure to another's voice. "The pebble is dropped in the water."

-"It takes so little to Says Dr. Frank Crane,make people happy. Just a touch, if we but knew how to give it; just a word fitly spoken; just a trick it is, a knack, the cunning that can readjust some bolt or pin or bearing in the delicate machinery of the human spirit.

#### INDEPENDENCE IN THE CHILD.

A thought that appeals to me as very important is this one,—A seed is precious because in it is the germ of life which may become an independent being under the proper environment; and it ceases to be precious if it does not become an independent being. Our child is precious to what degree of soul development attained through the freedom of independent action, and only to degree.

The lower forms of life force their offspring to independent living, while we parents or especially we mothers, cling to our children, thus making for their dependence rather than independence.

True—we should make sure that our children are equal to the task of independent living—that their self-control is strong enough to direct their life. In the tiny babe, we begin training for the physical self-control spreading from its own individual self to that of conduct between members of the family and its piaymates. The training for the moral and spiritual control followers and little selection to account of the control of the contr lows and links so closely to the physical, that by the

time it is eight years old we are admonished it should be sufficiently able to decide between wrong and right and have the strength of will to choose in the momentus question of its eternal salvation.

At twelve years of age Christ kindly but firmly rebuted the clinging solicitation of his parents by saying "Wist ye not that I must be about my father's business?" So do we think it possible for our children to choose for themselves at twelve years? Indeed not! And when they reach that older time, the so much misunderstood period of adolescence, and the very forces of their beings compel them to wrench themselves loose from our clinging solicitation, our hearts ache and we think them rebellious. But if we have used our opportunities wisely. rebellious. But if we have used our opportunities wisely, they will be fully equal to the task of choosing, and their wills will be strong enough to support their choice.

Then we will rejoice at the assertion of independent

selfhood rather than sorrow.

selfhood rather than sorrow.

But sourow will be ours if that age finds our child

"dodder like," depending upon us to decide the issues
of life for him. Chas. Sumner says "Three things are
necessary for success; first, back bone; second, back bone;
third, back bone." It is our privilege to protect and to
train so sturdly, the child lent to us, that when he
feels within him the assertion of the great mystery of
life and independent action, he too shall say "Wist ye
not that I must be about my Father's business,"—we
can gladly say "between him and thee my father, I have
discharged my parent duty as thou gavest me wisdom." discharged my parent duty as thou gavest me wisdom."

Mrs. Wm. Madison.

(Read before the Independence W. A. S. S.) Ed.

GOVERN BY LOVE.

"I'm so glad you're my mama;" "O, I'm glad you are y mama"—reiterated the little daughter of a dear sister as she fairly flung her arms around "mama's" neck and began to cry as if her heart would break.
"Why Dolly, so am I glad; that's nothing to cry

about.

Presently she was calm enough to explain that in the home she had just come from, circumstances caused un-pleasantness, "and she said such mean things, mama;— you don't talk to us like that;—you say nice things and make us want to be good. Why don't other mamas do that way?" she questioned out of breath with crying and talking so fast.

Many times this incident has come to mind, when tempted to speak harshly; and not only children, but grown people feel the power of loving intercourse and the reproof that helps us to "want to be good."

Couldn't the women of the church take a lesson from

this-help whenever and wherever we can, but endeavor to hurt no one?

Always remember our sister has as much right to her opinion as we have—maybe she is in the light more than we;—at any rate we can never convince by force or

To say "mean" things never won a friend or helped a

Some one said of the early followers of Jesus, "How these Christians love one another" and it is our ambition to have those of the world note our attitude and say, 'How the women of that church love each other.'

We can all give as much as "the widow's mite;" yet Jesus said "She gave more than all of them." Surely it was the love and consecration and self-denial of the gift that enhanced its value.

We trust that the women of the Auxiliary will learn to "say such nice things" that all the sisterhood of the church will "want to be part of us."

Mrs. S. R. Burgess.

WHAT KIND OF A FATHER ARE YOU? What sort of a father are you to your boy;
Do you know if your standing is good?
Do you ever take stock of yourself and check up Your accounts with the boy, as you should?

Do you ever reflect on your conduct with him; Are you all that a father should be? o you send him away when you're anxious to read? Or let him climb onto your knee?

a book more important to you than his talk; Do you find that his chatter annoys? Would you rather be quiet than have him about; Do you send him away with his toys?

Have you time to bestow on the boy when he comes With his questions—to tell him the truth? Or do you neglect him and leave him alone To work out the problems of youth?

Do you ever go walking with him, hand in hand: Do you plan little outings for him?

Does he ever look forward to romping with you, Or are you eternally grim?

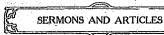
What memories pleasant of you will he have In the years that are certain to come?
Will he look back on youth as a season of joy,
Or an age that was woefully glum?

Come, father, reflect! Does he know you today, And do you know his, as you should? Is gold so important to you that you leave It to chance that your boy will be good?

Take stock of yourself and consider the lad, Your time and your thought are his due: How would you answer your God should he ask,
What sort of a father are you?

--Author Unknown.

www.LatterDayTruth.org



#### A TREATISE ON PRAYER.

By Elder S. S. Smith.

Figuratively speaking, on the map of the ages there is said to be three places of refuge and strength, to the souls of men,—the "Island of the "Desert of Meditation," and the "Mount of Prayer." This mountain stands out boldly on the landscape of time as a noted landmark, and has furnished a reputable resort to the lowly travellers of earth. All nations have had pilgrims who have resorted thither. What then is this secret allurement that has urged mankind to this refuge of prayer?

Proposition Stated.

We introduce the subject with these texts. 'And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18:1.

"Pray without ceasing."-1 Thes. 5:17.

"Ask and it shall be given you; seek, and ye shall find: knock and it shall be opened unto you.' Matt. 7:7.

In this treatise we desire to show reasons for prayer. We hope to point out that it is a becoming acknowledgment of the all-soverign power of God: that it is the appointed means for the giving of spiritual and temporal blessings; that it is a spiritual exercise that is especially ennobling to the individual; that it strengthens the faith and gives mankind confidence in God; that it should be offered for things necessary and in harmony with the will of God; and that it should be attended with a confession of our sins and a genuine repentance of the same. We will try and demonstrate prayer is not unreasonable, but highly justifiable, and in every way when rightfully observed is of great utility to us, and thus contributes to the salvation of men. We believe prayer should consist of thanksgiving, praise confession and petition, without fixed forms of expression, only so far as the scriptures may justify, in as brief and simple, yet comprehensive manner, without unnecessary repitition to the one and true God in the name of Jesus Christ his Son and mediator. The proper prayer is not one of a mere form of words but that which springs from the deep recesses of the heart, and in the language of the worshippers.

Chambers defines it, "A universally acknowledged part of the worship due to God, a simple and natural expression of dependence, which seems almost necessary to follow from a belief in the existence of a God."

Webster explains it as "A solemn address to the Supreme Being consisting of adoration of an expression of our sense of God's glorious perfections, confession of our sins, supplication for mercy and forgiveness, intercession for blessing on others, and thanksgiving or an expression of gratitude to God for his mercies and benefits."

And too, we might add Montgomery's beautiful lines.

> Prayer is the soul's sincere desire Uttered or unexpressed; he motion of a hidden fire That trembles in the breast.

Prayer is the burden of a sigh, The falling of a tear;
The upward glancing of the eye
When none but God is near.

Prayer is the Christian's vital breath, The Christian's native air; His watchword at the gates of death, He enters heaven with prayer.

Prayer we then say is truly an expression of our faith in providence, for it is the offering up orally or otherwise of our desires to God in the name of Jesus Christ for the things agreeable to his will, with a confession of our sins and a thankful acknowledgement of the excellency of his greatness and perfection, and the unbounded mercies of his being. It is the seeking for, the realizing that oneness through the agency of the Spirit which begets a condition of unbounded trust in God. We believe it can be expressed orally or by deep feeling and thought, and holy desire that is sincere. It is the true art of devotion that leads to that self-inspection, and the overdawing of thought and emotion toward the object of our desires. By no means is it a talisman of a superstitious and fanatical brain, but the simple communication of the rational

mind with that of God by which our will merges into his.

To Whom Shall We Pray?

It would hardly seem necessary to treat on this sub-heading of the subject, considering what has been written before in defining the proposition. The true and living God of course is the object of our devotions. Our reasons for writing on this is; there are so many false conceptions of God, there are so many skeptics and infidels ready to challenge the fact of a God as a falacious idea, and then only about one-seventh of the population of the world is nominally Christian. It was Ingersoll that said, "If you can ever find a God, just let me know, and I shall kneel. Until then I shall stand erect."

The gross injustice of the foregoing statement to the overwhelming evidences of God, found, in the Christian religion, and outside of it, is apparent to the candid mind. To ignore these evidences means the substitution of an unseemly materialism and even atheism. The irrationality if this is noticeable when they say this wonderful systametic and law-governed universe is merely the result of chance and not that of intelligent mind. This Idea would destroy the only basis for true brotherhood, for such brotherhood can only exist by reason of a common Fath-Such decay of belief has its tendency to drift outside the eternal province of law and produce such a condition as that which obtained when this experiment was tried during the French Revolution. In fact it is a denial in toto of all the human witnesses, Christian and otherwise, of all ages, who have affirmed from positive knowledge there is a God. The spiritual consciousness of these myraids of humanity who have borne witness is challenged, yet their testimony and veracity would never be questioned only on religion. To falsify this chapter on human experience, and history, is a piece of credulity we are not prepared to accept.

Thus the "God of saints" is the only one to

whom we should pay our respects devotionally. He is not a being of fiction or imagination, "without body, parts or passions," but the true God of Israel whose being possesses all. The strictest injunction of ancient time as also in latter days "Thou shalt have no other gods before me.." "That they should love and serve him the only living and true God, and that he should be the only being whom they should worship."-D. C.

17:4.

A sense o'er all my soul impressed That I am weak, yet not unblest, Since in me, round me, every where, Eternal strength and wisdom are. --Coldridge

To create a vagary of an indefinite, indefinable something without material form or members not even capable of exercising the passion of love or hate and call it God, would be tautamount to erecting a false god as truly as did the children of Israel when they worshipped the golden calf. The true God will admit of no substitute. He is immutable. Our estimate of him is one of continual growth and enlargement, for as we study his wondrous attributes and commune with him. our finite minds grasp new accessions and are continually becoming more and more increased and refulgent. His character and being borrows no splendor from any source, for he is the acme of perfection, the magnet of all power, and subordinates to himself all things. He sits as the center of the universe, and is the highest ideal of dignity, order and perfection. He indeed is the object of our worship, our prayer, and our praise, as the established and perfect precedent, of moral excellence, by the contemplation of which through spiritual communion, the human nature rises above the groveling things of earth and level of carnal flesh. So then, as we contemplate this effulgence, and transcendent elegance, and beauty of his real character, cannot we in humble reverence to his great and holy name, pray, "Our Father, who art in heaven, hallowed be thy name," etc.

Purposes of Prayer.

In the consideration of this question it is oppertune to state, it is a rational belief that prayer produces in us a condition of moral fitness to receive whatever blessing God sees fit to give. Some have supposed by the act of prayer the divine Being is led to suspend some of his infinite regulations which otherwise would not have obtained. In other words, by the willing act of prayer on our part, God the infinite One has become con-

vinced by our special pleading, and argument of our prayers, that the thing that he had intended was not for the best and he therefore changes his mind. By persistent entreaty, we are thus told by some, God is led to cease a certain course and is induced to go another. This concept of Deity is wanting in rationality. Such a notion is gross and crude, to say the least.

By prayer it should more properly be said, has wrought in us that moral preparedness of soul that the humble act has induced, and by reason of such we are brought to that condition where God can bless us. It is not therefore, the swerving of God to our purpose, but the humanity of our nature being conformed to the image of the divine. The secret of the giving of the blessing is not because God has changed, but the evidence of regeneration with us. This evolution or change in us causes repentance, and such fits us for blessing afterward. Prayer is therefore one method of sanctifying in us nobler resolves, and higher ideals to do right. The soul's desire, sincerely expressed, brings that oneness of agreement with the Infinite, that passeth all understanding. A prayer may be formulated in speech, or it may be unexpressed vocally, but to be attuned to the Father's ear it must express the heart's desire and longings in sincerity. Such desire expressed in faith, coming from the heart that is at one with God, is sure to merit the Lord's approval.

The discord between God and humanity is explainable in this way. For us to act in harmony with law, sanctifying the character, we have come from discord into harmony and our nature is become at least to some extent like that of God, hence we get the blessing because no barriers exist. We conclude then, the most acceptable prayer, is that, where all obstacles that impede spiritual force, be removed. How then is it possible to come fully into union with God's law of love, when there is that lack of forgiveness, and malice rancor and ill-will are manifest in our hearts? Reason would teach us, to get the benefits craved, the finite mind must be attuned to the vibrations of the eternal. Before there can be perfect unity, and intercommunication, the human mind must divest itself of every agency of evil. Neither can there be acceptable prayer, unless there is sincere desire coupled with abstraction from the things of carnal sense, concentrated upon the thing desired, with a living, glowing faith. When such conditions are complied with, we know "the effectual fervent prayer of a righteous man availeth much." For-

He prayeth best who loveth best All things both great and small; For the dear God who loveth us, He made and loveth all.

-Coldridge.

So we say, the Father must rule supreme in our thoughts—in our lives, to have the medium of divine correspondence open continually.

We then, are not prepared to accept, that our allwise Father has contemplated that before the time we asked, he had concluded to do a certain thing, he will then modify this intended action, and do something else in obedience to our importuning. Such a conception, we must say, would denote God's erudition was so defective that our entreaty could persuade him to change his design. Would it not signify his purpose was fluctuating, and therefore invalid, if he would surrender his will to our solicitation? Those who believe Jehovah would thus deviate from his designs in honor to our simple petitioning, and disrupt law and order, and rearrange the divine schedule to satisfy our every wish, and then still venture to call upon God, would indicate they had an un-enviable interpidity. To do so, would show they believed, God was willing to surrender the throne of his mighty authority to the rulership of finite men. If we entertain this fickle idea, are we ready for this tremendous responsibility?

In view of this position, it may be asked, how is it God apparently has changed his plan in certain instances of past time? Citation may be given where, "The Lord hearkened unto the voice of a man, and in consequence, instead of the sun pursuing its naturay course, it 'stood still in the about a whole day."—Josh. 10:12:14.

Here it may be asked, did God not give this

mighty exhibition in consequence of the faith and prayer of the general Joshua? Another instance may be called up, where Jonah was commanded to go to Nineveh and tell them. "Yet forty days and Nineveh shall be overthrown."—Jonah 3:4. It

may be asked, was not God's original decree changed, when he says in the tenth verse, "and God turned away the evil that he had said he would bring upon them"? Again, in the circumstance of the translation of the plates by Joseph Smith, when one hundred sixteen pages were stolen through the lack of faithfulness on the part of those who had them in charge, and to fraustrate the evil designs of men, God apparently changes his course and instructs not to translate those particular plates farther. It may be asked, was the Lord's mind faulty at first not to have forseen this difficulty and warded it off by not translating those plates in the first place?

In answer to these queries we might remark, the respond to prayer is not an irregular thing, but the very rule of the universe. Answers to all prayers is not adverse to the divine code, but in unision with it, and illustrates the very method of the egency of law. Such is merely the provisional decree provided in the interminable foresight given of God. True, God does hearken "and his ear is open to the cries of his children, but that hearkening is contingent on the spiritual reliance, and humble yielding of our wisdom, to that of his immeasurable erudition, and perfect benevolence and mercy. It may appear at times, God has overstepped the system of eternal law and fixed arrangement, (such as Joshua's experience) to gratify the wishes of his faithful, but who can say, such intervention was not premeditated and thus intended? It is evident, in the case of Joshua, God so instructed him while in prayer, to tell Israel what to expect, so when the opportune time arrived, the prophet general so said the words that was honored of God. Thus what appears as prodigies and wonders to us, may be natural events with God.

Some may say, the reversal of a former decree to destroy Nineveh, certainly was to change or modify his original intent; but we should remember, this circumstance when viewed in the light of God's soverignity, and infinite wisdom, what appears as a change of plan was that which was intended provided the citizens of the city came fully up to the requirements and truly repented.

Again, what may appear as a deviation from the plan first inaugerated in relation to the one hundred sixteen pages of manuscript, was evidently a circumstance designed of God, to test the faith and fidelity of those having the great and important work in charge. Certainly we could not say, the scheme of heaven was defeated by the unwise and evil intents of men. Thus, the true conception of prayer is one that must correlate with the design of Providence.

#### Its Benefits are Ours.

We have endeavored to impress the fact that the benefits of this significant exercise are wholly ours. The condition of sense, which expresses itself, in humble devotion is the indispensible stipulation of our welcome through the threshold of these gifts of divine beneficence.

The objection is urged, since God is infinitely wise and good, his crudition and allwise jurisprudence will lead him to give whatever is suitable for us without petition, and if it is not the thing for us to have, we cannot secure it by petition: hence he will always do that which is for the very best, from the maturity and perfection of his nature whether we pray or not. To this we reply, we have the specific command to pray. (Isa. 55:6; Matt. 7:7; 26:41; Luke 18:1; Rom. 12:12; Eph. 6:18; Col. 4:6; 4:2; 1 Tim. 2:1; D. C. 18:6; 30:4; 32:3; 61:6; 2 Nephi 14:12; Alma 16:218-234.) To those who believe in God, this really is the best answer we have to offer, and is no small confirmation in our judgment.

It is no doubt agreeable to the perfect attributes of Deity, to grant that acknowledgment to our entreaty, which would not have been compatible to the same wisdom to have supplied us with, This objection without the effort on our part. as above stated, supposes, there is but one, and only one manner of graduation of acting for the best. Upon certain conditions, we will say, the lack of duty, a certain mode of precedure is for the best, yet had we been more active and consecrated there may have been a radical change of the attitude of God toward us, and who will say in either instance, His wisdom was not for the very best? It is unfair to say, the Divine will is always committed to one mode of action only, and cannot reach the results contemplated any other way. True, God will always do that which is best, yet it will always be the thing most consistent with his perfection and holiness. When we have a disposition to pray, the very achievement on our part may involve other circumstances, and bring into operation new conditions of unending variety.

When we anoint with oil and lay on hands, and pray for the sick of our number as is authorized in the Word, (Jas. 5:14,15) this action within itself is a part of the eternal arrangeent of moral and spiritual ethics, the carrying out of which brings the benefits to us, provided, of course, that our action meets that approval of God. It may be reasoned, if healing the sick through the intervention of Providence is a natural event with him, and so designed, why pray at all-why spend so much time in importuning for that already arranged and settled by eternal law? We answer, while God's line of demarkation may not be according to our standard, yet we can see by the exercising of ourselves in a certain way, and elevating our lives to a certain condition of righteousness purity and faith, certain benefits come, while if we failed to do this they may be withheld. These benefits, as well as all others that effect our immediate lives, are conditional; in fact the reconciliation of mankind to God, is one in which terms are specified and which is contingent on gospel law. To tell you, upon your fulfillment of a certain contract you would get a settled renumeration, you would understand, unless you diligently complied with your necessary part the stipulation would be withheld. God has so stated, and it is an unalterable decree that our actions and wishes must be conformable to those of his. An example of this was set by Jesus when he said, "Ask and it shall be given you; seek and ye shall find." If we ask amiss, it signifies we have not fully understood the Divine mind, or in some way we are out of harmony with him. It is for this reason, we should always try to be in possession of the Holy Spirit, so when it is necessary to ask for specific gifts in true faith, we will get what we pray for.

It does seem that many of the saints take a narrow view of prayer, and think it wholly consists of asking for something. Can we not see the greatest incentive is to get our hearts and minds in rapport with the divine, that we may sense the larger and higher attainments? More time then should be spent in praying for holiness of life, and purity of purpose, that our low condition may be elevated to a higher altitude of spiritual existence We should remember prayer is not necessarily definite or specific petition, as the crying child coaxes and pleads for the tempting dough-nut, but in its broadest range and elevated sense, it is the fellowship of holy communion of the human with the divine. While our Father has not barred us from asking for the little trivial things, and specific benefits, yet we should remember the highest and best results accrue, when we seek him in holy life, and genuine communion of true devotion and filial love. In other words, it should be a companionship of holiest bonds and associations. When this condition is reached, if it ever is fully, what more can the soul desire, truly, than to realize this oneness with our heavenly Parent, to be conversant with the fact that his omnipotent arm protects. to realize that his omnificient mind overrules, and to be encircled with his love: The potent thing is, to be subject to his wisdom and to be subservient to his will. When we are conscious of such association, all other things pale into insignificance. What need we care for the material wealth of earthly possession, when we have the riches of the Father at our command? should we be provident for earthly sagacity, when the Father's wisdom rules us? Why should we be concerned for fame and earthly honor, when we are vassal of a havenly King? So we join with Kipling and say:

God of our fathers known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine:
Lord God of Hosta, be with us yet,
Lest we forget, lest we forget.
How, and For What Shall We Pray?

A set form of prayer should hardly be insisted upon, only so far as restrictions are justifiable in the word of God. A few suggestions on this may not be amiss. Some seem to get the idea it is a continual dinning into God's ears, or a transmission of informaticu which he does not know, or possibly putting him in remembrance of those things he is in danger of being neglectful of and is liable to forget. Is God so absent-minded we have to do this? Christ seems to want us to

know differently, for he says, "Your Father knoweth what things ye have need of before ye asked Him." While God evidently has not restricted us from asking him for the oft recurring wants and needs and things of a less specific value, yet we should not continually ask for specific favors and leave the larger and better significence of this holy privilege neglected.

The utility of supplication lies not in the uniformity of its rhetoric, with high sounding praises of theistic philosophy, or extravagant metaphors; but in genuine natural expression, showing unbounded trust laden with desire, and expressing filial companionship, and mutual agreement. We have heard of those who have used some big or uncommon word in their prayer, and then follow it with their definition for fear the Lord might not know as to its mean-Some may pray for a Pentecostal shower and then deny, and fight bitterly the gift of tongues. Some are prone to pray for the sick, and then restrict the power of God to the ages gone by. A miracle of this character with them, can only be canonized by age. Such praying is inconsistent, and discordant. It invites skepticism. In life as we move onward we have a deepening experience, and as our concept of Divinity and the law enlarges, it is possible our prayer will also express in a larger sense the manifold grace of God; but in every period of moral, intellectual, and spiritual development, the order of prayer most acceptable is that which is natural and springs voluntarily from the recesses of the heart. Above all our hearts should breathe loyalty to God, loyalty to his cause, and loyalty to the brotherhood. "Lovest thou God as thou oughtest? then lovest thou likewise thy brethren."-Longfellow.

In endeavoring to impress this fact, that prayer should be honestly expressed, and come from the heart of the righteous in holy communion, yet we would not justify the idea that no other should pray. We are told "for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered."—(Rom. 8:26.) This text may lead us to the conclusion one should possess the Spirit that a proper intercession should be made.

Again, "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." Prov. 15:8. A literal rendition of this may deny to the wicked any rights to our Father's grace and love. Such texts should be viewed in the light of all that has been revealed on the question. Prayer without desire, it truly has been said, "is like an altar without a sacrifice or without the fire frome heaven to consume it." The very act of prayer itself is an evidence of repentance. All prayer to be acceptable, should be offered in faith at least in a believing frame of mind. "If any man [no matter whom] lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him. But let him ask in faith nothing wavering."-Jas. 1:5-7. Again, "O thou that heareth prayer; unto thee shall all flesh come."—Ps. 65:2. This coming must be by faith, for "He that cometh unto God must believe that he is and that he is a rewarder of them that diligently seek him."-Heb. 11:6. So from this it would appear, all men may pray and come to God, but in making the effort the act is one seasoned with faith, and not of unbelief. Prayer without faith and a corresponding desire for betterment is no prayer at all, for these conditions enter into every nature of the thing itself. Daniel's prayer was accompanied by confession,-"I prayed unto the Lord my God, and made my confession."-Dan. 9:4. Paul besought the saints at Rome to pray for him, that he may be delivered from those of unbelief, that his service he had for Jerusalem may be accepted and that he may come unto them with joy by the will of God, and may with them be refreshed. (Rom. 15:30-33.) Here was a welling up of desire, as it were, by this effective missionary, for his soul felt his insignificance, and was in need of divine assistance that his soul might burn with love and zeal.

The question is often asked, what posture shall we assume in prayer? We believe the most acceptable one, is bowing the knees,—at least we have the greatest number of precedents on this way, although other attitudes certainly are acceptable. Jonah prayed from the belly of the fish (hell)—Jonah 2:1. The congregation of Israel fell on

their faces-Num. 16:22; Joshua fell on his face---Josh. 5:14; Solomon stood before the altar,-Kings 8:22; again he kneeled-2 Chron. 6:13; David lifted up his hands,-Ps. 28:2; Jesus fell on his face, Matt. 26:39; he instructed "when ye stand praying,"—Mark 11:25. He also kneeled down,—Luke 22:41; Paul with the elders kneeled -Acts 20:36; so we have a variety of postures represented in precedent, and we have no reasons to doubt they were all acceptable when performed in singleness of purpose and purity of

When we address the throne of grace our common sense should teach us not to ask God for some things. Shakespeare rightfully says:

"We ignorant of ourselves, Beg often our own harms, which the wise powers Deny us for our good; so find we profit, By losing of our prayers."

It would be a foolish thing for the brotherhood to ask God to lengthen all future days to twentyfive hours instead of twenty-four. We should not expect God to change the seasons, and make summer come in the winter time, or do away with the law of gravitation, or change the great sysmet of nature. Such would be asking amiss. We should ask for those things, if need be, that are consistent and reasonable. Having faith as a grain of mustard seed is said will remove mountains, but we should remember when asked to give a demonstration of our faith, by those inclined to scoff, that if God wanted a mountain, (or a sycamore tree either, removed by faith, the faith to that quantity would certainly do it. It is really consistent to expect it when he uses it as an illustration, unless God has so willed it? We have but one illustration where such was done (Book of Ether 5:30,31) to "manifest thy-self unto thy disciples," so today if it was needful, God's power would be unchanged. It is fallacious to give argument or exhortation to those who may be praying with you, like the zealous brother who not having a favorable opportunity beforehand to exploit the belief, and raid the domain of another preacher that belonged to another denomination while at his meeting, and explain the virtues of his own; when called upon to offer the opening prayer for this minister bowed down and there under the sanctity of this holy obligation, told that preacher just where he was wrong and disparaged his faith, and for twenty minuts there was rehearsed the good features of the gospel which he believed, and of the goodness of God in bestowing the gifts to the church.

We can express our desires with brevity with-out fixed forms of speech. We should avoid circumlocution, and oft repetition. We can hallow God's name without prefacing each sentence "Heavenly Father" or "Oh God." should remember it is God we are addressing and not man. We should bear in mind it is an holy act, and not a formula of words. It is an occasion of joy and happy privilege, and not a lament or a reproach. Amid all the variation of earthly change, prosperity and adversity, our faith should be serene and triumphant, as been so beautifully expressed by the Psalmist:-"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul."

We are told "always to pray and not faint," Luke 18:1, and to "pray without ceasing,"—I Thes. 5:17, and "praying always with all prayer and supplication in the spirit,"—Eph. 6:18, and "for I pray continually for them by day, and mine eyes water my pillow by night,"—2 Nephi 15:4. All these references surely does not mean we must be on our knees continually, and without ceasing give an unending petition of words. A broad conception is here taken; for it is understood as being not so much of a specific act, as it is an habitual state of life and consecration. Such a view shows it is a perpetual recognition of God in all the details of life. It is therefore a business-an occupation in life, for it enters into the warp and woof of our very being. Humility and meekness of the spirit wherever found, is indicative of this state of being in the lives of those who possess it. He who attains this true ideal of prayer will have no reason to regret, in their finality of numan endeavor.

("To be concluded next week.)

The heart should always be open, the ears often, the mouth seldom.

#### PERFECTION OF CHARACTER.

By Elder J. E. Vanderwood. The prime object of all religion is the unfolding, developing, and perfecting of character, since character of man must determine his piace both in this world and that which is to come. therefore it is quite obvious that the making of character is paramount.

In the first place it should be understood that no man's character or life can transcend his conception and vision of Diety, and it is there fore very essential that we observe certain fixed and immutable laws in the growing of that thing we call character. Character is grown from seeds just as plants are, and the nature of the seeds we plant determines the kind of a character we shall reap, and it is well therefore to remember that the thoughts we permit to enter into our minds, are the seeds that will eventually grow for us a character, a life. Our thoughts are the causes that eventually produce the results, and when we become conscious of the fact that we are able to govern our own thoughts and make them just what we would have them to be, how essential it is that we exercise that function and begin by a process of careful meditation to plant the seeds that will day by day unfold and grow until they shall in a day to come ripen into a perfect character, a complete and transcendant life.

James Allen has said that "spiritual meditation is the pathway to Divinity," and it is indeed very suggestive since meditation is a dwelling intently in thought on any given theme or object, it is quite obvious that if we desire to grow a perfect character, to produce a perfect life, we must meditate daily upon that which is pure and perfect, and it is well therefore that the object of our meditation, our secret musing, be noble and exalting so that every time our mind reverts to it we are lifted up. Let us not forget that thoughts are forces, and that our most secret thoughts will take form in action and word, an act, or a word repeated becomes a habit, and the aggregation of our habits determine the sum total of our character.

Before we can develop a character that is Christlike in its nature, the sole object of our meditation must be Truth; mere opinion and theory must be entirely eliminated and a love for truth must be enthroned, and thus by dwelling intently in the truth, contemplating nothing but truth, we will open our hearts and lives to its Divine inflow and thus acquiring, thus conforming ourselves to the demands of truth, do we admit into our lives the Spirit of Divine love that emanates from Christ and by its purifying influence do we subdue, and transmute our selfish propensities into the pure gold of Divine and altruistic love, and by reason of that Spirit operating within us we will admit into our minds the things that are related to that Spirit, since truth begets truth, love creates love, and knowledge attracts knowledge, and as we bring into our lives the things that are Godlike, do we more and more attract to ourselves that which corresponds with the Divine, and the things we invite or admit into our lives become working forces gradually by slow degrees at first, and by more rapid strides thereafter transforming our lives and purifying and perfecting our character, that it shall eventually become one with God, completed and rounded out in all its parts, a glory to God and a benediction to men.

If you would attain unto these blissful heights, relinquish all selfish desires, subdue and conquor every uprising of self, cultivate your heart, water it with the refreshing dews from heaven, of divine love that is so absolutely pure that it seeks nothing for self gratification. Curb all your fleshly passions, and continually open your life to that Divine and rejuvenating spirit of peace that is so replete in the Christ life and by it thou shalt mightily prevail for thou shalt be one with God. Thy life will correspond with the most perfect of all environments, and the fruitage of your planting shall ripen into a perfect character, a divine life, and the blessedness that comes to one by reason of a Christlike service will more than compensate for every trial he may have endured in the beginning, or for any sacrifice he may have By this means shall the life that is more abundant be realized, and our lives will preach many eloquent sermons. By this process shall we know the truth, and thus knowing will attain unto that condition of freedom that can only be understood by a clean mind and a pure heart.

Great possibilities await those who learn, that apart from the Divine character, there is and can be no real life, and our exhortation therefore is that our religious life should be such that it brings us into constant rapport and conscious oneness with the Divine. And as the grandeure and beauty of this greater life is unfolded to us, we shall wonder how we could ever have been content or satisfied with a warped, stunted and self-centered

The appeal and admonition of the wise Solomon to his son was "with all thy getting get understanding," but our paramount appeal to the human race is With all thy getting get a pure heart and a clean mind that a perfect character may be thy graceful adorning, that in your very person the Sun of Righteousness may arise with profound and perpetual healing in his wings. June 15, 1914.

#### DARE TO BE A DANIEL.

It requires more courage in the average youth to do right than to do wrong. Strange as it may seem, it is easier for both young and old to do the latter than the former. Hence it is that he or she who dares to do right at all times and in all places stands forth prominently among the rest. Only here and there one of this class is to be seen, and these few win golden opinions.

This virtue is indispensible to a really successful career. There are so many opinions among men on both secular and moral questions, and so much opposition, even to the noblest action. that one must do and dare in order to be true to God and man.

Every Bible student knows the story of Daniel and how the enemies of God sought to remove him out of their way by having him cast into a den of lions. You know the result, if not read the sixth chapter of Daniel. There is both truth and inspiration in the following extract from Faber's well known poem.

> THE RIGHT MUST WIN. Oh, it is hard to work for God
> To rise and take his part
> Upon this battlefield of earth, And not sometimes lose heart!

He hides himself so wondrously, As though there were no God; e is least seen when all the powers Of ill are most abroad:

Or he deserts us at the hour The fight is all but lost; And seems to leave us to ourselves Just when we need him most.

God is other than we think; His ways are far above,
Far beyond reason's height, and reached
Only by child-like love.

Workman of God! Oh, lose not heart, But learn what God is like; And in the darkest battlefield Thou shalt know where to strike.

Oh blessed is he to whom is given The instinct that can tell
That God is on the field when he
Is most invisible.

And bless'd is he who can divine Where real right doth lie, And dares to take the side that seems Wrong to man's blindfold eye!

Most strange in all its ways, And, of all things on earth, least like What men agree to praise.

For right is right, since God is God: And right the day must win; To doubt would be disloyalty, To falter would be sin

Earl F. Hoisington.

#### MARVELS OF ELECTRICITY.

At the convention of the National Electric Light association, which was held recently in Philadelphia, among the other speakers was Dr. Steinmetz, the leading man in his line. In a substantial, accurate and humble manner, he told of the marvels which were already looming up in the electric field. According to him, the electric automobile is to come within the reach of every man of moderate means, and will supplant the ordinary means of locomotion, as the bicycle supplanted walking. The common possession and use of these machines will destroy their present exclusive character, and they will cease to be used

as a means of pleasure, and will become wholly means of utility. Already the wearisomeness of long driving is being felt and acknowledged, and when the exclusiveness of it is gone, this fad will lose its facination. It was also said in this convention that the waste of coal in the production of electricity would cease, and this would be produced in great water-power centers, and be cenveyed over the country.

It was also predicted that soon there would be a four days' voyage across the Atlantic, by the use of electric power. This has gone beyond mere prediction. Dr. Steinmetz has already invented a turbine driven motor for steamship propulsion, which is now in use on the U.S. Steamer Jupiter, and which goes far to prove the four-day transatlantic voyage.

Billy Sunday Says:

"Religion is being killed by a whole lot of formalism. Our danger is not in the boiling over of the religious cauldron. It takes a live fish to swim up-stream, but a dead one will drift. Oh we have a lot of floaters in the churches. We've had enough of this godless social service nonsense. I'll go with you in eugenics, in social service, oyster soup, and institutional churches, but when you leave Jesus Christ out of it, good-night. The church is the one and only divinely appointed institution to feed the spiritual hunger of this world. You don't wonder that the world is going to hell so fast that it's breaking the speed limit, do you. I don't. It is ever to the church that humanity must turn for salvation. People are dissatisfied and disgusted with philosophy and science and new thought. Christianity is the only sympathetic religion that has made its way into this world."—Sel.

#### THE CHURCH AND SOCIAL PROBLEMS.

The two great social curses of the ancient world were slavery and war. Christianity made no attempt directly and openly to interfere with either. Paul says never a word to Philemon about emancipating Onesimus, al-though both master and slave were Christians. Peter says never a word to Cornelius about leaving the military service of Rome, which constantly waged wars of conquest and oppression. Meanwhile Christianity, like the hidden fires of a subterraneous volcano, was eating away the crust upon which these institutions stood, and preparing, in God's fulness of time, to substitute for them institutions demanded by a higher conception of right and the sacredness of life. The mustard seed had been cast into the earth, and it was swelling and bursting cast into the earth, and it was swelling and unusing beneath the soil. The leaven had been thrown into hu-man thought, and its subtle influence was quietly, but none the less thoroughly, permeating the whole lump.— The Christian Herald.

### **MISCELLANEOUS**

#### CONFERENCE NOTICES.

The South Missouri District Conference will convene with the Beaver Branch on Saturday, July 25th, 1914, at 10 a. m. in the Saints' Church, three-fourths mile west of 10 a. m. in the Saints' Church, three-routens mine west of Tigris P. O. Those coming by R. R. will be met at Cedar Gap on Friday night. Ministerial and other reports should be sent to the undersigned a few days before the conference. Come one and all and bring the Spirit of the Work along with you.

Benj. Pearson, Sec.

Tigris, Mo., June 25th,

The reunion and quarterly conference of the western ict of Oklahoma will convene at Eagle City, July Would like to have reports of all the Sunday schools in the district sent to me not later than the 15th of July Your co-worker in Christ.

Mrs. A. W. Sanders, Dist Sup.

Calumet, Okla., June 22.

The semi-annual conference of the Clinton, Missouri, District will meet at Eldorada Springs, Mo., August 1st and 2nd, 1914, the last Saturday and Sunday of the reunion which begins July 24th. Officers are to be elected at this conference.

Roy S. Budd, Dist. Sec.

### CONVENTION NOTICES.

The Z. R. L. S. of the Clinton, Missouri, District will convene at Eldorado Springs, Mo., in the afternoon of July 31st. Send reports and credentials to Lida Budd, El Dorado Springs, Mo.

#### REUNION NOTICES.

The Independence Reunion August 13th to 23rd.
We, the Committee of the Independence Stake Re We, the Committee of the independence State Re-minon to be hidd on the above named date hereby extend a cordial invitation to the saints and friends everywhere to join us in the overcises and pleasures which are being prepared for the enjoyment of those who attend. Pertic Springs is close to Warrensburg, Mo., and is vell known as a pleasure and health resort, being in demand for all sorts of public gatherings. Having plenty

of shade trees, and two lakes, also is well provided with cenveniences necessary for comfort. It will be an ideal place for those who wish to take a holiday and break

away from the monotony and humdrum of every day con-

orns, and recuperate both in mind and body.

The round trip from Kansas City will likely cost \$2,50.

and the advertisement of the commissuriat committee will aunounce the prices of tents and provisions in due course.

We may say that the ten days outing will be one of the most economical vacations that could be arranged and the programs will provide for spiritual, mental and physical bacefet.

most economican recurring the programs will provide for spiritual, mental miles physical benefits.

As speakers already we have such as Sam. A. Burgess, Jos. A. Tamner, J. W. Gunsolley, B. J. Scott, Geo. Harrington, R. Bullard, Mrs. Etzenhouser, Mrs. Anderson and

In addition to the usual services devotional and preaching, there will be a good staff of Auxiliary workers with an interesting program, there will be a series of lectures on Temperance, Art, Music, Literature, Science, Philosophy and Sociology.

There will also be a portion of the time set apart for

recreation and this will include bathing, boating and fish-

Begin to prepare now for the ten days reunion and let us all prepare to enjoy the "communion of saints" under these ideal conditions.

The Eastern Reunion Association will convene at Onset,

Mass, July 25, 1914. The price of 10x12 tents will be \$4.00, of 12x15 tents, \$4.50, single cots, 40c each. The Commissary Department will be in operation and meals can be had by any who do not desire to do their

Order blanks are in the hands of the Bishops' Agent in your Branch with whom you may leave your order. If you are outside of a branch, you can send your order

A very large attendance is expected and everything indi-ates the vest Reunion we have ever had. Several cottages are already being built on the camp

ground and you should get the habit of comin

2307 Wash, St., Roxbury, Mass.

The Southern Wisconsin District Reunion will convene Aug. 28th to Sep. 6th, 1914, at Madison, Wis., on the south shore of Lake Monona, on the old Monona Lake Assembly grounds, one of the most ideal spots for reunion in the state of Wisconsin. The Chautauqua Auditorium and dining hall being available for our use. All visitors coming on the C. and N. W. R. R. be sure and check your baggage to South Madison (not Madison, remember). Those coming on the C. M. and St. P. check yours to West Madison. Prices for tents as follows: Wall, 10x12 \$2.00, 12x15 \$2.25, cottage, 10x15 \$2.50, 12x14 \$3.00, high side wall 12x14 \$2.75. Double spring cots 50c. Straw for their 10x Med. High state 15c. when the control of the control for ticks 10c. Meal tickets 15c per meal; single meals twenty cents.

expect Apostle J. F. Curtis and Patriarch J. W. Wight to be in attendance, who with the local missionary force will be the speakers. Orders for tents should be sent to A. E. Gratz, 2284 Dunning St., Madison, Wis. Saints of the district remember the spiritual feasts we have had at our reunions in years past at Madison and try to come and thus give the reunion the benefit of your prayers and presence too.

B. C. Flint, Sec. Reunion Com.

Evansville, Wis.

The Spring River District reunion will be held at Cunningham Park, Joplin, Mo., Aug. 7th to 16 inclusive. Those desiring to rent tents, springs and cots, should send in their orders for same as soon as possible, and especially for the larger tents, as the tent company has

always been limited on the large size.

Prices will be same as last year—12x14 tents \$2.50, 10x12 tents \$2.00, cots and springs the same as last year. Meals will be served at about the same prices as last year.
We are expecting Brn. J. W. Rushton, E. L. Kelley,
Samuel Burgess, I. N. White, and Wm. Lewis. Some

others desides our able missionary force assisted if necessary by the local priesthood.

The Auxiliary work will be well taken care of either by district officers or some of the general workers who may be invited.

The singing will be in charge of Sr. Florence Mc-

Nichols who will do all in her power to make it all it Let all those who can help along this line as well as

Let us make this reunion the best in the district's history.

All orders for tents and such needs should be addressed to the undersigned. S. G. Garrow, Sec. Com.

2502 Maiden Lane, Joplin, Mo.

#### Clinton District Reunion.

Those expecting to attend the reunion of the Clinton District to be held at El Dorado Springs, Mo., July 24th to August 2nd who desire tents or rooms shou'd notify Elder S. C. Williams, El Dorado Springs, Mo., at once. Tents 10x12 and 12x14 may be had for \$2:25 for the ten days. No tents will be available except those ordered, hence the importance of getting your cept those ordered, hence the importance of getting your order in to Bro. Williams in good time, that there may be no disappointment. The speakers will be J. W. Rushton, Wm. Lewis, H. E. Moler, W. E. Reynolds, Walter Johnson and W. S. Macrae. Those desiring the services of the Patriarch will find Bro. Lewis to accomodate them. Come all who can and help make this reunion long to be remembered, for "The fellowship of kindred minds is like to that above."

ce to that above."

District conference convenes August 1st and 2nd.

Willis W. Kearney, For Committee.

#### QUORUM OF HIGH PRIESTS.

QUORUM OF HIGH PRIESTS.

We, your committee, are now arranging for our program to be used at the quorum sessions next spring. We solicit you for subject matter, topics, suggestions, questions, otc. We do not want topics or questions that will become personal in any way, or that will create controversy of a contentious character. Send us matter that will be educational and cliffying so that the quorum will be benefitted by the discussion of the same.

Respectfully. Respectfully.

J. A. Tanner, For the quorum presidency.

811 Lydia Ave., Kansas City, Mo.

#### NOTICE-DEACONS.

Members of the First Quorum of Deacons of the Ala-bama and Florida District will please meet July 31st, at the reunion to be held at the Pleasant Hill Branch, to elect a president of the quorum, as our president, Bro. H. H. Wiggins, has been called and ordained to the This and other business that may come

#### CONFERENCE MINUTES.

The Southern Michigan and North Indiana District con-ference convened with the Grand Rapids Brurch, Saturday and Sunday, June 13 and 14, J. F. Curtis associated

usy and Sunday, June 13 and 14, J. F. Curtis associated with the District Presidency in charge.

Branches reporting were; Belding, Buchanan, Capital City, Clear Lake, Coldwater, Gallen, Grand Rapids, Hartford, Knox and Sparta, showing a net gain in membership in the district of nine since last report.

Ministry reporting; G. A. Smith, F. T. Field, F. J. D.

Ministry reporting; G. A. Smith, F. T. Pield, F. J. D. Earl, baptized one, Start Corless, J. W. McKnight, baptized three, S. W. L. Scott, baptized two, B. H. Doty, baptized seven, S. Stroh, baptized two, S. A. Barss, N. A. Hill, baptized one, W. P. Buckley, baptized three, J. D. Stead and Wm. Dowker, baptized two.

James D. Arlick was ordained an elder by J. F. Curtis, F. A. Smith and G. A. Smith.

It was decided by the district to purchase a tent to be used by the missionary force and Starr Corless, O. H. Storey and W. P. Buckley were appointed committee to secure funds for same.

Preaching was by Alvin Ellis, F. A. Smith, Clyde Ellis,

J. D. Stead, J. F. Curtis and E. A. Blakeslee.
This was about the largest conference this district has

held in recent years, but they were nicely cared for by the Grand Rapids saints and friends, 1000 meals being served in the hall, the largest number at any one dinner being 172.

Conference adjourned to meet with Coldwater Branch October 3 and 4.

G. A. Smith, Dist. Pres. W. P. Buckley, Dist S.

The semi-annual conference of the Montana District convened at Bozeman, June 6th and 7th. District President . J. Moore in charge. Branches reporting.—Fairview 23, Culbertson 43, Boze-

man 109, Warm Springs 37, Gallatin 78. Elders reporting: G. W. Thorburn, J. P. Wycoff, J. C. Page, J. E. Eliason, S. M. Andes, A. J. Moore, Thomas Reese. Priests: C. B. Freeman, John Eliason, Wm. J. Murray. Teachers: J. L. Johnson, J. A. Reese, J. W. Vail. Report of the Bishop's Agent and District Treasurer, read and referred Bishop's Agent and District Treasurer, read and referred to auditing committee composed of Brn, Thorburn, Wyckoff and Perrin, who later reported as finding accounts correct. A communication read from the Culbertson Branch recommending the names of Bro. Vere Davis and Bro. Eli Bronson for ordination to offices of deacon and teacher respectively. quests were granted. By motion the re-

Invitations received from Bozeman and Deer Lodge Branches for entertaining next conference. Deer Lodge

Preaching Saturday 8 p. m. by Elder G. W. Thorburn, also 11 a. m. Sunday by Elder Thorburn. 2:30 p. m. prayer and sacramene service. 8 p. m. preaching by Elder A. J. Moore.

Adjourned to meet per resolution.

Maggie J. Reese, Dist. Sec.

#### CONVENTION MINUTES.

Northeastern Illinois District Sunday school Convention convened at Mission Branch, near Stavanger, Illinois, Friday, June 5, 1914, at 2:40 p. m. The general routine business was transacted. Executive officers were empowered to appoint a committee to provide for Sunday school work at reunion. C. B. Hartshorn, J. F. Kier and F. F. Wipper were appointed. Several papers were read and talks given on Sunday school work. On motion the convention adjourned to meet the Friday preceding the next district conference at 2:30 p. m.

La June Howard, Sec.

#### MARRIED.

MARKHED.

Myers—Evans.—At the home of the bride's parents, Bro. and Sr. Francis A. Evans, 1840 Mercier St., Kanssa City, Mo., Sr. Esther J. Evans and Mr. James Arthur Myers, Elder Abner Lloyd officiating. Kansas City will be their future home.

#### DIED.

DIED.

Burk.—Ellis H. Burke, son of Joseph H. and Josephine S. Burke, was born in Lebanon, Mo., October 12, 1885. Died May 29, 1914. Come to Stanberry, Mo., in 1889. Baptized at the age of 11 years. He was married to Eugenia E. Hill, June 17, 1908, who died September 3, 1909 leaving one son. On August 20, 1911 he was married to Daisy M. Ross, who with one child survives him. Funeral at the Baptist Church, Stanberry, Mo., conducted by Rev. Mantev. by Rev. Mantey.

GREAT SALT LAKE PRESERVES
TIMBERS
In replacing a railroad trestle recently burned along the north shore of Great Salt Lake, engineers have just found that the piles are still perfectly sound after 43 years of service. Looking for the cause, shore these were only of local pine and fin they found the throughout the property of the control of the piles of the control of the piles of

anticipated by the engineers who built the treatles are transcontinental telegraph line, built before the railroad, extended west from Sait Lake City through the prosperous mining camps of Eurekia, Austin, and Virginia City. When the railroad was built, the telegraph line was transferred to follow its right of way and the old poles sawed off at the ground. An engineer who recently examined the butts left in the ground in the sait desert near Fish Springs found that, although fifty years had passed since the poles were cut off, the old butts were perfectly sound.

Telephone and electric companies in the Sait Lake valley have used the local sait for preserving poles. When set up, about 75 pounds of sait is placed around the poles on the ground. This method can not be used, however, when the pole is on or near a leavn, or in any place where vegetation is desired.

It is pointed out that the reason why the

lawn, or in any place where vegetation is desired.

It is pointed out that the reason why the waters of Salt Lake act as a strong preservative, as distinguished from ocean waters, is because the lake water is so much a preservation with salt is of no use in coean piling against the attack of teredos and other marine borers.

Experts in the forest service who have been investigating the preservative treatment of timber offer the suggestion that ties one time in the total to the suggestion that ties one time in the value of the lake ought to be impervious to decay if the salt is not leached out by the action of the elements. It has been suggested that this can be guarded against, for example, by painting the butt of the post of the construction of the construction of the salt.—Sel.

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#### ZION'S ENSIGN

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CHARLES FRY, EDITOR W. H. DEAM, Bus, Manager

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#### THE LIFE OF THE BODY.

The development of every physical organism is primarily due to its inherent germ of life which operates from within outward. Other things are essential to such development but they are acquired from without, being appropriated by the living organism and made a part of itself, and having the same quality and degree of life possessed by the other parts. In its early stages of development the organism may lack many of the parts which will be acquired later on, while some other parts, though present may be in a dormant condition, but in every case the line of development will be according to the kind of life from which the organism springs. Thus the life of the oak centered in the acorn will of a certainty develop an oak tree; that of the apple will develop an apple tree, and so with every other kind.

The rule holds good in the animal kingdom,

also, each form of life developing its own kind according to the perpetual law of creation established at the beginning of the world. Were it otherwise there could be no knowledge beforehand of what form of life would be developed from the seed planted in the ground, or other forms of young life, and man would as likely gather "grapes from thorns" and "figs from thistles," and vice versa, as the fruit "after their own kind." Animal life would assume new forms and characteristics, some the most ridiculous to imagine, and even man himself would not be free from extreme variation until many new developments would produce creatures having little resemblance to the original man. All nature would be chaos.

But the law of life relating to natural things is invariable; like produces like; the development of each form of life is along fixed lines and the result can be known with certainty. By this law order and permanency are maintained and the purposes of the Creator fulfilled.

#### In the Spiritual Realm.

But does the rule apply in the spiritual realm? The Scriptures say "Yes." They teach that a man not only may be, but must be "born of the Spirit," if he would have the life of Christ. That birth of the Spirit is the complement of the birth of the water, the two constituting the means by which a man becomes a part of the living body of Christ. As an individual organism having the germ of divine life implanted within him, his development will be along a definite line, so long as the inherent life force is given opportunity to work, producing results as absolute and certain as those of the growing acorn. These results are mentioned by Paul as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, and Jesus embodies them all in one term—eternal life. There can be no other result of the operation of the Spirit of life within him.

#### The Body of Christ.

The individual man having the life of Christ within him is however but a single part of a greater organism—the body of Christ which Paul is the Church. The term "body" Paul so frequently uses with reference to the Church carries with it the thought of life—to be a body it must have life-and that life will

produce after its own kind, developing a form and character as absolute and definite as any physical organism.

The body of Christ, or the Church, of the New Testament times was possessed of this life. It is generally held that its life was given at Pentecost and that the Church was born that day, but we hold that the Church as a living organism existed before that time, for Jesus spoke of it as existing in his day (Matt. 16:18; 18:17; 23:-13.) Multitudes were baptized prior to Pentecost and Paul says "For as many of you as have been baptized into Christ, have put on Christ." Being baptized into Christ can only mean into his body—the Church. Paul says "God hath set some in his church; first apostles," etc. The apostles were set in their place before Pentecost, and as Jesus sent them out "he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." (Matthew 10:1). So not only were the apostles set in the church before Pentecost but the power-life was also implanted within it by which it could grow. Pentecost brought an endowment upon the already living Church.

The life of the Church was given it of God, and under the law governing the development of all forms of life, that like produces like, the development of the Church was along definite and fixed lines after the pattern designed of God in the beginning. As to outward form the Church was composed of apostles, prophets, evagelists, pastors, teachers, bishops, deacons, etc., besides the local organizations and individual members; as to qualities of character it was the embodiment and exponent of truth and righteousness; as to its manifestations of life there were the spiritual gifts of wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues. (The results designed of God were to bring all the parts to a perfect unity, a perfect knowledge, a perfect character-"unto the measure of the stature of the fulness of Christ." This final development of the body of Christ is spoken of by the prophets as Zion, the city of God. Zion is the full-grown body of Christ.

#### Maturity Not Reached.

It seems apparent that the Church in the early centuries did not reach maturity. Through wickedness and corruption the vital parts of the body were removed-the God appointed officers no longer being retained in their places, while men heaped "to themselves teachers, having itching ears." Men turned away their ears from the truth unto fables, and the manifestations of divine life ceased within the body. The results designed of God were never reached and there has been an increasing division instead of unity, a confusing rather than a clarifying of truth, There has been no Zion.

#### Living Church Renewed in Latter Days.

But the purposes of God were to be accomplished. He has restored the Church in latter days to its former life and it may be found today just as it was anciently having the same form, and characteristics, and aiming at the same results.

It is a notable fact of Church history that when the six individuals met at Palmyra, New York, on the sixth day of April, 1830, according to previous command of God, to begin the organization of the Church, the Holy Spirit was poured out upon them to overflowing, imparting divine life which has remained with the Church until the present. Search the history of any other church of modern times and such an implanting of divine life at the time of its origin will not

#### Follows the Same Line of Development.

The developments of the Church of Jesus Christ organized under the manifestation of divine life in 1830 have been along the same lines as in the New Testament times. Having the same life the same form has developed having all the parts had by the original body. There could be no other line of organization under the Spirit of God. It has the same characteristics, the same manifestations of life, the same aims. True it is not yet fully developed either in form or character but the line of development is indicated and the perfect Zion set for its final attainment.

#### Other Forms.

Apart from this divine life other forms of church organization have sprung up which seem to be governed by no law, each becoming a law unto itself, determining its own line of development in opposition to all known law. Under these conditions it is not strange that a multitude of organisms have developed all radically different from the one true body of Christ, Instead of apostles some of them have substituted bishops and archibishops; instead of prophets other officer's have been installed. Others dispense with many of these officers altogether. The life-manifestations are rejected altogether, and the final collective unity and perfection, termed Zion, are lost sight of. In the natural world similar things would be looked upon as monstrosities, but in the realm of religion men have become accustomed to them and think of them as the divine forms of creation. Is it that the true body of Christ is so little known that men fail to discern the true nature of the others?

.The fruits of these strange forms of religious life are indefinite and uncertain. They give no promise of maturity in this world, and the anticipated results in the world to come differ in the different bodies. In the body of Christ law governs its development, and the operation of that law will produce the same form, and characteristics and results at all times.

#### Evil in the Body.

But some may say "Has not the evil grown out of the organization formed in 1830? and does not that prove that it is not the Church of Jesus Christ having his life within it? Evil men have gone out of the church following the corrupt doctrines, but the evil did not spring forth from the spirit of life within. It is neither strange nor new that evil should be found in the body of Christ, but the life within operates to eliminate it, just the same as the life forces of the physical body tend to eliminate disease which has found place within it. When the body is diseased or sick we do not say it is because there is no life in it, or that it sprang forth from the life within. The Church, like the net cast into the sea, gathers of every kind, and the individual parts which do not cast evil from them must themselves be cast away. The spirit of God working in the Church will expose evil and seek its elimination. So the fact that evil men have gone out of the Church with their evil practices is but one evidence of the operation of the law of life within.

The Church is moving along its appointed lines; not all discern its developments perhaps, but the purposes of God for which it was established are being wrought out. Those who come in and continue in obedience to its law will share in the joy of an ultimate Zion.

"And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and sanctine by the same. That which became a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy. justice or judgment; therefore they must remain filthy still."—Doctrine and Covenants 85:8.

#### CONVICTS ASK A DRY STATE.

Philadeiphia, July 6.—One thousand and eight prisoners, out of a total of 1,478 men confined in the Eastern Pennsylvania penitentiary, having signed a petition which will be submitted to the next legislature seeking statewide

prohibition.

The petition is probably the strongest and most to The petition is proceasy the strongest and most unique sociological argument ever made against the liquor traffic. Without even a suggestion from Warden McKenty, the prisoners signed their names, and, in mainstances, volunteered to go before a legislative committee and tell how the saloon evil has wrecked their

lives.
"It is the most unique and manly document ever sent from a penal institution," was the terse comment of Warden McKenty tonight. "It is an appeal to decent men serving in the legislature to come and aid the unfortunates. Seventy per cent of the prisoners assert that their downfall is due to rum.
"It is certainly a wonderful argument against the liquor traffic."—Kansas City Times.

#### INDEPENDENCE ITEMS.

INDEPENDENCE ITEMS.

The Sabbath dawned beautiful and the weather throughout the day was all that could be wished for, the attendance at all meetings being excellent, showing that the national holiday festivities had not materially if at all, an effect on their spirituality to the extent of keeping the saints from the church next day. At the preachservice in the foreneon Elder M. H. Bond was the speaker, first reading the 28th to the 36th verses of the

ing service in the forenone litter M. H. Bolint was the speaker, first reading the 28th to the 36th verses of the 8th chapter of John, laying particular stress on the 31st and 32nd verses: "If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth and the truth shall make you free." This freedom is from bondage and sin, and not freedom to do wrong. The speaker also read the first of the 5th chapter of Romans: "Therefore, being justified by faith," etc.

In the evening Elder M. H. Seigfried delivered the first of a series of sermons on Church History. In his introductory remarks he said that everybody is liable to make mistakes, and mistakes made honestly are excusable. He said church history began long before the organization of the church, that it really began at the signing of the Declaration of Independence, soon after which Lucy Mack, mother of the prophet, was born. He told of her visit to Vermont where she became acquaintold of her visit to Vermont where she became acquaintold of her visit to Vermont where she became acquain-ted with Joseph Smith Sen., of their marriage, their farm life, their business career which resulted in failure, of their turning over the farm to liquidate the indebtedof their turning over the farm to liquidate the indebted-ness, and subsequently the thousand dollars that her brother had given her as a wedding present, showing how strictly honest they were. He left off where Joseph Smith had just got a view of the plates of the Book of Mormon, but was not allowed to touch them. The first half of the sermon was preliminary, and consequently not much history was rehearsed. These sermons are going to become very interesting, if we do not misjudge.

Two excellent sacrament meetings were enjoyed, the

Two excellent sacrament meetings were enjoyed, more in the upper auditorium being composed mostly of children and their parents. It is a gratification to hear a little child get up and bear testimony to the goodness of God and express love for the work.

The regular monthly business meeting was held Monday with the constraint of the second was not to be second to the sixty with hottoner.

day night. On account of a heavy rain between seven and eight o'clock, the attendance was small. The semi-annual reports of branch officers were presented, showing the labor done the past six months. A reso-lution was discussed which provided for finger bowls for Elders officiating in the sacrament service, but it failed to be carried. I think all Elders who break the bread to be carried. I think all Elders who break the bread and administer the wine should do so with hands clean-er than they can be made by simply dipping them into a little water in a finger bowl. There is an admonition in Isaiah 52:11, like this: "Be ye clean that bear the vessels of the Lord." Not only should the Elders advessels of the Lord." Not only should the Elders administer with clean hands, but the Priests also; and not only those who administer, but those who receive it from them—those who partake should do so with clean hands and pure mouths. If all elders would observe a practice of washing the hands just before leaving home in clean water and soap, then with a clean handkerchief just before breaking the bread wipe off any prespiration that might be on the hands, it would be far better than a finger bowl to dip the ends of the fingers in. I heard one Elder say that he always wanted to be clean outwardly and inwardly, that he took a bath of the entire body on sacrament day and also made himself right he body on sacrament day and also made himself right be-fore God, so that his entire body was clean and his mind was pure. I also heard another presiding Elder say that in partaking it should be done with the ungloved right hand. Everybody washes their hands at least three times a day, but gloves are worn day after day for weeks and accumulate dirt and disease germs, and some sisters think they are clean enough to partake of the sacrament with. Is that consistent? The emblems after being blessed are supposed to be holy, possibly more holy than any other tangible thing we have to do with. They are emblematic of the blood and body of our Savior. Being holy, then, those who administer should do so with absolutely clean hands, and those who partake should do so with clean hands and mouths not befouled with toso with clean many and mounts not occurred with re-bacco or anything that is in any way the least offensive. The mouth should be brushed clean of food. There is no time better to observe Paul's admonition to "cleanse ourselves from all filthiness of the flesh and spirit" than just prior to administering or partaking of the sacra-

ment.
The editor, Bro. Charles Fry, is now located at 720
South 17th Street, St. Joseph, Mo. Any one wishing to
write to him, either of personal nature or otherwise
should address him as above. All articles, especially of
a doctrinal nature should be sent to him. Correspondence or miscellaneous matter will gain time by being sent direct to Ensign office, Independence, Mo.

Elder Ammon White, with his wife and children, left Elder Ammon White, with his wife and children, left Independence in June for Colorado, going in an auto car, arriving at Colorado City on June 21st, locating in a cottage at the foothills. He is now using the auto in taking a small organ and singers where he and Bro. F. A. Russell are helding street meetings. His address is

Colorado City, Colorado.

Elder Joseph Arber left on the 4th of July for his mission field in Oklahoma, efter being home a few weeks.

While home another little boy was added to his family

W. H. Deam.

#### SECONO INDEPENDENCE ITEMS.

No prayer meeting was held by the young people last Tuesday night because of the rain. Wednesday night we enjoyed a splendid meeting but the attendance was

small. Friday evening a few of us greeted three of our new Religio officers. Let us all remember that it is good to meet together to study and serve God. The absent ones missed hearing Bro. Businell and Sr. Brocaw who visited and talked to us.

sited and talked to us. Sunday services held as usual and very much enjoyed. Sunday services held as usual and very much enjoyed. Bro. A. H. Parsons was the morning speaker and Bro. B. J. Scott that of the evening. A good attendance, considering that Saturday was the Fourth. Our picnic was a decided success. Good crowds, good

our picture was a decided success. Good crowds, good unes, good weather and good times enjoyed.

Bro. P. A. Sherman is improving and we are all very

thankful.

meeting Monday night. A good rain kept many at home. We believe in working as well as pray-ing so will devote Wednesday evenings to working in the cause of temperance until after July 21, and will pray continually. Lecture Wednesday night at our church.

#### FIRST CHICAGO ITEMS.

Sunday, June 28, was Children's Day and the entire morning was given to appropriate exercises by a host of "little sunbeams," and was concluded by a talk to the

of "little sunheams," and was concluded by a talk to the children by our pastor, James F. Kier.

This Sunday was our regular sacramental Sunday and the meeting was well attended and a great portion of God's Spirit was felt, cheering all and directing the ex-hortations of many along the line of greater love for our neighbors. May this commendable condition be ever

The regular semi-annual election of officers for Sunday school resulted as follows: Superintendent, C. B. Hartshorn; assistant superintendent, J. W. Peterson; secretary, G. A. Worrell; treasurer, Eric Johnson; chorister, Sr. Vanderhoof; organist, Sr. Vera Hartshorn; superintendant home department, Sr. Mary Skinner; superintendant primary department, Sr. Lottie Keir; superintendent cradle roll, Sr. May Horton, Sr.

G. A. Worrell.

#### ST. LOUIS, MO.

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Our Children's Day exercises were much enjoyed by all who attended. One of the many good numbers given was a talk to the children and young people by Bro. W. A. Christy, in which he tried to encourage them to stand for the right and do right under all circumstances. He illustrated his remarks with incidents from his own experiences and the experiences of others, which served to impress his teachings upon the minds of his young hear-

ers so that they will long be remembered.

At our Sunday School business meeting, on the 30th ult., the election of officers resulted in sustaining those ult, the election of officers resulted in sustaining those who have served the past six months, with one or two exceptions. The secretary's statistical report for the past quarter, showed a nice increase in the average attendance over the previous quarter. Our superintendent, Bro. R. A. Lloyd, stated that he felt very much encouraged in the work and thanked the officers and teachers for their hearty support. We are pleased to add that our Sunday school shows a decided "onward and upward" trend. A Parent-Teachers meeting was also held on the 30th ult., at the conclusion of the business meeting. The Sunday school teachers entertained their scholars' parents with talks on the different departments of the work.

ents with talks on the different departments of the work, also some good musical numbers, after which refreshments were served and a social followed. This is our ments were served and a social followed. This is our first effort along this line, and although the attendance was not large, the interest shown by those present was such that we feel encouraged to try again.

On Sunday, July 5th, the saints fasted, and prayers were offered at our sacrament service for Bro. Gordon

Shaw, one of our members, who is seriously afflicted. We trust that God in his infinite love and mercy will grant him the needed blessing.

Maude L. Parrish.

#### ST. JOSEPHH, MO., SECOND BRANCH.

At our regular monthly business meeting, Wednesday, July 1st, the following officers were elected; J. L. Bear Jr. president; C. R. Smith, priest; A. D. Goff, teacher; T. Phillips, deacon; P. I. Rogers, secretary; Ethel Hutchins, pianist; Ida Hodson, chorister; Dan Lynch, librarian; Sr. A. A. Richardson correspondent. Considerable busi-

Brn. R. Etzenhouser, John Davis and the local ministry filled the preaching appointments since our last report to the Ensign from this branch. Bro. Bear prenched the funeral sermon of our young Sr. Julia McKee at the home of her parents to a very large audience, many of them outsiders and one could see by their countenances of the peace and true consolation a message from the risen Savior, delivered by one having authority can give to help bear patiently the painful separation of a time only until we shall meet again.

Attendance at Sunday school is still growing and Brn. R. Etzenhouser, John Davis and the local minis-

Attendance at Sunday school is still growing and our new officers are as follows: F. R. Gist, superin-tendant; C. R. Smith, assistant; Geoffery Bear, secre-tary; Ethel Hutchins, planist; Mamie Rapp, assistant; Bro. F. Rapp, treasurer.

We are proud of the success of our Union 4th of July pienic which was held jointly by the first, second and third branches and Wyeth Park Mission, South Park and Ellwood, Kans., at one of our most beautiful natural parks left near our city. It is in walking distance from South St. Joseph, at the end of the Hyde Park car line within in result of the Hyde Park car line within in result of the Hyde Park car line within in result of the Hyde Park car line within in result of the Hyde Park car line within in result of the Hyde Park car line within in result of the Hyde Park car line within in result of the Hyde Park car line within in result of the Hyde Park car line within in result of the Hyde Park car line within in result of the Hyde Park car line within in result of the Hyde Park car line within the Hyde

South St. Joseph, at the end of the Hyde Park car ine which is named after it.

We feel that we have wade a step forward toward the gathering of Zion by those comingling together in unity, love, and harmony. The Saints of this branch had a chance to get acquainted with Bro. Charles Fry,

Missionary to the first branch, as he was selected by the program committee to deliver the 4th of July or-ation at the piente, which was very good and well re-ceived. Bro. J. L. Bear read the Declaration of Indo-pendence, which was followed by the Star Spangled Banner song and instrumental music was furnished by

riday, July 3, Religio met in regular session, afterwhich they elected their officers for the ensuing six months: Ethel Hutchins, president; Dan Lynch, vice president; Katte Pickerel, secretary; Mamie Rapp, treas-urer. These are all young members and we expect good results from their work.

Sunday, July 5th, Bro. Bear preached at 11 a. m. subject on the efficiency of prayer. The ready helpers met at the church at 5 p.m. and reported \$14.55 cleared at their lawn ice cream social given at the home of Sr. Ada and lawn ice cream social given at the home of Sr. Ada and Tillie Uphoff, the proceeds to be used to defray the expences of cement sidewalks for the church. This society has been a success so far as finances are concerned, but we do feel as Sr. S. R. Burgess said in one of her splendid writings in the Ensign, "Let us all be united to give our aid even though it is but the widow's mite," and get under the sanction of the Auxiliary which we know stands approved by the church. At the prayer meeting 6:30 p. m. the son of the writer, Mr. W. H. Erler and wife presented their infant son to be blessed under the name of "Willis Artillis," Brn. Bear and Richardson officiating. Bro. A. A. Richardson occupied the stand to dispense the word at the 8 o'clock preaching service. the word at the 8 o'clock preaching service.

Mrs. A. A. Richardson.

4817 King Hill Ave., St. Joseph, Mo.

#### SEATTLE.

Our first Sunday in Seattle was pleasantly spent. The meetings were well attended, and the Saints seemed comforted. By request of Bro. F. W. Holman, the presiding elder, we spoke morning and evening with fair liberty. The Saints received the word with appreciation and were strengthened.

When at Portland we were called on to bless a Japanese child by the name of Ben Norockee—our first ex-perience of the kind. Bro. N. T. Chapman the president. sassisted. At the morning service Orrin Alroy Russell, son of Bro. William and Sr. Ethel Davis Russell, was blessed by the writer and Bro. Walter Barker.

The trip from Portland to Seattle was mostly through mber. If any of you eastern people want Christmas trees you can find an abundance in Washington. I never saw so many before.

Sr. Bertha Emsley is the active superintendent of the Sunday school and Bro. Wm. Johnson, Jr., has charge of the Reilgio here. The attendance was very good and we are pleased with the prospects in church work, in

general.

Bro. Wm. Johnson, our district president and missionary, is at Centralia doing work for the Master. Bro. Johnson has done much to make our coming pleasant. He with Srs. Scott, Barney, Bro Sanders and others, did

He with Srs. Scott, Barney, Bro Sanders and others, did so much to lighten our heavy burden. We are grateful. We find the weather here idea:—some warmer than Oakland, much warmer at night. The water is of an excellent quality direct from the mountain snow. At the close of the morning service Sunday Bro. Hoiman baptized a man by the name of Bojehuk, an Austrian by birth. He was taught the gospel by a fellow-countryman, a member of the Church. He was contirmed at the average service. at the evening service.

102 North 39th St., Seattle, Wash., July 1.

#### KNOBNOSTER, MO.

Since last report we have added one more to our branch and lost several by removal to other places. Quite a num-ber of the Saints from here have moved to Mapleton, Kans., and others are contemplating moving there. Some have gone to Southern Missouri, but while some are moving away, others are moving in. We are still alive have gone to Southern Missour, but while some are moving away, others are moving in. We are still alive here. Election of officers in the Religio last Friday night resulted in some changes, in which we hope will result in good for our local. About twenty-five families of our Saints went to Clearfork the 4th to celebrate. They took well filled baskets and milk and ice cream freezers, and made ice cream and had a bountiful dinner. principal mode of entertainment was boat riding, and bathing, which was enjoyed by all both old and young. bathing, which was enjoyed by all both old and young. After an enjoyable day was passed all returned to their homes feeling to thank the giver of all good gifts for the pleasant day that had just passed. Sunday, July 5th the Saints assembled in Sacramental service in which we received communication from God to the Saints, a part of which I will give you: "It is my will that my people should remain at this place unless especially directed by the Spirit to move; many of my people have been made to suffer in the past by unwisely moving from this place and others may in the future unless greater care is exercised. It is my will that those who have lately moved from this place and who may move in the future, shall assist in paying off the church debt, for it is their debt as well as that of those who remain."

Bro. Floyd Mortimer was called to the office of deacon, and strong admonition was given to the Saints to be

strong admonition was given to the Saints to be

The monthly business meeting July 6 will probably provide for the ordination of Bro. Mortimer. We feel greatly blessed as we have just harvested a fine wheat crop and prospects are fine for corn.

#### ST. JOSEPH-FIRST BRANCH.

Copious rains and refreshing cool weather have been a delightfully cheering experience with us of late. Conditions among us as a people, also show somewhat of an

Bro. Fry is now located amongst us, and is taking up the work here in true workman-like style which augurs well for its successful prosecution. We hope our members will rally in their full strength loyally to his support. We cordially welcome his family also, and are glad of their addition to our number.

On Sunday, the 21st, Elder Robert Winning was the speaker in the morning. In the evening the weather was so inclement there was no preaching service.

The 28th, Elder Russell Archibald of St. Louis preached both morning and evening. Fine sermons, both. We

the zour, Enter Aussell Archibate of St. Louis preached both morning and evening. Fine sermons, both. We are always glad when Bro. Archibald preaches for us. He is a home product, and we rejoice in him. July 5th the faithful veteran of a long campaigne, Elder Marcus Shaw of Independence addressed the Saints in the morning and our negter.

Shaw of Independence addressed the Saints in the morning, and our pastor gave us a good, sound, practical discourse in the evening, the central warning note being, "Take heed lest ye enter into temptation."

We are glad to observe that our Sunday school does not show the usual effect of the hot weather period—a falling off in attendance to any great extent. This year the Four Sunday schools of the city gave a union pienic on the fourth of July, in quiet, shady Hyde Park. The various committees worked hard and the results proved that they worked well, as the picnic was pronounced a grand success on all sides. A most bountiful and appetizing dinner was spread upon long tables. Games of various kinds amused both young and old, Games of various kinds amused both young and chief among these being a base ball game between the "Villa Rosa's" and a picked up team. Of course the V. R's. won the game, and the pick up's earned lots of "sore" spots.

"Sover" spots.

On last Friday evening the Religio held its semi-annual election of officers resulting as follows: For president, Roy R. Fifer; vice president, David C. Wilke; secretary, Clara Hawkins; treasurer, Belle Burlington; Home department superintendent, Claude Beale; organist, Edna Christiansen; chorister, Nellie Heikes.

Edna Christiansen; chorister, Nellie Helkes.

The Woman's Auxiliary held its regular monthly meeting last Sunday. The Home and Child Welfare Department had a very interesting lesson. The sewing and aid department held its annual election the last Wednesday in June, and the following officers were chosen: President, May Francis; vice president, Carrie Best; secretary, Jenie Oliphant; treasurer Edith Cochran. The Literary and Educational department have interesting sessions on the second and fourth Mendays of each month. sessions on the second and fourth Mondays of each month.

sessions on the second and journa Mondays of each month. June weddings have been in evidence among us. On the 25th Sr. Jeanette Clay was united in marriage to Mr. John Maloney at the home of the bride's mother, Elder Russell Archibald officiating. We extend our con-Elder Russell Archibald officiating. We extend our congratulations to our charming young sister and her chosen mpanion.

June 30th a beautiful wedding was solemnized at the church, the contracting parties being Sr. Elma Dobson and Bro. Dana Scott. Bro. B. J. Scott spoke the words that united them, and as we saw them pass down the aisle and out beneath lowering clowds and falling rain, we fervently prayed that they might have their full share of sunshine and prosperity through life. fall, share of sunshine and prosperity through life. Elma we have known all her life as one of the fairest and sweetest of our "girls" and Dana by his pleasant ways has won our hearts. Their home will be in Salt Lake City.

Lake City.

Sr. Ethel Kinnaman who has been studying voice in the east came home to visit her parents last Thursday. Her singing has been accorded some splendid press notices and naturally we are very proud of her success, and also very anxious to hear her sing. We as a branch are deeply indebted to her and her sister Mary, now Mrs. William Saurs, for many years' service in the musical line. Sr. Mary was one prespite at the time our sine. line. Sr. Mary was our organist at the time our pipe organ was installed and continued in that capacity until her marriage in the spring necessitated her removal from the city, and her faithful work was worthy of our

Born to Bro. and Sr. Guy Wells, July 3rd a son.

# apper program is the second program of the contract of the con CORRESPONDENCE

Pacific Grove, Calif., June 8. Editor Ensign:—I have just listened to the reading of Bro. Wm. Lewis' dream, published in the Ensign of May 28, and it certainly is a message of comfort and strength to His children who are now much in need of it. The woman who neceived the glad news and communicated the same to those present represents the church, or rather the prophet of the church, who is to utter the midnight cry, "Behold, the bridegroom cometh." Matt. 25:6. This cry, "Behold, the bridegroom cometh." Matt. 25:6. This will awaken the entire church to the fact that He is coming, a fact that all had gone to sleep, because He had tarried—been longer in coming than they supposed He would be. This announcement is to be immediately followed by His presence, as will be seen by the fact that there is no time for further preparation after the cry

Some have made light of the idea that the church is now, or ever will be sleeping when He comes, but in doing so they are treating lightly the Master's words, "they [the church] all slumbered and slept." When? At the time of His return to the church. That When? At the time of His return to the church. That was the subject under consideration. What will follow this general awakening of the church? The endowment, represented very fittingly as a marriage supper. This will take place in the Kirtland Temple, a building crected at no very distant date by command of God and by a devoted, pure hearted, sacrificing people, a building that has been secepted and protected by Him who authorized its construction. In this sacred edifice will be witnessed the mighty power of God and the person of our Sayior. Perhaps there never was a time when His persence was needed as now. Savior. Perhaps there ne persence was needed as now.

From reports coming in from heathen lands it would been there is a general awakening and a desire for the hrist. Today I heard a returned missionary say that Christ. Today I heard a returned missionary say that in her district there were forty thousand demanding baptism whom they could not baptize for the want of missionaries to look after them. If these reports are to be-relied upon, and I am not disposed to doubt them, it would seem that the time was near, and that there It would seem that the time was near, and that there is a pressing need for God's servants to go to them endowed as they were on the day of Pentecest. And as stated by the Doctrine and Covenants they will be "when every man will hear the gospel in his own language and his own tongue by those who have been ordained unto this nearest better Computers." this power by the Comforter."

But who are those sorrowful ones referred to in the dream and by the Master as foolish virgins? who will not impart of their means according to the law; also those who receive support for preaching when able to be self-sustaining, and elders supported by the Church and sent out to open up new places, but who spend their time in visiting. Such will certainly be

among that number.

Let us pray God that his coming may soon be and that we may stand when He appeareth, for he is like refiner's fire and fuller's soap and will thoroughly purge the ministry.

Woodburn, Ind., July 1.

Dear Ensign:—It is with pleasure that I write to you today. I am a young laborer in this blessed work of our Master. After attending one conference ot Coldwater, Mich., and one at Clear Lake, Ind., I began to see where my soul was going. Shortly after I attended conference at Clear Lake, Brn. Clyde F. Ellis and W. H. Dowler came to my home to hold a series of meetings in our vicinity. Before they began meetings I told them I was ready to begin a new life. Bro. William Dowker led me into the waters of the Maumee river where my sins were washed away. From that time the 16th day of Nov., 1913, I have been doing my best to live for my

Although I am weak in this work I see much more happiness in my new life. Although some people are against this blessed work it makes me all the stronger when I see how others are doing. There is no branch of the Saints near me and very few Saints also, but we enjoy reading the dear Ensign.

I would be very glad to have some of the Saints write to me as I enjoy reading letters from the dear Saints very much. I will answer all those I can.

Your brother in gospel bonds,

Clyde Bennett.

Jots by the Way Side

Dear Ensign:-This is not to extoll Kansas because of her mighty stream of golden grain, which is estimated at 182 million bushells, exceeding any other crop in her history, which if baked into 5c loaves, placed end to end, would girdle the earth more than three times. Nor do we wish to present or praise the virtues of old Missouri, the Zion state of a world, whose "hen crop" alone souri, the Zion state of a world, whose "hen crop" alone far exceeds in golden dollars the mighty wheat crop of Kansas, and if the eggs of the Missouri hen laid in the past year were placed end to end they would encircle the globe with 5000 miles to spare, according to Gov. Major's speech in Carthage, a few days ago. Then with hadors speech in Cattalage, a lew vays ago. Then when the ballance of the crop in broilers, and roosters, to-gether with wheat, corn, fruits and other serials raised in Missouri, Kansas is left still "bleeding" at every pore in comparison.

However, this is merely to say "bravo" and congratu-lations to the Saints of the Tennessee and Kentucky district with whom we have mingled our voice, our district with whom we have mingled our voice, our prayers, joys and sorrows in the past, who have so recently passed the "rule" "that no one addicted to the use of tobacco or strong drink should hold office in district or branch." Surely the "last is becoming first," a state where tobacco users are born and raised, because of their individual of the property of th work in it, and with it, passing such a rule is indeed indicative of progression, setting an example worthy of initiation by districts not so unfortunate—Bravo we say. In the Spring River District the war has been on for

In the Spring River District the war has been on for a year or more to pass such a rule or similar one. Our worthy Bro. Rushton, minister in charge, presented the rule and asked for its adoption. It has been tabled and laid over from time to time. Brethren and sisters whom we least expected fought it, and there were others who sustained it, whom we least expected to do so. But they had a desire to honor the law, "avoid the use of it," and to pay due defference to authority who was seeking to enforce it.

Democracy in the church has degenerated into personal rights—a party "afraid of power," which is the death knell of all theocracy. The man who has accepted ordination in the church, and rebells against the authority that gave him power to act, has no authority whatever, except in his mind and to be betrayed is martyrdom and confidence destroyed in those we think the grandest of men, leaves mars and scars that never heal.

The minister in charge, district president and others, together with the rule received a share of undue criticism during the year. However, on the 20th of June last at our conference at Fairland, the rule was sustained by a safe majority, and we hereby give due notice that the Spring River District has moved up into the "no-tobacco" column and we feel encouraged that under the new rule the minds of men will finally become clearer and their teaching by example more effectual in adding

others to come up higher.

Let us all sing "When the battle's over we shall the crown." It is a battle and we sympathize with all who are slaves, and pray they may have power to over-come, for, "he that overcometh shall sit down with me in my Father's throne." With enmity to none and love for all, I am your humble servant,

T. W. Chatburn. P. S. Remember our reunion August 7th to 16th, 1914.

O'Fallon, Ill., June 30.

Dear Ensign:—For some time I have been much impressed that I owe it to the many who for a year and a half or more, have by my request been at times fasting and praying for me for my recovery from the sore affliction that has troubled me for many years, and caused me to have to give up altogether the missionary work the last eighteen months. Nine months of this time I was a patient in our Sanitarium in Independence, Mo. For one year and three days I wore a ten pound brace extending from around above my hips to four inches below my left foot, and under these adhesive strips on each side of the left limb extending from my ankles nearly to my hip, and over these a wrapping of cloth of three or four thicknesses. On my right foot I wore a heavy five pound shoe, and all this time had to use crutches. Time and space would not admit of me telling of all the interesting experiences connected with all this. of all the interesting experiences connected with all this.

The surgeons said I would have to wear this brace and

remain in this condition for a year and a half or two years. After one year of pain and suffering and great inconvenience, being deprived of many church priviledges and other rightful priviledges, the surgeons examined me again and said I would have to wear the brace one more year and if possible lie in bed all this time making the hipjoint straight and solid as the bone be-tween the knee and hip.

But I am glad and happy to write that through ad-ministrations, the exercise of faith, fasting and prayer, that about a week after this last diagnosis and decision of the two leading physicians and surgeons, I was so blessed of the Lord as to have confidence in God and so blessed of the Lord as to have confidence in God and bls promises so I had the brace and fixtures all taken off and could walk about the room, and was so in a few days I could walk with a cane only and had the happy priviledge of attending all the sessions of the Generay Auxiliary Societies and Conference, except two forenoons the latter part of the conference.

Many years before the brace was put on the hip joint

had become so near rigid I could not sit square on a chair but sat on the side of a chair so as to allow the limb to hang straight down from the body, only bending the knee so I could extend the foot back of the chair, but to my glad surprise just the day after I began to walk I found that I could sit square back in a chair putting

both feet outle sits equare back in a char putting both feet out before me in a comfortable position.

By careful measurement for many years the diseased limb was near an inch shorter than the other, but after the blessing of God came we found by careful measurement that both limbs were exactly the same leastly

Now I have written this for the purpose that I have stated in the beginning of this letter and testimony of the great and wonderful goodness and power of the God we as Latter Day Saints serve and claim to worship, and to heartily thank all saints who so kindly and carnestly

remembered me in exercising faith in my behalf.

It is all wonderful and marvelous to me and I certainly appreciate the privilege, that of getting so great a blessing, and that I am gaining in health and strength every day and am hopeful that in the very near future I will be better able physically, mentally, and spiritually to engage more diligently in ministerial work than ever before in my life.

To this end I ask all who read this or whose attention is called to this letter that they then and there ask God in silent prayer to continue His blessings to me so I will be fully restored to health and strength to His honor and glory and for the advance of His work

In gospel bonds,
Elder F. L. Sawley.
Permanent home address, 1117 South Dodgeon St., Independence., Mo.

Sesser, Ill., June 20.

Editor Ensign:—We moved last November from Pond Creek, Okla., to Sesser, Ili., 80 miles south of St. Louis. There are no Saints here that we know of, and the church papers have been our only comfort. If there are any Saints near we would be glad to meet them, and if any elders are in this part of the country we would be glad to have them come to see us. This is a coal mining town consequently all classes of people are here. mining town consequently all classes of proper and little lock-

It is also a saloon town, with men often put in the lockup for disturbing the peace.

There are four churches here and some very nice
people, who with the women's help are trying to vote
out saloons. They have made quite a stir among the
saloon element. There is poor water here, having to
depend on cisterns and by buying water brought from
springs several miles in the country. They have to go
deep for well water and then it is so bad stock will not
out which it. We often with we wave book it made old even drink it. We often wish we were back in good old

even drink it. We often wish we were back in good old Oklahoma, the prohibition state.

If any of the Saints know of a good place to work, carpentering and other work, where there is a branch of the Church, we would be pleased if they would write to us, as we don't want to spend the winter here—the to us, as we don't want to spend the winer here—the cold is too severe for us after living in a milder climate. It is low and damp here. This is called Egypt. I would like to hear the call as Joseph and Mary heard it—but of Egypt have I called my children. We want to live where we can have the influence of the gospel for our children, and ourselves, and where we might do more good. We have been isolated since coming into the church over

Sixteen years ago.

Oh, that we might be where we could grow in grace and in the knowledge of the Lord and his laws. We want to be worthy to be gathered with the faithful. With love to all the Saints we are yours in bonds,

Mr. and Mrs. J. E. McCullough.

# SERMONS AND ARTICLES

#### PHENOMENAL REPATRIATION

The following article from "The Truth," a Jerusalem paper, is interesting, not only as showing the progress of the Zionistic movement and the gathering of the Jews to Palestine, but as showing the attitude of at least some of the Jews toward Jesus Christ in whom they have never believed. Many Jews take a modified view of him and freely admit his greatness, but it will take the mighty workings of God's hand to convince them all that he is their Savior and Redeemer. The Lord has promised to reclaim Judah: "Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness."-Zech. 8:7,8. -Editor.

When we reflect upon the amazing fact that, notwithstanding the stringent edicts and exceptional restrictions promulgated and enforced during the last decade by the Ottoman authorities for the suppression of Jewish immigration into Palestine; yea, when we realize that, notwithstanding the base underhand intrigues of Judeophobian Germany, pagan Rome, and chauvinistic Islam; yet, in spite of all these adverse influences, the number of Hebrews in the Holy Land has increased from twenty thousand to two hundred and forty thousand, we cannot but exclaim in the words of the royal Psalmist: This is truly Jehovah's doing, it is marvellous in our eyes!

We well remember that when we arrived here, about eighteen years ago, we only found here and there a few struggling and forlorn-looking Jewish settlers-dry bones-; whilst now we can count sixty flourishing model colonies with seven thousand robust families, thriving by their own labor,—colonies adorned by sumptuous synagogues, gymnasiums, schools of art and music, Maccabean clubs, philanthropic institutions, lecture rooms and many other requirements, social and religious, so that even the most hardened Anti-Jewish Ottoman statesman and legislators are constrained to own, like the discerning magicians of Pharaonic memory, that it is nothing short of the finger of Jehovah that has wrought the great miracle of transformation and remarkable change of attitude on the part of the authorites towards the Jews.

One has only to visit Palestine to see and hear for himself how the old dead Hebrew tongue has become, as it is this day, a living language, with all its pristine beauty of expression and fluency.

We have interviewed a good many intelligent Hebrews, who have just returned from the Diaspora, as to the immediate circumstances that led them to Palestine, with the result, that one and all acknowledge a divine purpose in the peculiar ways and means by which they were urged on to take up there abode in the land of their forefathers.

Beilis, for instance, when asked why he preferred to make his permanent home in Palestins rather than in America, where he was promised substantial pecuniay help and other mundane advantages, replied to the following "I am thoroughly convinced that my uneffect: told sufferings and afflictions have been ordained by the All-wise Jehovah in order to purge me from my stoic indifference towards him and his revealed word. Whilst yet in bonds, I vowed in my heart that when once liberated I would direct my steps to the Promised Land, to which, previous to my unmerited incarceration, I never gave my attention. Now, I intend to spend the rest of my days in meditation and prayer for the redemption of my people."

Positive evidence of a more palpable and tangible nature is not wanting to prove to demonstration to all reasonable thinking men, that Zionism and her kindred associations tending eastward are divinely-appointed agencies for the carrying out of the last part of the prophetic programme of Israel's historic drama.

Indeed there is not a ghetto, of Jewish community in the whole civilized world, that has not heard and responded to the bugle call of Zionism.

The message: "Ye brethren of Judah that have escaped the sword, go away, stand not

still, remember Jehovah from afar, and let Jerusalem come into your mind," has echoed and reechoed throughout the diaspora.

Zionism is the breath of Jehovah which is gradually, but miraculously raising an exceeding great and mighty army from the dry bones of the house of Judah, as so beautifully depicted in the thirty-seventh chapter of the book of Ezekiel.

This must be obvious to all who have eyes to see and ears to hear!

But alas! there are still to our knowledge, not a few benighted clergymen of the Church of England who persistently maintain that all those Hebrews who have dared to escape from the throes of relentless persecution and sought a place of refuge in the land of their forefathers are doomed to destruction.

According to these excellent ecclesiastics, the Holy Land is intended as a trap, intently laid by Jehovah in order to ensnare the christless Jews for their utter ruin.

It is perverted men of this calibre who also assert that it would be a gross iniquity on the part of British Israelites to purchase land in Palestine, because it is written in the book of Leviticus that no land should be sold or transferred in perpetuity.

Oh! what a preposterous incongruity! what idiotic irrelevance!

What connection, one may ask, with amazement, can possibly exist between redeeming the land from its present Gentile possessors, and the Old Dispensational Mosaic laws and regulations of mortgage between the children of Israel themselves?

It is beyond our comprehension how men so ludicrously illogical, and ignorant of the true spirit of the Hebrew Bible should occupy important positions in the church as exponents of Holy Writ.

But, of course, the rules of reason and logical deduction, as taught at Oxford and Cambridge, may possibly differ from those inculcated by the Hebrew theologians in Jerusalem.

After all, what can we expect from narrowminded mentalities of the Athanasian type that can conceive a threefold diety in the Almighty God? and moreover consider it quite logical that the man, Jesus of Nazareth, is at the same time his own Everlasting Father and His only begotten Son!

Horrors of horrors! what blasphemy! what an absurb anomaly! what ignorance! what aberration of intellect!

Is the judgment or opinion of such ignorant divines worthy of consideration or regard?

We scarcely think so.

Bibliophile.

# PRAYER FOR MOTHER. Lord Jesus, thou hast known A mother's love and tender care; And thou will hear, while for my own

And thou wilt hear, while for my own
Mother, most dear, I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of life that comes from Thee.
As once upon her breast
Fearless and well content I lay,
So let her heart, on Thee at rest,

Feel tears depart and troubles fade away.
Her every wish fulfill;
And even if Thou must refuse
In anything, let thy wise will
A comfort bring such as kind mothers use.

Ah, hold her by the hand, As once her hand held mine; And though she may not understand Life's winding way, lead her in peace divine.

# PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM COMPARED.

In a paper called the "Light of Truth," will be found the following statement, "Primitive Christianity and Modern Spiritualism are identical, and per consequence a pure Christian, and a pure Spiritualist are identical."

As there may be some honest seekers after truth, both among the saints, and the cult known

as Spiritualists who may be halting between two opinions, who may have read the above statement, it has seemed best to the writer to tute a comparison between Primitive Christianity and modern Spiritualism. While the writer is willing to admit that there is some truth in what is known as Modern Spiritualism, it is safe to affirm that whatever of truth there is therein Satan has stolen from primitive Christianity for the sole purpose of catching the unwary, and thus entrapping them into practices foreign to, and forbidden in the word of God. The first thing then is to enquire, What is primitive Christianity, as to its teaching and practice? and for answer, it is evident that we should go to the Bible as the rightful expositor of that teaching and practice, not forgetting the injunction, "To the law, and to the testimony, if they [the professing teachers] speak not according to this word, it is because there is no light in them."

The Bible teaches that the law and the testimony consist of what Christ and his followers taught and believed. And what was that? He taught that his Father, Jehovah, was a personal being, and that he, Christ, was his only begotten Son, through whom alone salvation from sin and its environments must, or can come. Also the necessity of repentance, to be followed by baptism in water for the remission of sins. Then the reception of the Holy Spirit as the seal of regeneration, or the new birth. It is thus very easy to identify a primitive Christian on the basis of belief. And it is neither consistent or fair claim or admit that primitive Christianity has been, or ever would be changed, or modified, in any degree. The term itself precludes any such thing for if any system of faith and practice other than the original, were presented to the world at any time, would not be primitive Christianity, at the best it could be a counterfeit and may be a poor one at that,

Any change or modification of the basic principles of any system, would be a change, or departure, from the original, and compelling a change all the way through would be in effect a new system. Primitive Christianity may be briefly defined as God's plan for the uplift of humanity and its reconciliation to himself. And as to the possibility of any change or modification of his plan, we need only refer to the fact that Jehovah, or the God of the Bible declares himself to be unchangeable and that when he devised the plan he knew just what was needful for the unlifting and redemption of the human Jesus Christ declares that he "came not to do his own will but the will of him that sent him. We must therefore believe that whatsoever he taught by way of ordinance or precept, for the government and conduct of the lives of his followers was but an expression of the will of Jehovah, his Father. To conclude otherwise would be equivalent to an assertion that Christ was a deceiver, or was himself deceived, when he said, "I came not to do mine own will, but the will of him that sent me." To conclude this part of my subject I suggest that whatsoever was the will of God in the past must be his will today.

#### Modern Spiritualism.

So far from being identical with primitive Christianity, its utter dissimilarity will appear as we proceed. As before remarked, the mere fact that a few scattered truths that may be found in modern Spiritualism can never establish its claim of identity. For there is no system however false it may be in the main, but must, or does have in it some truth, or truths, to give it a seeming appearance of cohesion. We have seen that primitive Christianity is based upon the alleged fact, or truth, that there is a personal God, known to both ancient and modern times, as Jehovah, and his son Jesus Christ, and one Holy Spirit, the co-worker of the two first named.

For, this Trinity modern spiritualism has no use save for purposes of denial or ridicule. For it also denies and ridicules the personality of God, and the divine sonship of Christ, the fact and office work of the Holy Spirit, the resurrection of the body, the second personal appearing of Christ to reign on the earth, for a thousand years, and its final renewal and restoration to its primitive or Edenic condition.

Modern spiritualism teaches as a substitute for the revealments of the Holy Spirit from an unchangeable God, the wild vagaries, and senseless ravings of any, and all, unembodied spirits no matter how low they may be in the scale of intelligence, and mental and moral development, who may be so fortunate as to find some one as a medium of communication between the deniens of the spirit land, and those of the earth life. Mediumship does not demand a pure life on the part of its practitioners.

In place of the miracles, and sublime wonders of primitive Christianity it presents for our acceptance all the absurbities of table tipping, slate writing, and materializing seances, and to this category we might add ringing of bells and playing of musical instruments, seemingly affoat in the air without any apparent visible means of support, and various other meaningless performances ascribed by others than spirits, to sleight of hand, legerdemain, etc. Thus modern spirit-ualism is altogether lacking in the straightforward simplicity and dignity that was ever characteristic of primitive Christianity.

In the domain of physical healing modern spiritualism exhibits a most painful and anxious consideration for the dimes and dollars, (mostly dollars) desired by the practitioners along that line.

What a contrast between their practice, and the principle embodied in this injunction of the great Founder of primitive Christianity, "Freely ye have received, freely give," and its practical application in this, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."

Modern spiritualism is modern only in name. In all its essential features it has been known in former ages under the names of witch-craft, necromancy, astrology, soothsaying, and exorcising. Whenever one phase of this great perversion of the truth began to wane and lose its power to deceive and entrap the unwary, a new phase was invented with some slight variations of the "modus opperandi," but was ever based upon the supposed or real power of certain gifted ones to put themselves at will in communication with, and receive the aid of supermundane forces. But the purpose has ever been the same, antagonizing the truth at the expense of those who were unwary, or ignorant, enough to be there dupes. To prevent serious thought on the part of the masses, resort is had in modern times to buffoonery, and meaningless trickery.

Robert Fuller.

#### HINT TO THE ILL TEMPERED.

When you've snapped up a youth who was doing his best, And sneered at the error he'd made,

When you've poured out your wrath in a manner distressed, Have you found that your conduct has paid? When your temper you've lost through the day,

And before you in terror has stood he young man who tried, but whose work went astray, Did your bullying do any good?

Did you get better service from those you employ Because of your rage, let me ask?

If he's fearing your frown, does your messenger boy
Perform any better his task?
When you've flown off the handle because things went wrong

wrong
And said all the mean things you could,
and thrown in some cuss words to make it seem strong,
Have you found that it did any good?

If not, why not treat in a kindlier way The youth who is trying to serve? Why not point out mistakes that he makes in a day Why not point out mistakes that he makes in a d Without undermining his nerve? Why not gently reprove for the errors he's made And help him the way that you should, Instead of the useless and senseless tirade? Stead of the useress and sensored some good.

You may find that you're doing some good.

—Detroit Free Press.

#### DOUBT AS A DESTROYER.

Shakespear has said: "Our doubts are traitors, and make us lose the good we oft might win by fearing to attempt.'

Jesus said to Peter: "O thou of little faith, wherefore didst thou doubt?"

Doubt is uncertainty, and uncertainty spells failure, no one can be possessed of that damaging and destroying unfluence and condition of mind, and be successful in any undertaking. The doubter is a ressimist, and a pessimist is always out of harmony with the whole creation. Pessimism spells discord, and discord will ripen into abject failure.

The doubter has no anchorage, no sure foundation, no peaceful resting place, he is tossed about on the billows of strife, confusion, discon-

tenent, envy, malice, and anxiety, he has no ideal, no goal to which he can aspire; he has no hope to cheer his life, no faith to light his way, and he gropes about in the midnight of darkness, railing at the one who stands serene and poised by reason of a trust in God and in good.

The doubter can make no effort, no strides towards achievement, because his doubts give him no incentive for such thing as achievement, and if even by the influence of another he should arise to walk, the moment he should discover the tempestuous waves boistrously playing about him, he, like Peter, will immediately begin to sink;-he who doubts loses the good he might win by fearing to attempt, and if he fears he will also fail to do because mankind usually fail to do the things they fear to do.

Life becomes a burden, a heavy load, to the one who fosters doubt. He looks out of his little prison, with its dingy walls and darkened windows, and the whole world, this beautiful world of ours, looks gloomy and unhallowed to him, the magnificent mountains, the refreshing rivers, the sparkling brooks, the towering trees, the green grass, and the beautiful fragrant flowers become azym to him, entirely destitute of life. The song of the birds, the grandeur of the heavenly orbs, the perfect harmony of nature, have no charm to the one possessed of doubt. has no friends in whom to trust; he has no God in which to confide; he even doubts his own existtence and reality; he does not live because he has no conception of life, he is simply eking out a miserable existence here, without any hope to light up his dying bed. His little dwarfed and stunted life is not a life, it is a living death.

O the anguish that comes of doubt, it paralyses every tissue of body and soul, it impairs the mind and weakens the heart, it destroys the morals, it debases the life, and yet in the face of all this men will go on and on and persist in clinging to that traitor that robs them of all that is beautiful and good in he world.

"Wherefore didst thou doubt." Why should men doubt, can any intelligent reason be given for doubt? If not, then pray tell, why created in the image of God should yield himself to it.

He that doubts, like Peter, will and must sink, and except the Lord in his tender mercy stretch forth his hand as he did to Peter and lift him up he must go down and perish in the sea of life. Let us consider this thing from the rational point of view, is there anything in the elements of doubt that can console, benefit or cheer in the least? If not, why then should men cling to it, and perish with it? Is there anything about doubt that can enlighten, enoble, uplift, or bless? If there is not, then there is, and can be no reason why men should entertain for one moment the spirit of doubt.

The facts are quite evident however that doubt has in it the elements of destruction, failure, suffering, remorse, depression, and bondage, and therefore we have good and sufficient reasons why men should forsake, and part company with that traitor, who is day by day robbing them of the beauty, joy, comfort, blessedness, and opulence of life.

The writer being an optimist, sees the destructive elements of doubt, and therefore appeals in the spirit of fair mindedness to all who may be afflicted with that corroding influence to stop and ponder well these thoughts, and then lay hold of the transcendent life that awaits the man of faith.

J. E. Vanderwood.

June 19.

JUST A PLEASANT SMILE. The thing that goes the farthest sure In making life worth while, That costs the least and does the most. Is just a pleasant smile.

The smile that bubles from the heart That loves its fellowmen, Will drive away the clouds of gloom And coax the sun again.

It's full of worth and goodness, too
With manly kindness blent;
Is worth a million dollars, and
It never costs a cent.

Every one has some secret sorrow, phizing friend. Even the fattest and jolliest of us has a skeleton in his midst."—Plain dealer.

#### DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR. 1417 W Walnut St., Independence, Mo

NOTICE.

All persons sending gones to the Woman's Auxiliary for any purpose, including subscriptions to Homeand Child Welfare last-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence Mo. Appropriate Company of the 
Minnie E. Scott, Secretary, 309 S. Fuller Ave., Independ 

, Mrs. M. A. Etzenhouser, 1895 W. Walnut St., Independence, Mo-Mrs, D. J. Krahl, 78 S. Crysler St., Independence, Mo. SCREENINFENDENTS OF DEPARTMENTS, Home and Child Welfare Department, Mrs. H. A. Stebbins, La-ni, Iowa. ni, Iowa. Literary and Educational Department, Miss Lydia Thomas, La-ni, Iowa

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#### A GOOD LITTLE ANECDOTE FOR YOUR RESTLESS SON. Where Lincoln Was.

Everybody, of course, has heard all about Strickland Gillian's little verses—or they might have been written by Frank L. Stanton—or anybody might be proud to have written them-about the little youngster who wound up his tale of woe:

They're always a-washin' somebody,

They're always a-wasnin' somebody,
An' most of the time it's me.
But here is a better one, even, than that. It is said
that once in Washington at the old Baltimore and Ohio
railroad station a man was looking for Abraham Lincoln.
An attendant pointed the then little "Tad" out to him,
saying that the lad ought to be able to say where his
fother was.

father was. "No, sir, I can't go and find father for you. He told me to stay right here. But if you'll go out there," pointing to the platform, "and see a man helping somebody—that's him."—The Commoner.

OLD FASHIONED FOLKS. Old fashioned folks! God bless 'em all!
The fathers an' the mothers,
The aunts an' uneles, fat an' tall.
The sisters an' the brothers,
The good old fashioned neighbors, too.
The passing time improves 'em all, They still drop in to chat with you, Whene'er the spirit moves 'em. The simple, unaffected folks With gentle ways an' sunny, The brave and true That live life through.

Old fashioned folks, of solid worth, On them a benediction!

The joy an' comfort of the earth, Its strength, without restriction, The charm of every neighborhood, The toilers uncomplaining,
The men an' women, pure and good,
Of fine an' honest graining.
The plain and open hearted folks
That make no fad a passion. The kind and fair That do not dare An' are not slaves to fashion.

And stay unspoiled by money.

Old fashioned folks that live and love And give their service gladly, An' deem their neighbors worthy of Their help when things go badly. The simple sharers of our joys, Sweet ministers in sorrow, Sweet ministers in sorrow,
They help the world to keep its poise
And strength for each tomorrow.
The simple, unaffected folks,
That live for all about 'em,
God bless 'em all,
This earthly ball

Would dreary be without 'em. -Edgar A. Guest in Detroit Free Press.

## THE RELATION OF HABIT TO DISCIPLINE.

Eva Bailey-Short.

(Read before the Independence Woman's Auxiliary.)
To me has been assigned the task of discussing the relation of habit as applied to discipline or, of habit as applied to the art of teaching, instructing and training the mind and manners of our children.

the mind and manners of our ehildren.

Very significant are the words of the wise man, "Train up a child in the way he should go and when he is old, he will not depart from it." No doubt many a disconsolate parent, as he weeps over a wayward child who has "set at naught all his counsels and would have none of his reproofs," is inclined to doubt the truth of Solomon's language, yet probably, if he would think the matter over carefully, he would find that he had given his son "counsels," only, teachings us to the right way, but has never trained or disciplined him in the right way at all.

but has never trained or disciplined him in the right way at all.

We can understand how training leads to habit, when we note the unconsciousness with which the fingers of a musician touch the right keys of an instrument, thus producing beautiful harmonies; or when we observe how apparently without thought, the stenographer writes cor-

rectly the proper character and how the fingers of the man who manipulates the key board of the linotype falls into place. There fingers have been trained, disciplined, and the habit has been formed.

Dr. Richardson has well said, "We are not thoroughly

trained in anything till it has taken on the form of habit."
In other words, habit is the form which all true education or training takes.

How important then, it is, that as parents we properly How important then, it is, that as parents we properly discipline our children when young, by guiding them to the formation of good habits. Scolding, threatening, and whipping children is not disciplining them; more often it is the lack of control upon the part of the adult, often shown by such expressions as the folowing: "How dare with the part of the state of the shown by such expressions as the folowing: "How dare you disobey me?" "I tell you I'll make you do it, sir; I'll soon teach you who is master"—and then consider what the words, the tone and the manner imply. Sad to say, a habit is being formed, but what kind? And what of the discipline? Wrong, all wrong.

Again, in every family where there are young children, there occur almost daily, cases of what mothers call "making a litter." A child has had its box of toys and scattered them about the floor. A little girl making doll clothes, has disarranged the room. In many cases,

doll clothes, has disarranged the room. In many cases doll clothes, has disarranged the room. In many cases, the task of rectifying this disorder falls anywhere but in the right place. The child should be taught that the labor of putting things in order is the inevitable consequence of having put them in disorded.

I once heard a mother say: "It takes too much time

I once heard a mother say: "It takes too much time to make Bennie put up his blocks, I'd rather do it myself than to bother training him." I wondered if she thought of the years and years she would have during which to follow Bennie, and, to use a common expression, "pick up after him," not to mention the still worse result of Bennie's growing up with a bad habit irretrievably fixed in his character through lack of discipline in youth pline in youth.

pline in youth.

I saw another mother who spent probably two hours in playing with her boy, building houses, putting the blocks away, again building houses and again putting the blocks away, it! Tommy knew that playing with blocks, meant putting blocks away, and any failure on his part to do so, meant he would not have them the next time he wanted them. Thus his new-born desire was balked at the moment of anticipated gratification and the strong impression so produced, could scarcely fail to leave its effect on the future conduct of the child. He was early taught the lesson which cannot be learned. He was early taught the lesson which cannot be learned too soon, that in this world of ours, pleasures are rightly to be obtained only by labor. Labor stimulates thought. Action, we know, is the result of thought; therefore, teach the child that thinking good thoughts forms good habits, and good habits bring satisfaction and happiness, while on the other hand, punishment comes just as naturally as the result of wrong doing. Teach him, also, that a man's true character in all respects is indicated by his it be wrong to say that his habits make him what he is.

Did you ever hear a mother say to her boy, "Now and keep still, I won't hear another word; don't ask me any more questions, I know what is best for you."

The boy is not old enough to understand the future his mother has in view, but he does understand that he is hourly forbidden to do this, that and the other, which he was anxious to do. Would you wonder at his becoming

skeptical of his mother's love, or of his mother's wisdom?
When we stop to think how few the years within which it is given us to discipline the children, by helping them to form good habits, dare we neglect the opportunity? Or try to shift the burden, no matter how hard the task may be, for training properly, does require infinite wis-

dom and patience on our part, and it is often a perplex-ing problem, as each child has his own individuality with peculiarity of character and disposition.

While young, a child can be easily coerced into doing your way, but when old enough to assert his own will, where is your authority? I believe there is but one way to avoid the inevitable result of such training, or rather lack of training, and that is to encourage the child from the start to think for himself and to choose the better way, always holding out to him this thought, that inas much as God has given every soul born into the world his own free agency, he can do what he wills to do, but escape the conse he can not under and circumstances, quence of his acts. Compare the child inbued and early trained with this thought of personal responsibility, with the child coerced into doing right, and the result is ob

I could call your attention to dozens of habits which how discipline, or lack of discipline, but I hope I have made the distinction clear by these few illustrations and will conclude by saying that the parent who helps his child to form good habits is the parent who has a properly disto form good mades is the parent who has a property dis-ciplined child and I believe he will agree with Solomon in his declaration, "Train up a child in the way he should go, and when he is old, he will not depart from it." Habit is a cable; We weave a thread of it every day,

And, at last, we cannot break it.

-H. Mann

#### THE ONE BAPTISM. "One Lord, One Faith, One Baptism." Eph. 4:5. Elder Charles Derry

Those religionists who ignore the baptism of water, often refer to the above text as evidence that the water baptism is not necessary to salvation, and claim that the baptism of the Holy Ghost is all the baptism demanded in the sacred record. They forget, or ignore the fact, that both the baptism of water and the baptism of the Holy Ghost are frequently set forth in the scriptures. And Paul cannot be charged with ignorance of

that fact, since he received the administration of both and taught both.

But if he, in the above text intended to do away with one of these, it would be interesting to learn which one it was that he desired to expunge. He does not tell which the "one baptism" is unless he considers both as one, constituting the new birth, as the Father, Son and Holy Spirit constituted the

one Godhead. (I John 5:7, 8.)

This would be in accord with Christ's teaching respecting being born again, for when the Jewish ruler requested an explanation of the words, "Verily, verily I say unto thee except a man be born again he connot see the kingdom of God." Jesus explained that new birth in this emphatic language, "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5,

This language shows that the birth of the water and of the Spirit constitute the one baptism, or the new birth. Christ came into the world to teach the great plan of salvation to mankind, also to be an example for us that we should follow his steps, as well as to be a ransom for us (1 Peter 2:21.) that his life might be a perfect example for our lives; and in order that he should be such an example, he laid aside his glory which he had with the Father before the world was, (John 17:5.) and took upon himself our nature in the seed of Abraham (Heb. 2:) "Being tempted in all points like as we are, yet without sin." (Heb. 4:15.)

He was the greatest and grandest of all teachers, for he not only was perfect in his teaching, but he practiced that which he taught, in all things. He tells us, "I came down from heaven not to do mine own will but the will of him that sent me." (John 6:38.) Hence his life was a per-fect representation of the will of God. John says there was a man sent from God whose name was John. (John 1:6.) Luke tells us, "The word of God came to John the son of Zecharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3:2, 4.)

With this statement all the four evangelists agree, He preached the word of God; baptism was a part of that word; the word of God is the expression of his will, hence the baptism of repentance for the remission of sins was the will of God. Christ came to do the will of God. He demanded the baptism of water by John, saying, "Thus it becometh us to fulfill all righteousness." Father gave his approval of the act, acknowledged him as his son, and baptized him with the Holy Ghost. (Matt. 3, Mark 1, Luke 3.)

If it became Christ to fulfill all righteousness by thus being beptized or "Born of water" as a part of righteousness, can we be acceptable to God if we neglect to thus fulfill it? Christ preached the gospel. Baptism is a part of that gospel (Heb. 6:1, 2,) hence he preached baptism. practiced it, not only in his own person, but he baptized others. (John 3:22, 26.)

We would not charge Jesus either with submitting to be baptized himself, or baptising others as a mere form, or to gratify a whim, as Talmadge did, when at Jerusalem! Would you dear reader? The word and ordinances of God are too sacred to be trifled with. None knew that better than he.

I know of no more emphatic language that can be used in the teaching of a principle than was used by Jesus in his interview with Nicodemus. both as to the baptism of water and the baptism of the Holy Ghost. They evidently constitute the new birth, or one baptism referred to by Paul.

The claim that some make that the word "Water," used by Christ, means "Spirit," is very weak, and evidences a desire to dodge the real issue. The teaching of John the Baptist and the submission of Christ thereunto, the commandment of Christ to the apostles, when he sent them out to "teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost," and the fact that they carried out his instructions to the letter, preaching the gospel of repentance for the remission of sins, and also teaching the necessity of their being baptized with the Holy Ghost, (Acts 2:38, Acts 19:1, 6 also Acts 10 and 11, and many other evidences, is proof to all who are not blinded by narrow human creeds that both the baptism of water, by one authorized of God, and the baptism of the Holy Ghost by Jesus Christ are essential to our acceptance with God as his children.

Paul says, Christ also loved the church, and gave himself for it, that he might sanctify, and cleanse it with the washing of water by the word, etc.," (Eph. 5:26.) The same apostle says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil concience, and our bodies washed with pure (Heb. 10:22.) water"

Reader, Paul never intended to convey the idea that the baptism of the Holy Ghost was all that was necessary for us to comply with. In doing so he would deny the testimony of Christ, the apostles, and his own life teaching and practice. There are three that bear record in heaven, the Father, the word and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one. ( John 5:7, 8.) Reader, you cannot reject either of these and find acceptance with God as his child. For Christ has said, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3.)

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

#### . CORRESPONDENCE.

Kansas City, Kan., June 15.

Editor Ensign:—Yesterday was Children's Day at our little Chelsea, and we had a delightfully well rendered program of just one hour and a half. Had a good audience too, despite the fact that our nearest neighbor (the Congregationalist) either by accident or otherwise held their exercises at the same hour. Thinking that some of the Ensign readers might feel interested in our progress, might thus be reminded of pleasant meetings and hours spent within these walls wherein was presented to us last evening a mose delightful service of song and literary

We are admonished not to think too highly of ourselves; however, feeling that it is always justice to give merit to whom merit is due. Never since its occupancy by the Saints has the house been so nearly in perfect order as upon this ocassion. The elaborate display of "Old Glory" and numerous costumes of white (emblems of purity) and patriotism were so manifestly in evidence-and ap-The infant class gave more evidences of the success-

ful training given by those in charge and most certainly did materially help the entertainment. We cannot look upon a group of such children without the thought crowding our minds—herein lies the future of every home. church state and nation. And long years hence the whole nation may be made to rejoice over the teaching of these days and hours. Forty years from now will tell more plainly than now can be imagined or described how well we of today did our whole duty towards prechildren for the later and riper years, and paring these its responsibilities.

Methinks in that great day when we come together with the saints at the river when the heavenly Father comes to gather in his golden sheaves and garner them comes to gamer in his goneen sneaves and gamer them for eternity, when he comes to make up his most precious jewels the Sunday school workers will be in the midst of those to receive the welcome plaudit "well done thou good and faithful servant" etc.

And here, beloved teachers, is the final reward found the end of the race. We feel that our children here at the end of the race. We feel that our children here in Chelsea are most perfectly blessed in their preparation

in Cheisea are most perfectly plessed in their preparation for future life and usefulness.

With my experience of living for forty years outside of any church and forty years in another church, and a little over two years in this church, I can assure all such children that this one fact amounts to much indeed and possibly more than all the rest. Hence ye little ones of the Saints behold your advantages, use, enjoy, and appreciate them to their fullest and completest extent and your salvation and safety will be the final result.

Old Farmer John.

#### GLEANINGS.

Ida M. Brown, Sweetwater, Okla.—We are very busy at present with our crops, but in a few, weeks we could arrange for one or two elders. I am anxious to let the people here know something of the principles of our people here know something of the principles of our doctrine. Can secure the school house any time. Just now the Holiness people are holding prayermeetings there every Sunday afternoon. I would also like my little daughter blessed. Have not heard a sermon since Bro. Aylor blessed by little son, who two months later enterthing the statement of the blessed. Aylor plessed by little son, who two houlds later datered the kingdom at Oklahoma City. I am wondering if there are any Saints in this or adjoining counties (Roger, Mills). Hope an Elder will come this way soon and give us some sermons.

Marion H. Bennett, Woodburn, Ind.—There are no Latter Day Saints in this vicinity except our family. There were a few here, but they have all gone searching for a more suitable location, presumably for church privileges. Two elders were here not long ago and they gave us some interesting sermons, in which some of the people were interested, but others went just for some place to go. Some people will not hear because the gospel truths cut too deep. If all had more confidence and faith in God and looked to Him for guidance and protection this would he a better world to live in. and protection this would be a better world to live in.
I wish some one would let me know if there is a branch in Rusk county, Wis., and if not, the nearest branch

Mrs. J. S. Stauts, Santa Ans, Calif., June 4.—It seems that I could hardly get along without the Ensign. When I am thinking over some subject just as sure as I open up the Ensign I will find an article on that very subject, so it looks like the hand of God was in the work. I wish to thank the faculty, teachers, students and all of Graceland College who showed such kindness to my sick boy Thomas and his sister. It was a great disappointment for them to have to come home before the term was out; but O, the true brotherly and slaterly love that was shown them. I prayed that our children might be able to go to Graceland, and my prayer was answered. When I hear my daughters talk of Graceland and of what those noble boys and girls are doing it shows me that God's hand is over Graceland. God's hand is over Graceland.

#### ALWAYS UNPROFITABLE.

You may worry when you're weary, You may worry when you're well; You may worry when life's dreary, Or when buds begin to swell; You may worry in December And keep worrying in May, But in any case remember That you cannot make it pay.

You may worry when disaster Hovers o'er you in the night; You may worry when your master Has declined to treat you right; You may worry when they've taken The last chance you had away, But the fact remains unshaker That you cannot make it pay.

-Chicago Record-Herald.

# MISCELLANEOUS

#### CONVENTION NOTICE.

The Sunday School and Religio Associations of the The Sunday School and Region Associations of the Southern Kohraska District will meet in convention at Wilber, Nebr, Thursday evening, July 23, and continue all day Friday. A good program is being arranged A good attendance is desired.

Mrs. Blanche I. Andrews, S. S. Sec. Bethany, Nebr.

The Far West District Sunday School and Religio Conventions will meet with the Far West local, ten miles Conventions will meet with the rar west local, ten miles southeast of Cameron, Mo. On account of the distance from railroad, the first meeting will be held at 2 o'clock p. m. Saturday. Also take notice, no trains will be met on after 10 o'clock a. m. Saturday and none will be met on Sunday, so arrange to get there on time. Secretaries of both Sunday school and Religio, please send in your reports promptly also list of delegates to Convention. Send the action of your Sunday school on the proposed rules and by-laws to R. L. Henry, Dist. S. S. Sec.

The Clinton, Mo., District Sunday School association will meet in convention at Eldorado Springs, Mo., July 31st, 1914, at 10 a.m. Would like to have all credentials at hand July 30.

Lora Lowe, Sec.

Eldorado Springs, Mo.

#### REUNION NOTICES.

The Southwestern lova Reunion Association will hold their annual reunion this year August 21 to 30. The location will be near the old camp ground east of Thurman, Iowa. The committee will try to arrange to meet all day trains, provided notice is given in time, stating number of passengers, and amount of baggage. Bread and provided the statement of the provided notice is given in time, stating number of passengers, and amount of baggage. Bread and number of passengers, and amount of baggage. Bread and provisions will be sold on the ground to those wishing to camp, also a boarding tent where meals may be had at reasonable rates. Rural mail delivery daily except Sunday. Mail should be addressed in care of "Gamp Ground." Tents will be rented as follows: 10x10, 3 ft. wall, \$1.75; 12x14, 3 ft. wall \$2.25; 14x16, 4 ft. wall, \$3.85. Army folding cots 65c each. Folding camp chairs 15c each. Place orders early to insure fulfillment. Make your wants known to the secretary.

Make your wants known to the secretary.

C. W. Forney.

Northeast Kansas District Reunion will be held in Northeast Kansas District Reduction will be field in Topeka, Kansas, August 22nd and 30th. Probably the following ministers will be present: John W. Rushton of the Twelve, William Lewis of the Evangelists, and Samuel Twombley and J. W. A. Bailey of the Misisonaries. The grounds are ideal; located in Topeka's beautiful park. These desiring to engage tents and obtain other information will communicate with E. T. Lucas, 143 Norton St., Topeka, Kansas. District conference will be held on the grounds Saturday, August 29th. Mrs. E. S. Me-Nicholls and Fred A. Cool will be in charge of the Auxiliary work and music during the reunion. We want to make of this meeting the best reunion ever held in

> Frank G. Hedrick Fred A. Cool. Edward T. Lucas. Committee.

The Northern California District Reunion will be held at the urual place, Irvington, Alameda, Co., Calif., Aug. 21 to 26 The committee is making preparation and we hope that an unusual number of the Saints of the district and also Nevada are preparing to make it a grand spiritual and physical success. We expect to report prices on tent and bed rentals in next issue. Probably

same as last year. Those desiring rooms would de well to correspond with Bro. J. H. Driver, Irvington, Calif. You will also assist us by sending in orders for tents and beds as soon as possible so we may make all arrangement in time. Meals will be served on the grounds. Send all orders to Bro. C. W. Hawkins, 615 Spencer Ave., San Jose, Cal., or the writer.

A. C. Hawley, Sec. 369 Cumberland St., San Francisco. Cal.

The 22nd North-West Missouri Reunion will be held at Stewartsville, Mo., Aug. 28 to Sep. 6, 1914, in Dice's Grove. The grounds are located one half mile from the

city depot. Plenty of shade and water.

Tents 10x12, 3 ft. wall, \$2.00; 12x14, 3 ft. wall, \$2.50; 12x14, 6 ft. wall, \$4.00; 12x19, 6 ft. wall, \$5.00. Spring cots, double, 75cts; single 40cts., chairs, 10 cents; meals,

J. W. Rushton and J. W. Wight have promised to be present, and besides the local missionaries others are

All those who expect to attend and have a talent for At those who expect to attend and maye a talent for music and song, bring your instruments and come pre-pared to assist along that line. We will have Children's Day on Thursday, and all children that can would like for them to have part in this day's service.

This reunion is one of the oldest in the church, and is noted for its success. Come and spend ten days in our cool shady grove and receive bodily rest, and come with that determination to make this reunion a spiritual success. Send all orders early to B. J. Dice, Pres., or J. E. Hovenga, Sec., Stewartsville, Mo.

Southeastern Illinois Reunion will be held at Parrish, Ill., Aug. 28 to Sep. 6. There is a special invitation to the St. Louis and Central Illinois Districts to meet with the St. Louis and Central Illinois Districts to meet with us. All those wanting tents and cots please order as soon as possible. There will be plenty of pasture for horses, also a dining hall to serve meals to those that come and are not prepared to take care of themselves. Prices as low as possible. We are expecting J. W. Rushton and the missionaries from the three districts to be with us. Send all orders to W. E. Presnell, Sec., Xenia. Ill. Xenia, Ill.

#### NOTICE TO CHOIRS AND CHORISTERS.

Independence Stake.—This is to notify you that Sr. Royal Brocaw has been appointed to have charge of the music during the stake reunion at Pertle Springs. "Junior music during the stake reunion at Pertle Springs. Choir No. 1" has been selected for the anthem work, published by Lorenze & Co., Dayton, Ohio. Please fall in line at once, get busy, and give Sr. Brocaw a hearty support in this splendid effort.

Audentia Anderson

#### NOTICE.

Next General Conference.

It will be remembered that the last General Conference when adjourned was being considered fixed the date for the convening of the 1915 Conference at April 6th, 1915, but the place for the holding of the Conference was left to the First Presidency to determine.

In consultation with the proper officials, arrangements have been made with the Burlington Railway which promises satisfactory handling of the delegates in and out of Lamoni. Therefore, the Presidency hereby gives notice that the Conference of 1915 will be held at Lamoni, Iowa, on the dates fixed by action of the Confer-

> Respectfully submitted Frederick M. Smith.

Independence, Mo., July 7, 1914.

#### CORRECTIONS.

The following prices should be published.

10x12 tents, 3 ft. wall, \$2.00, 12x14 tents, 3 ft. wall,

\$2.50, 14x16 tents, 4 ft. wall, \$3.75, fo'ding army cot, 75c, camp chairs, 25c. Date for Reunion, Aug. 21 to 30.

30. Respectfully, C. W. Forney.

Thurman, Iowa, July 6.

#### PRAYERS ASKED FOR.

As I am afflicted with goiter in the neck, and as there are no elders that I can call for administration, I ask for the prayers of the Saints, knowing that the prayers of the righteous availeth much.

Gesser, Ill., June 20.

Mrs. E. J. McCullough

### ADDRESSES.

Fred Moser, Jr., mission address, 404 Staley Ave., Clarksburg, W. Va. M. C. Fisher, Summer address: 2307 Washington St.,

Roxbury, Mass.

#### MARRIED.

Married.—At the home of the bride's aunt, Sr. Mary Pilkington, Highee, Mo., Sr. Jessie Johnson and Mr. Wm. Rarlow, Bro. J. W. Rushton offering prayer, D. E. Tuck-er officiating. Burlington, Mo., will be their future home.

#### CONFERENCE MINUTES.

The 20th semi-annusi conference of the Spokane District met in Spokane, June 27th, Geo. Johnson and Peter Anderson presiding. The Sagle, Ida, Branch reporting 47, Spokane 327. The following ministerial reports were

read: Geo. Johnston, R. A. McDale, G. W. Wilcox, C. N. Townsend, S. N. Gray, J. A. Bronson, R. W. Silver, F. D. Omaus, W. W. Fordinam, W. F. Gates, J. E. Turnbow, D. H. Crum, W. W. Wood, Fred Williams, V. L. Gunter, Fred Crum, J. M. Puckett, M. D. Agens, and B. Hart. Bishop's Agent, W. W. Fordham, reported receipts, \$501.01, expenditures \$513.70, leaving balance due Agent, \$11.79. District Treasurer received \$7.69; expenditures \$2.75, balance on hand \$4.94. General church debt fund collected \$223.75. The auditing committee reported accounts correct and on motion report adopted. A motion prevailed to disorganize the Ellensburg branch and place records in hands of district Secretary. The following prevalued to disorganize the Ellensburg branch and place records in hands of district Secretary. The following officers were elected: President of district, Geo. Johnston, J. A. Bronson, Vice President, W. W. Fordham, Secretary and Treasurer, Auditing committe, D. H. Crum 3 years, W. Wood 2 years, Ray Wright 1 year, V. L. Gunter dis-trict Librarian. District rule 3 was amended by adding the words Teachers and Deacons; rule 2 by striking out the words Teachers and Deacons; rule 2 by striking out the words second Saturday and inserting at the call of district president. General Conference resolution 312 was added to district rules. The next district conference will be at Sagle, Ida, in December. A renewal of Elder C. Aldrich's license was granted. There was one baptism, 1 drich's license was granted. There was one baptism, 1 child blessed and a round table talk. The prenching services were by J. A. Bronson, Apostle Peter Anderson and F. D. Omans. About 80 were present at Sacrament meeting and enjoyed a spiritual feast.

W. W. Fordham, Clerk.

So. 238 Haven St., Spokane, Wash., June 30.

#### CONVENTION MINUTES.

Convention of the North Dakota Religio Association met at Logan, N. D., June 26, 1914, at 4 p. m. Meeting was called to order by Pres. James C. Page, who after prayer and song, gave a short address on the purposes and aim of the Religio Association. Motion carried to make this a mass convention. Previous minutes read and anthis a mass convention. Previous minutes read and approved. Reports of president, secretary, and home department superintendent were read. Treasurer's report read and on motion referred to auditing committee. Librarian's report read. Before election of officers Miss Delano of Chicago, Ill., gave a selection of songs.

Election of officers resulted in the following: James C. Page, president; Sr. B. F. Wheeler, vice president; Sr. Charles A. Smith, home department superintendent; Sr. M. D. Graham, sceretary and treasurer; Sr. Jessie Langton, member of library board. The report of Sr. Rosa Stredwick superintendent of Gospel Literature Bureau was read, showing 450 tracts distributed, 57 Ensigns, 36 Heralds, a favorable increase over former years. Motion made and carried to adjourn subject to the call of the distribution of the call of the call of the distribution of the call of the call of the distribution of the distribution of the distribution of the distribution of the call of the distribution of the di the call of the district officers.

Bertha Graham, Sec

#### DIED.

Lawn.—Rhoda A. Lawn, beloved wife of Elder Jasper H. Lawn, was born in Gentry County, Mo., Dec. 1st, 1845; died at Hollister, California, June 19, 1914. She leaves husband and ten children, three brothers and three sisters, besides grand children, and a large circle of friends to mourn their loss.

Her children are all married and members of the

Her children are all married and members of the Church, and were all present at the funeral service. Sr. Lawn was a faithful, devoted saint; and it was said of her by her neighbors who lived by her for thirty years, that they never heard her speak ill of any one, nor any one speak ill of her. What a beautiful record to meet on the other side.

She has borne many testimonies to the truth of this latter day work. Her life was in harmony with her testimony, and her reward in the celestial kingdom of testimony, and her reward in the celestial kingdom of God is assured. This was revealed to the writer at a reunion camp meetings one time, after she had borne testi-mony. The funeral services were held in the M. E. Church at Hollister in the presence of a large and attentive con-gregation of friends and relatives. Elder C. W. Hawkins of San Jose Cal., officiated. Interment in Odd Fellows Cemetery.

Briggs.—At Independence, Mo., June 25, 1914, Clarissa E. Briggs, nee Green. Born at Tabor, Iowa, October 27, 1850, daughter of Noah G. and Sarah A. Green; married Riley W. Briggs at Tabor, Iowa, July 29, 1870, which union was blessed by four children,—Geo. N. Briggs, Washington, D. C., Walter H. Briggs, Ewing, Nebr., Clarence Briggs, deceased, and Pearl S. Bullard, Pittsburg, Pa. The deceased is survived by husband, three children, nine grandchildren, three sisters, three brothers, and many friends who mourn the loss of a sweet and gentle character and an exemplary saint. Funeral at the house June 27, in charge of Elder W. H. Garrett, sermon by Elder Frederick M. Smith.

Hamilton.—At Independence, Mo., June 27, 1914, Sr. Finis R. Hamilton, youngest daughter of Bro. and Sr. James Hamilton, in the twentieth year of her age. St was born at Cameron, Mo., August 25, 1894, and was baptized at Independence, Mo., June 7, 1908, by Elder G. oaptized at Independence, Mo., June 7, 1905, by Suier C.
E. Harrington. She was of a modest, retiring disposition, and loved by all who knew her. She was a faithful follower of the Lord, and has honored her profession of allegiance to Him. Her parents, three brothers and three sisters remain to cherish her memory. Funeral from the church, July 1st, Elder Alima Dillee in charge, sermon by Elder W. H. Garrett. Interment in Mound Grove.

"It is a great curse to be out of work; it is a greater curse to be unable to work; but the greatest curse of all is to be unwilling to work."

One of the bosses at Baldwin's Locomotive Works had to lay off an argumentative Irishman named Pat, so he saved discussion by putting the discharge in writing. The next day Pat was missing, but a week later the boss was passing through the shop and saw him again at his lathe.

"Did you get my letter?"

"Yis, sur, Oi did," said Pat.
"Did you read it?"

"Sure, sur, Oi read it inside and Oi read it outside," said Pat, "and on the inside yez gaid I was fired and on the outside yez said: Return to Baldwin Locomotive Works in folve days,"—Lippincott's.

A club of eccentric young men had for one of their rules that on Tuesday even-ings any man who asked a question in the club rooms which he was unable to answer himself should pay a fine of \$10.

One evening McLoughlin asked the fol-lowing:

One evening McLoughin asked the following:

"Why doesn't a ground squirrel leave any dirt around the top of his hole when he digs it?"

ore around the top of his low when he was the second of the soon deliberation McLoughlin was called upon to answer his own question. That bears, "said he, "the squirrel starts at the second of the s

Dr Johnson was once asked, "what is matter?" and he replied "never mind." He was then asked "What is mind?" and he answered, "No matter." Upon being asked, "What is spirit?" he said, "That is quite immaterial."

A well-known southern varnish and paint firm recently received the following letter: "Gentleman: Please send me a small can of your best striped paint, red and white preferred. I only want enough for one bar-ber pole. Schmidt."—Successful Farming.

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VOL 25

INDEPENDENCE, MISSOURI, THURSDAY, JULY 16, 1914

Homo O Saute NO. 29

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CHARLES FRY, EDITOR W. H. DEAM, BUS. MANAGER

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-M. H. Bond.

#### THE DOCTRINE OF CHRIST.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thy-

self, and them that hear thee.—I Timothy 4:16.

Doctrine is defined as "that which is taught or set forth for acceptance or belief." The doctrine of Christ includes all that he taught and which he sent his servants out to teach to the people for their acceptance and obedience.

The Means of Salvation to all People.

As the chief Exponent of the gospel—which is but another name for the doctrine of Christ— Jesus came as the Light of the whole world. The angel which promised his coming declared that the good news should be to all people. The doctrine which he taught Jesus held was given of his Father and it was given as being assential to be believed and obeyed, and he at the same time warned men against receiving any other doctrine as the means of salvation. Paul urges Timothy to continue in the doctrine because in so doing he would both save himself and those that heard him. John wrote:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.—2 John 9.

To be without God and Christ is to be without life or salvation, and in order to have God in our lives it is absolutely essential to abide in the dectrine of Christ. Outside of that doctrine, or outside of an obedience to it there can be no salvation.

The Scriptures also emphasize the universal application of that doctrine, showing that it is the same to all men in every land and in every age. Jesus said it was to be preached to "every creature," "all nations," and Peter in giving promise of the blessings following those who receive it said "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Nowhere has the Lord made any exceptions to the necessity of men receiving his teaching but the universal adaptation and unchangeability of the gospel are clearly set forth.

#### The Doctrine of Christ a Unit.

The teachings of Christ are all included in that system of doctrine known as the gospel and which is complete and perfect within itself. Every part is an essential part, having its proper relation-ship to every other part, in a similar manner as every part in the mechanism of a clock is essential and hear & proper relationship to every other part. Any occasion or change of any part of the clock by which the relationship of the parts is changed will destroy the utility of the mechanism for the purpose designed in its creation. The ad-

justment of the several parts to the whole of the doctrine of Christ is so perfect that no part can be rejected and yet the divine purpose in giving that doctrine be accomplished. omit some of the vital principles of mathematics in the solution of a problem and expect to get the result as to omit some of the vital parts of the doctrine of Christ and then expect to attain the salvation for which that doctrine was given as the only means of attaining. As well omit some of the sections of the United States Constitution and dispense with some of the officers provided for therein and expect the affairs of government to run smoothly after the original pattern as to discard some portions of the teachings of the gospel and dispense with some of its officers and expect the Church to carry out the divine purpose.

The gospel is a unit, indivisable, unchangeable, indispensible. Paul says there is "one faith," as well as one Lord. Jesus could not have taught more than one system of truth, nor could he have included conflicting teachings as are found in the religious world today in that system as to do so would have been to defeat the very purpose for which he came to the world. He presents his teachings under the figure of a rock, saying "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matt.7:-24.) The contrast with the teachings of others is also made, which teachings are represented by the sand which is shifting and uncertain being susceptable to other influences such as wind and wave. The rock gives the impression of fixedness, and endurance and fittingly represents such qualities of the gospel of Jesus Christ.

#### No Effectual Substitute Possible.

The doctrine of Christ being perfect and complete within itself, having been formulated by the infinite mind of God as the effectual means of salvation for man, needs no substitute from God, and can have none from man. Any attempt upon the part of man to supply a different system purporting to effect the salvation of man, even though that system embody much of the truth which Jesus taught in his gospel, must utterly fail in the attempt. That men have sought to substitute their own teachings for the doctrine of Christ is a fact of history and is in evidence at the present time. Jesus warned his disciples against the leaven of the Pharisees which he said was their doctrine. Men arose in the Church which taught doctrines out of harmony with the true gospel, and Paul said to the Galatians, "I marvel that we are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." No substitute of the gospel can take its place for the gospel is made effectual because of the fact that God is the Author of it and that it was given through Jesus Christ his Son who sealed it with his own blood, and both stand back of it to fulfill every promise made in it both as pertaining to this world and to the world beyond. Nothing is promised outside the gospel and neither God nor Christ guarantee any promise of men based upon substitute teaching.

Systems of doctrine originating in the minds of men though containing much of the truth of God may sometimes pass as the gospel in this life, like the counterfeit bill which may be received by innocent parties but which when presented to the bank of the government will not be honored nor paid. The doctrines of men may satisfy some in this life, but when those who have followed them demand of God the fulfillment of the promise of salvation their demand will not be honored, because the conditions upon which God made the promise have not been complied with. doctrines of men are formed in close imitation of the system given by Christ and most generally have the name of Christ stamped upon them, being called "Christians" and received by many for what they purport to be. Paul reproved the saints at Colosse for remaining subject to or-

dinances which were "after the commandments and doctrines of men, which things have indeed a show of wisdom in all worship, and humility, and neglecting of the body." So the fact that a doctrine may appear good, having a show of wisdom, and being taught in humility and with-out apparent selfish motive, does not make it divine and effectual as the means of salvation, but the more nearly it imitates the true doctrine the more deceptive is becomes and the more disappointing will be the ultimate result.

Jesus gave no credit to the doctrines of men but discarded them as worthless for the purpose for which he gave his doctrine, and urged a full reliance upon the things which he taught and upon them alone. He required of his servants that they teach "all things whatsoever I have commanded you," showing that no part of his teaching was to be omitted, all being essential to the welfare of the children of God.

#### Teaching Doctrine Today.

Many pastors and most evangelists of the Christian churches today avoid the teaching of doctrine because it is held to be the cause of division between the many churches, and in order to develop a closer unity it is necessary to avoid it. As already seen the doctrine of Christ embodies all his teaching, but sometimes it is applied to the basic principles of the gospel. The New Standard Dictionary says: "Doctrine primarily signifies that which is taught, principle, the fundamental basis on which the teaching rests." This agrees with the statement of Paul in Hebrews 6:1, 2, in speaking of the "principles of the dectrine of Christ," and which principles he names as repentance, faith, baptisms, laying on of hands, resurrestion of the dead, and eternal judgment. These are the basic principles upon which the teaching of Christ was based, and without which the teaching would be valueless, yet some of these principles which professing Christians and ministers today reject as the cause of a division but which the Lord gave as the means to unity. The moral precepts, the ethical teachings of the gospel will accomplish little toward the work of salvation without the basic principles upon which those teachings rest.

The Scriptures should be our guide in determining the truth and in the manner of obedience. "He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Having been appointed to pastoral work in the City of Saint Joseph, Missouri, the editor and his family have removed to that city. He will however continue the work as editor of the Ensign, caring for the editorial department and the articie and sermon department. Other matters must of necessity be under the charge of those in the office and hence letters for publication, notices, announcements, reports, etc., should be sent to the Ensign Publishing house or to Bro .W. H. Deam manager. Articles and sermons, and all personal matters should be sent to the editor at 720 So. 17th St., St. Joseph, Mo., though if they are sent to him at the Ensign Publishing House, Independence, Mo., they will be forwarded. Matters of business should not be sent to the editor.

We take occasion here to again invite the brethren of the ministry and others to liberally support the periodicals of the Church with their literary contributions. A little effort, and especially repeated efforts, upon the part of many who think they cannot write will bring results which may be surprising to the writers and helpful to the readers. A variety of authors gives a variety of thought thus reaching the varied necessities of the readers. The inspired thought preached to a few with profit when put into print becomes profitable to thousands and is well worthy of the effort necessary to write it.

The Bible is like a wide and beautiful landscape seen afar off, dim and confused; but a good telescope will bring it near, and spread out all its rocks and trees and flowers and verdant fields and winding rivers at one's very feet. That telescope is the Spirit's teaching.—Chalmers.

INDEPENDENCE ITEMS.
Sunday morning President Frederick M. Smith was the Sunday morning President Frederick M. Smith was the speaker, the forepart of his talk being in the nature of a farewell sermon or confidential talk about himself, giving a brief review of his work since entering the ministry, and more especially since he was called into the Presidency. The latter part of his talk was an enthusiastic plea for Local Option. We say farewell sermon, because he left on Tuesday to be gone one year, going to Worchester, Mass., where he will attend Clark University for the entire year, his family also going thore with him. The extra expense entailed by his attending college and their moving there will be borne by a good brotner in the church. We will not attempt to say the exact course of study, but it will be something in social brother in the church. We will not attempt to say the exact course of study, but it will be something in social science and economics, and a degree will be conferred on him when turough. These studies are taken up to better fit him for the duties and responsibilities connected with

no ann are unes and responsibilities connected with the place he occupies in the church.

In the evening Elder A. H. Parsons gave his second discourse on the first principles of the gospel, but not being permitted to be present we cannot speak as to its character, but suppose it was equal to his first splendid effort on the subject of faith.

A recent but it is an in Ludench and the property of 
effort on the subject of faith.

A great battle is on in Independence between the "drys" and the "wets." It is the policy of the "drys" to carry on the war in the most respectful and orderly manner, accrediting to every one the right to believe and vote as tney piense. It is a war not on people, but on a business that is expensive, a business that is useless, a business that is dearwalting a business that is useless, a business that is useless, the second of the properties of of the pro ness that is demoralizing, a business that is pauperizing, a business that no good comes from, but a great deal of harm, a great deal of misery and a great deal of crime. The "dry"-side have temperance speeches every night on The "dry" side have temperance speeches every night on the court house lawn, ending with one the night before election, which will be next Tuesday, July 21st. The "wet" side is working with equal vigor, but along different lines.

Bro. R. J. Parker and wife left on Monday for San

Francisco and Oakland, where Bro. Parker has been asup the work d in charge of missionary work, to take which Bro. J. M. Terry has had charge of for a number

of years.
We have always thought as very commendable any little act of kindness and respect shown to the aged and unfortunate ones. Last Friday evening Sr. Weiler, with whom Sr. Dungee resides, planned a nice little surprise for the latter in the way of a birthday party.

#### SECOND INDEPENDENCE BRANCH.

Our mid week meetings were reported to be good. Sunday school 9:30 a. m. 253 were present. At our Sunday school 9:30 a. m. 253 were present. At our 11 o'clock service two meetings were held, one in the basement for the children, conducted by Bro. H. W. Goold, which was very interesting and was enjoyed by all and we believe much good was done. This is a new experience for us, but all enjoyed it so much that it was decided to continue the meetings easy two weeks.

for us, but all enjoyed it so much that it was declared continue the meetings every two weeks.

Bro. Rush was the speaker in the upper room. Monday evening was our regular monthly priesthood meeting. A very instructive paper was read by Bro. H. W. Goold on the subject, "What are proper amusements for our children, after which it was discussed by those present. Man

good points were brought out.

The funeral service of Sr. Anna Soderstadt was held at the church Monday afternoon, Bro. J. A. Tanner conducting the service.

P. A. S.

OMAHA, NEBRASKA. "The dear Christ dwells not afar, The king of some remoter star, But here, amidst the poor and blind, The bowed and suffering of our kind; In works we do, in prayers we pray, Life of our life, he lives today.

The tent meetings in charge of W. E. Shakespeare and Paul N. Craig, began last Wednesday evening, July 8th, and so far the attendance has been good. There were thirty-three at Sunday school Sunday afternoon, and many seem anxious for it to continue.

sunday school picnic held Saturday afternoon at Hanscom care was a success in every way, although the weather was extremely warm, as also the following Sunday, which may account for some of the absentees at services. However, some are away which helps to decrease the attendance. Sr. H. A. Scott with her two decrease the attendance. Sr. H. A. Scott with her two daughters are visiting in Los Angeles, Calif. Sr. Kirkpatrick and son at her parent's home in Iowa; and Sr. Dova Larson on her vacation in the Ozarks.

Those occupying the pulpit recently; E. F. Hall of Lamoni, who has been here representing the Herald Publishing House, John Howe and Carl Self.

The Religio Society discussed the subject of changing the hour of meeting from Sunday evening to some week day evening, but it was finally decided to hold the services any evening, but it was finally decided to hold the services Sunday evenings until the first Sunday in October, when the matter would be considered again. So many services on Sunday seem not to make it much of a rest day, and others have so many services during the week, that they would rather attend on Sunday evening, so it is difficult

would rather attend on outday evening, so had no find the best time.

"Faith shares the future's promise; love's Self-offering is a triumph one; And each good thought or action, moves The dark world nearer to the sun."

Alice Cary Soin Alice Carv Schwartz.

345 Omaha Nat. Bank Bldg.

#### FIRST CHICAGO.

Bro H. P. W. Kler, paster of the Central Branch, was the morning speaker at the west side. The evening hour was occupied by Bro. David Dowker in an excellent manner on "Do we love God?" During the past week street services were held at the

corner of Madison St., and Kaestner Ave., (five blocks

ZION'S ENSIGN

north of the church) at which Bro. Dowker spoke well and was ably assisted by Brn. Jas. Kier and F. F. Wipper, Considering the transcient nature of Madison St., we Considering the transient nature of Madison St., we had good attention and know that some few friends have been made while the unknown quantity is not for us to judge as to the seed sown, the hearts stirred and the

Souls awakened, some day some where to bear fruit the Souls awakened, some day some where to bear fruit. These services will be continued and we rejoice, even in the face of rebuffs, in witnessing for the Master. Election at Religio last Tuesday night resulted as fol-

lows: President, V. A. Reese; vice president, G. A. Worrell; secretary, E. J. Schmidt, treasurer, R. A. H. Richter; librarian, Frank Sly; chorister, Grace Johnson, organist, Vera Hartshorn; Editor "The Echo," G. A. Worrell.
G. A. Worrell.

4158 W. Congress St.

Bro. Evan E. Inslee our efficient young chorister went east some time ago and brought back Earlita as the wife of his youth, one of Lamoni's fair young Saints, a daughter of our church historian Bro. H. C. Smith. We shall see them in evidence among our active young workers in church circles. We extend congratulations to Evan and Earlita.

Sr. S. G. Kingshorn starts east soon on a visit to St. Louis, Mo., to visit Saints and friends. We wish for her

a happy visit and safe return to our working force.

At a recent election of branch officers we were placed in charge of the branch with Brn. Gorbett and Sanders

s priest and teacher, the latter to act also as deacon. The Sunday school and Religio held their elections last Sunday, all of which passed off very pleasantly. Amos Rhodes and Wm. Johnson Jr. were elecgeneral charge.

We held our first real mission meeting last night in a suburban part of the city at the humble though very clean and pleasant home of Bfo. and R. L. Hays formerly of southeastern Kansas. The room was neatly arranged and seated and was filled to overflow with anxious listeners, some Saints who traveled long distances to be there. The service was spiritual and encouraging—we continue there &on Thursday and Friday nights. My faithful comthere &on Thursday and Friday nights. My faithful companion made the trip though in poor health and was a great help.

Bro. Wm. Johnson is at Coal Creek, Lewis, Co., holding a protracted service, a comparatively new place—the place where Elder Love of the Christian Church challenged our people for debate. Bro. Hedding is with Bro. Johnson in his work.

Our sacramental service passed very pleasantly the time being fully occupied and a good spirit prevailed. Bro. F. W. Holman the former president gave great as-sistance in the service. We find in him a helper indeed.

The evening sermon was by the new pastor to a good audience. We have a very nice and commodious building with basement and font.

J. M. Terry.

102 North 39th St. Seattle, Wash., July 8.

CORRESPONDENCE CORRESPONDENCE IN

Hugoton, Kansas, July 3. Editor Ensign:-Since my last communication to your

columns the General Conference has come and passed. It was a great privilege to me to be able to attend it in view of my long absence from the headquarters of the church. My previous General Conference was that of 1902 -twelve years ago. Those twelve years, though away from my country and people, were the happiest of my life. Naturally I had no wish to leave Australia, but I had some desire to return here. All the pleasure was in the arrival. There was none in the departure. Some of my very best friends are in Australia. That's why I intend to return there some time.

I intend to return there some time.

Returning to America as I did the 15th of May, 1913,

I had the most of last year in this country. The time
was spent chiefly in my home district, Southern Indiana.
While there I visited relatives and old friends, and school
mates, and preached at the places (some of them) visited in my early ministry, and a number of others. I was not, however, able to respond to all the calls that came but did the best I could. I heard that some were offended because I did not call.. For this I am sorry but I did all that was posible under the circumstances and in the time. I gave preferences to those places where meetings could be held to the best advantage and that could ings could be held to the best advantage and that could be reached at the least expense. In spite, however, of my efforts to practice economy my expenses exceeded my receipts. I missed some of my relatives that I intended to visit, and failed to reach some points where I desired to preach. Personally I wanted another year of ministerial labor in Indiana, but my wife had been accustomed, all her life, to a warmer climate, and in her interests, I asked the Quorum of Twelve for a charge And healths, both of us desired a head warmer. In her interests, I asked the quotum of Iverse in a change. And besides, both of us desired a broad range during our stay in America for the sake of increased observation and experience. During the General Conferobservation and experience. During the General Conter-ence I had an impression that I would be sent west. Oregon however, was not on my mind but California was, Since, however, the former is my appointment we are both satisfied. We may visit the latter state too, before we cross the sea again.

After the General Conference we paid short visits to Lamoni and St. Joseph. At both places I was kept busy in a ministerial way and both of us had a pleasant time. So far Sr. Barmore has appreciated America very much and has not been home sick in the least. I must not omit to mention that while in Lamoni I gave my illustrated lecture on Australia in the Saint's Church. The night however, was stormy and the expected crowd was not there. Subsequently Bro. Daniel Anderson and the other managers of the Colineum requested me to repeat the lecture there. I did so with better results. I was grateful for this privilege as such and for its returns as well. It was the first time I had received financial assistance at the headquarters of the church. I include in this attement the lecture at the church also. Both were, in some measure, hindered by inclement weather. On the 21st of May I paid a visit to the Independence Sanitarium where I was a patient nistecten days. I underwent an operation for hernia. I stood the ordeal remark-bly well and am now recuperating from the after effects.

went an operation for hernia. I stood the ordeal remark-bly well and am now recuperating from the after effects. My side is still sore but I shall soon be able to renew my usual exertions. I was well pleased with the Sanitarium as an institution. It fulfills all my expectations. Many of the patients are non-members. In fact I was pleased with the non-sectarian spirit which permeates the institution. This is due to two causes: One is that people generally understand us better than formerly; the other is that we are getting bronder as we grow older. grow older.

We expect to arrive in Portland, Oregon, the middle of this month.

In gospel bonds, A. C. Barmore

Marion, Ill., July 7. Editor Ensign:-Bro. Shields has been with us and held some good meetings. This is a new field and the people never heard the gospel as presented by him. Some seem to be interested and I give them my paper to read. It is a joy to be able to heart the gospel preached, as the only times when we get to attend preaching services is when one of the Elders comes along. I could hardly get along without the Ensign. My little granddaughter was baptized while Bro. Shields was here. I want to be able to bring our children up right. Sometimes I think I do so little, and again I think that if I can just lead my own family in the straight and narrow way I will have won a great victory. To that end I ask the prayers of all of God's people.

Paris, Tenn., June 8.

Editor Ensign:-I drop a few lines to the many readers of the Ensign from this part of the Lord's vineyard. Bro. Robert McClain, Bro. J. A. Roberts and the writer met at Bro. John Adair's homestead near the Farmington Branch on the 5th of this month. We were received by these noble Saints of God and an enjoyable time ensued. The next day, the 6th, conference of the Kentucky and Tennessee District convened at Farmington Branch at 10:45 with a very good attendance. The good Spirit prevailed with us and all went well to the development of the work. The preaching was by Robt. McClain, J. A. Roberts and the writer.

On the Lord's day quite a number congregated at the church with well filled baskets and a basket dinner enjoyed. The Saints participated in sacrament services renewing their covenants with the Lord and received measure of the Spiritual bread of life. ference is now another record on the fair pages of his-tory and the Lord's servants wending their way to other parts spreading the gospel and endeavoring to be loyal to that entrusted to our care.

Your brother and servant in Christ, Chas. A. Nolan.

Taylorville, Ill., July 7.

Taylorville, Ill., July 7.

Dear Ensign:—I am happily associated with Bro. A.

M. Baker of Independence, Mo., for this conference year, who has wide experience in mission work. The first series of meetings we held at Beardstown, Ill., in which we enjoyed good liberty in the preaching of the word. A lady from Chicago who was visiting at Beardstown, attended almost all of our services and after reading Bro. Daniel Magregor's "Marvelous Work and a Wonder," was baptized into the fold. She said she had tried all the sections of the truth and the sectarian churches but could not find the truth, and because she believed in the spiritual manifestations she was criticized by the popular churches.

was criticized by the popular currenes.

After coming into the church she went back to Chicago and returned to the church to which she belonged prior to accepting the truth. She said she "did not find the Spirit there" and returned to Beardstown again.

From Beardstown we went to Springfield, The Capital

From Beardstown we went to Springfield, The Capital City and there opened up on the streets and the bombshells of truth fell thick and fast among those who stopped to hear. We discussed the gospel plan in all the plainness, after which we always made the distinction between the true church and that of the dominant Church of Utah which apparently was news to many. We also had several tilts with the Utah elders, who are operating with much zeal in that city. Bro. Baker and the writer called upon the said elder one afternoon to discuss "authority." Of course we didn't convert them but I feel stronger in the faith since said discussion. We were also fortunate in getting an article in two of the city papers setting forth the truth in regards to the true succession of church and Presidency, using the court decisions, etc., as proof, bringing out the differences as

decisions, etc., as proof, bringing out the differences as best we could in limited space.

There are some sixteen Saints residing at Springfield, There are some sixteen Saints residing at Springfield, whom I believe are in earnest to push the work. I assisted in reorganizing their Sunday school. Bro. Baker assisted in organizing a ladies' aid society of some eight ladies who are determined to offer aid wherever they can, Sr. Amy Bolt being president. The work looks promising in that part of the vineyard and we expect to make a special effort in the near future at that place.

We came to Taylorville, Ill., irom Springfield and on June 20 we set up the tent and commenced operatons. On the whole we have enjoyed good crowds, good attention and good liberty in the presentation of the truth. The local choir has rendered valuable aid in the song service at our meetings. Sunday, July 5, I baptized Mr.

and Mrs. Arthur Johnson, husband and wife, two fine people, whom we all may welcome as brother and sister

Description of the second section of the se

July 16, 1914

After the confirmation and sacrament services a grand After the confirmation and sacrament services a grand prayer service was enjoyed, the Spirit being there in power. One young man being called to devote his entire time to the Lord's work. There were some outsiders present, ad by one I was told that she enjoyed the meeting very much. Another brother was informed by an outsider that she had "had an experience she had never had before;" by being present at the meeting. Others seem to be near the kingdom. May the work go on in power, to the glory of God and the ingathering of souls.

Your brother in the gosuel.

Your brother in the gospel

R. L. Fulk.

Dixonville, Ala., July 6.

Dear Ensign:—Bro. I. M. Smith closed a series of meetings here about two weeks ago. While here he gave a lot of instruction and advice to the Saints. On Sunday he preached especially to the little ones which applied to all, only he made it easy for them to understand it. All enjoyed it, especially the children.

enjoyed it, especially the children.

The Sunday school and Religio are moving along nicely and the work of our Masfer is slowly building up at this place, and we are thankful to be numbered with the Saints, and hope that we can do something to help in the cause of our loving Savior. There has been many calamities in this part of the country. Surely the Scriptures are being fulfilled, for perilous times are here and men's hearts are failing them for fear. So let us as men's hearts are failing them for fear. So let us as true Latter Day Saints be living the gospel, praying and trying to walk upright and just, so that we may be prepared to meet the things that are coming on us.

That we may hold out faithful unto the end, and that we may not shirk any duty that is encumbered upon us.

We are weak and need strength.

It does my soul good to read the good letters and mons from others bearing testimony of this glorious work. May it go onward and upward until all is accomplished that was intended by our heavenly Father. Will close wishing the Ensign much success.

Laura Jernigan.

Butler, Mo., July

Editor Ensign:—People are very busy here, but have been visiting and occupying on Sundays at the Starschool house. Baptized six last Sunday—Gertrude Kreeble, Mable and Lulu Smith, Christeen Warren and Henry and Julian Gough.

They have a nice branch here of about 45 members,

They have a nice branch here of about 45 members, Bro. J. A. Marsteller presiding, and a good Sunday school. Bro. Fred Rogers, superintendent.

We were called upon May 24th to unite in marriage Mr. J. Burch and Sr. Mary Searfus, second daughter of Bro. and Sr. Searfus. These are excellent young people and will do their part in the gospel work.

The prospects are favorable for a new church some day. This is a good place for those wishing to settle "in high. It's a good place for those wishing to settle "in the regions near."

the regions near." Our reunion and district conference will be held

Eldorado Springs, Mo., July 24 to August 2. Bro. J. W. Rushton and Wm. Lewis will be in attendance.

Rooms near the park may be rented of S. C. Williams.

Eldorado Springs, at about \$1.00 per week.

Brn Jas. Moler, Higdon, Shirk, and Roy Budd are kind-

ly remembered here.

W. S. Macrae

Weatherford, Okla., July 6.

Weatherford, Okla., July 6.
Editor Ensign:—The writer is a stranger in a strange land, so to speak, in this part of the country, but we find the conditions here quite like that of other parts of the country where we have labored, so we are not altogether unacquainted with the needs of the people, and we therefore hope to be able to render service that result in the eternal good and uplift of our fellows. V our success will be remains yet to be seen but it is at least gratifying to know that the truth must triumph and that the measure of our success in life is determined but the measure of our success in life is determined but the measure of the success in life is determined but the measure of the success in life is determined but the measure of the success in life is determined but the measure of the success in life is determined but the measure of the success in life is determined but the measure of the success in life is determined but the measure of the success in life is determined but the measure of the success in life is determined but the measure of the success in life is determined but the success in by the measure of truth we appropriate to ourselves as

by the measure of truth we appropriate to ourselves as a working stock, or reserve fund.

Tradition, prejudice, intolerance, and envy is the stock in trade of those who generally oppose our work, and the part of wisdom on our part is not to retaliate and by so doing lower ourselves to the same level, but it is by so doing lower ourselves to the same level, but it is to employ such means as shall be required to lift our fellows out of the mental state in which we find them by gently, and meekly, and in the spirit of love, imparting unto them the sincere truth that will enable them to see that our claims do not rest in words alone but in actual

life.

We can never cure the maladies of life by simply railing at the short comings of others. It requires a kind, meek, and gentle service to convince the erring and at the same time teach him the way of his errors, and at the same time teach him the way of life. So there is nothing short of divine love that can fit us for effectual work in the church of Christ. When we are able to love humanity in spite of their short-comings we are beginning to approach the gateway of Christlike service.

Hopefully, J. E. Vanderwood.

Nevada, Mo., July 6.

Nevada. Mo., July 6.
Elitors Fusign:—Your weekly visits have been a great
comfort to me in the last few months, more than usual
on account of my sickness. I have been sick a little
over five months. Three months and two days in the
Sanitarium at Independence, Mo. I was five months and
a little over in the Sanitarium last year and came out
feeling good, but I went out into the field and preached dred and ten sermons, overtaxing my strength and bringing the disease back on me. I left the Sanitarium July 3rd, and came home feeling the best kind. The condition I was in when I went there and the condition I am now in is miraculous. I am eating victuals and have been for weeks and they agree with me the best kind.

best kind.

Some few have a wrong idea in regard to the Sanitarium as though it was run by outsiders. The physician and business manager hold the priesthood in our church. Dr. Harrington finished his medical education in Germany under the highest of authority. He is a great Diagnostician, and is very thorough in his work.

mostician, and is very thorough in his work.

The head nurse is not a member of our church, but all the rest but one are; and the nurses are God-fearing, God-loving workers. The e'ders administer to you when needed. They have chapel service every morning, and prayer meeting every Sunday afternoon. Last Sunday we had a pentecost. The Spirit spoke to the Saints in general. Dr. Harrington, and Bro. Weston and the writer received words of cheer and comfort. It told Dr. Harrington he was raised up for that institution, and promises in regard to his future work.

Dr. Green is a member of the church and a good surgeon, so if you want members of the church you can have them in any line and they are qualified. Dr. Harrington is a son of Elder George Harrington, President of the Independence Stake.

of the Independence Stake.

The Saints in Independence are so good to visit the afflicted ones in the Sanitarium. The elders all come to the Sanitarium when called upon, but Bro.Garrett is one of the regular attendants to administer to the sick. I was blessed in all of my administrations. On Sunday I received a special manifestation when Bro. Foss and Bro. Abner Lloyd administered to me. I thank all the dear Saints who

administered to me. I thank all the dear Saints who brougth me flowers and visited me while in the Sanitarium.

If I continue to improve as I have in the last three If I continue to improve as I have in the last three weeks it won't be long before I can preach again. I am going to try and exercise a little more wisdom than I did before, and not overtax my body. I owe my life to the good physicians, nurses, and God's power, and having a Latter Day Saint Sanitarium to go to.

There is a spirit of praise and thankfulness with me all the time. If I wake up in the night that feeling is there.

My sickness has been a blessing to me. It has brought me nearer to God than I have ever been. May the Lord bless the church in its entirety.

Bayfield, Colo., July 8. Dear Ensign:—Bro. Higdon and I began meetings in the Union Church of this place on June 4th and have been holding each evening since that time. Our attendance has increase from the first, and last night the church was full, some sitting on the restrum and some standing outside who staved all through the service. Twice we have set the time to leave, but the people urged us to stay so we left it to a vote and both times they decided by a unanimous vote for us to stay. So we have decided On June 25th the Free Methodists commenced a camp

meeting and closed July 5th. We attended some of their meetings and intended to be listeners and no more, but they made repeated attacks on us, so one evening after they closed their meetings, one of their ministers was in-structing (?) a man who had attended our meetings that we were teaching a delusion, and as this same minister had called on a lady who had attended our services and told her that we were leading her to hell, we thought it time ner that we were leading her to nell, we thought it time to ask him for some of his proof. As he could not give the proof satisfactorily to some of his associate ministers, they tried to help him out and I soon had five or six to take care of. I tried to get them to divide the time with me but they would not, so I had to take what time I could get. When they saw their defeat they cried "Put him out! The devil is in the tent!" and some prayed very loudly and others shouted and some sang, but the discussion went on. One man shouted until he fell exhausted or under the power as they call it. He fell backward across the plank seats and his head happened to strike between two planks and he was not seriously hurt. He continued to cry at the ton of his voice: "Devils! Demons!" and the like still under the power some half an hour afterwards when

One lady who had been stretched out in the sawdust that was around the altar came to and got on her hands and knees and looking toward us screamed some of the most unearthly yells I ever heard. I tried to get them to meet us before the public and

prove some of the statements they have made, but they said they had a right to preach against us if they pleased, but would allow us no reply. We attended on the last night of their meeting and they had three women and one man, the same that I spoke of before, under the power. The man was crying, "Devils! Demons!" and such stuff again. The women would throw their hands up and kick up their feet and it took someone to look after each of them to keep their clothing in proper place. One woman barked like a dog and someone yelled like a coyote. Indeed, this was unknown tongues of a different kind than I read of in was unknown tongues of a director that than I read of in the Word of God; the interpretation was not given, how-ever. Some were singing, some praying, others shouting and others calling for joiners. We heard so much about hell fire that we could almost smell the brimstone. They said if people would not get religion any other way it was right to scare them into it.

right to scare them into it.

In conversation with one of their ministers yesterday in regard to the heathen, whom he thought would be saved through ignorance, he admitted that we would all be better off if we were all heathen and had never heard the gospel. I replied that then we had better close our mouths, burn God's Word and never mention the gospel to our children, so that the future generations would all be saved. This is surely fanaticism gone to seed. A debate is germinating with the Church of God people but nothing certain

We have baptized one and about 7 or 8 others are al-We expect to trouble the waters again before long.

We are enjoying the work but find it a trial to leave home and loved ones for so long a time. I think we make a mistake in having so many of our men traveling from place to place instead of locating men in places until they have time to build up and develop the work. There is little good done in bringing people into the church and then leaving them without a shepherd to establish them.

We would be glad to hear from any of the Saints in Western Colorado but will not promise just what we can do for you, as we have work enough ahead now to keep us busy until about November or December. However, we would be glad to know your needs. With a prayer for the success of the work. Sincerely, J. D. Curtis. Falcon, Colo.

GLEANINGS.

Otto Fetting, Port Huron, Mich., July 7.—The work in Eastern Michigan is on the move, 40 having been baptized in the district in the last 30 days. Others coming. We want to make this a banner year. God's Spirit is working with the people.

Mrs. Lizzie Eulitt, St. Paul, Ind.—We do not feel that e could do without the Ensign, as we are the only Saints we come as without the dissipling, as we are me only samus here that we know of, and it would be lonely without the paper. We have not heard any preaching since Bro. Jacob Halb was here a year ago last March, and we enjoy his visits so much. We are especially lonesome since Bro. John Eulitt and wife died last March. We have since Bro. John Eultt and wife died last March. We have their twelve year old son with us, and I wish we were where we could send him to Sunday school. We want to do something on the church debt this year. Last year we had very poor crops. We think it our duty to pay tithing. Saints, pray for us as we are weak in body.

D. J. Simpson, Witcher, Okla.—I wish to let the Saints of this district know that there is one more family added to this district, and I would be glad if there are any Saints near if they would make us a visit. I was baptized June 25, 1913, at Seneca, and in a short time my companion followed me, and we went to work for the Lord, taking up the Sunday school work, I acting as superintendent and she as assistant. We had prayer meetings and enjoyed the association of the Saints, but here we are deprived of all those privilegs; still I am trying to hold high the banner of truth, and live so that I here we are deprived of all those privilegs; still I am trying to hold high the banner of truth, and live so that I may be a living testimony to the world for the cause, and I am reminded of the words in that good old hymn, "Yet how rich is my condition, God and Christ are still my own." This is eleven miles north of Oklahoma City, the first station north of the city.

A. N. Hazelton, Lamoni, Iowa, June 11.—I consider it (the Ensign) very interesting. We have taken the paper only since last conference time. There certainly should be none more interested in giving the latter day work at thorough and honest investigation, as I was born and raised right here in Lamoni; and though I have been very neglectful of giving the work a proper investigation, for which I am greatly to blame, as I was prejudiced and would not investigate except very superficially, because I did not like the ways of some of the leading members in politics, etc., which I can now see was very wrong, as we all have our human failings.

Ruby Motti, Watkins, Mont., July 1.—I am living on a homestead 45 miles from a railroad, and there are on a nomestead 45 miles from a railroad, and there are no Saints nearer than one hudred miles that I know of. If there should be any Saints in or near Terry, Glendine, of Watkins I would be glad to know where they live. When we sell our little home at Navada, Mo., we will pay our tithing. My husband is not a member of the church. It is so lonely here and sometimes I feel that church. It is so lonely here and sometimes I feel that I cannot bear it any longer, but I have had the priviledge of explaining the Angel's message to a number who never knew anything of the Latter Day Saints before, and classed us all with the Mormons. I have four copies of the Voice of Warning loaned out. I ask for the prayers of the Saints.

F. A. Rowe, Louisville, Ky., July 6.—Trying to get the isolated Saints to take the "Silent Preacher." May God bless the Ensign, and may we do our part to bless it. The adage: Some white people were expressing their sympathy and sorrow for the poor old Indian who had just been burned out. An old Indian stood by and said, "How much you sorry. I sorry about \$5.00.

W. A. Pearson, Conway, Ark., July 6.-I am isolated and deprived of the privilege of hearing any of our Elders preach, and I enjoy reading the good sermons the Ensign brings to me. If there was not so much prejudice here against our people I would make an effort to get some of the Elders here to preach, but our Elders are treated so shamefully here that it seems like casting pearls before swine.

Running like a Gulf Stream through the sea comes the affirmation that God has manifested Himself to man, and the best men have affirmed it most persistently. Wherever this affirmation has made its way, the icebergs of skepticism have disappeared, the temperature of virtue has risen, and the sweet fruits of charity have ripened. If the belief be false, then a lie has blessed the world, and the soul is so organized that it reaches its highest state of development in an atmosphere of deception; for it is a fact that man is purest and woman most virtuous where belief in God's manifestations is most intense and real.

O. P. Gifford.

### SERMONS AND ARTICLES

#### THE ORGANIC FORM OF THE CHURCH.

All life operates through organic forms. There can be no manifestation of life in this material world without organic form. The church is the organic body through which God works for the perfecting of character and the salvation of men: "And the Lord added to the church daily such as should be saved."—Acts 2:47.

Associated with this is the thought that every organic form that God has created is perfectly adapted to perform the work that it was originally intended to do. Every part of every organic form is perfectly adapted to the work that it was originally intended to perform. The foot of the camel is perfectly constructed for its work of treading the desert sands. The wings of the eagle are perfectly adapted to their work of beating the upper air. The fins of the fish are exactly in accord with the needs of the fish as it moves in the channels of the great deep. Every creature is organized according to its wants and needs. Otherwise existence would not be possible.

The human form when in a normal condition cannot be improved upon in any particular by the skill of man. To remove a single organ would be to impair, perhaps destroy. To add some part not included in the original plan of anatomy would be to produce a deformity.

In the church, the pastor should, not say says that the church is the body of Christ: "Now ye are the body of Christ, and members in particular."

He also says: "For by one Spirit are we all baptized into one body." Also: "But now hath God set the members every one of them in the body, as it hath pleased him."

He goes on to say that the eye can not say to hand: "I have no need of thee," nor can the head say to the feet: "I have no need of thee."

In the church, the pastor should notz say, "We have no need of the apostles and the prophet." Yet we have heard pastors make that declaration in apparent sincerity. Evidently forgetting that God has set the members in the church as it-pleased him.

For when Jésus organized his church, in full accord with and in constant communication with God the Father, he organized it after a certain plan. Some people argue that Christ never built up the church. But he himself said: "Upon this rock I will build my church."—Matt. 16:18.

He kept his promise. He did build his church. And to assume that he proceeded in a haphazzard manner is to discredit divine wisdom. He followed a carefully considered and foreordained plan upon which the divine architects were fully determined and agreed. Human presumption could go no further than to attempt to altar or improve that plan.

When Jesus built his church he set in it certain officers, including apostles, prophets, seventies, bishops, evangelists, elders, pastors, priests, teachers, and deacons. The reader is asked to consider carefully the following passages of scripture:

"And God hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then the gifts of healing, helps, governments, diversities of tengues."—1 Cor. 12:28.

"After these things the Lord appointed other seventy also, and sent them two and two."—Luke

"And when they had ordained them elders in every church."—Acts 14:23.

"Now there were in the church that was at Antioch certain prophets and teachers."—Acts 13:1.

"Paul and Timotheus, the servants of Jesus Christ, to all the Saints in Christ Jesus which are at Phillippi, with the bishops and deacons."—Phil. 1:1.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some. Dastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind

of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:11, 17.

The passage last quoted is especially fruitful of thought. From it we learn that Jesus set these apostles, prophets, and other officers, in the Church for certain purposes. They were for the work of the ministry—surely the work of the ministry still needs to be done. They were for the perfecting of the saints—surely the saints still need perfecting. They were to keep the people from being tossed about by every wind of doctrine—that work still needs to be attended to. They were to continue their ministry until we all come in the unity of the faith and attain to the stature of men in Christ—we have not yet reached that stage of development, is attested by the lack of unity among so-called Christians.

Thus Jesus set these officers and members in place, "joining" and "compacting," that the body might increase and grow, and they were to continue there. The Apostles understood this, and they kept these offices filled by direction of God. Even in the quorum of twelve apostles, when a vacancy occurred it was filled, and that was the rule from time to time, for these were perpetual offices in the church. (See Acts 1:23-26; Acts 18:2; Acts 14:14; Gal. 1:18, 19; 1 Thess. 1:1; 2:5, 6.)

The church had a certain organic form through which to express life, growth, activity, power.

This was a divinely appointed form. In the organization of the church Jesus and the Father brought to bear upon their work the same divine wisdom that designed the form of man, and all other organic forms, so perfectly adapted to perform certain acts.

The church, as they designed it, was perfectly adapted to perform the work which it was originally intended to do.

Consequently in these latter days, when God moved upon Joseph Smith the Prophet to restore his church, he directed that it should be organized after the original plan. When Joseph Smith began his work of organization, April 6, 1830, he proceeded upon that plan; and though he started with only six members, and there was little to indicate that in his poverty and with his limited influence, he would ever have more, God worked with him, drawing the hearts of men toward the great work that had been projected.

And so men came, as they were led, from here and there, and in due time were called and ordained, as of old, until the church was fully organized according to the New Testament plan.

It seems strange that other church builders had never thought to organize after the original pattern. But they had failed to do so. There were fragmentary organiations, some with elders, and some with deacons, or pastors, or evangelists; but none like the original, until this church of Jesus Christ of Latter Day Saints stood forth in the nineteenth century, unique, unlike any other spiritual organization on the earth, yet exactly like the old New Testament Church, in which God had "set these members as it pleased him."

This is the manner of church to which we invite your attention and allegiance.

Through this organic form, God, true to himself, works for the perfecting of the Saints, and for the salvation of men, and to it he adds daily such as shall be saved.

#### HOW FAR DOES THE PRIEST'S DUTY EXTEND IN AN OFFICIAL CAPACITY, WHEN THE PRESIDING ELDER IS PRESENT?

By Elder W. A. Sinclair, M. D.

I take up this subject by request, and not from choice, for I consider the subject one of a nature that might cause considerable criticism, and that too, of an unjust nature because of the limited amount of research done by the majority of our people; nevertheness, I am always ready to voice an opinion that has been formed by an array of facts gleaned from the written word, and not from the private interpretation of any individual or class of individuals.

Believing that facts should be presented on all subjects that our knowledge may be enlarged, and our minds clear, so that we may work har-

moniously, and for the best good of all, the following is submitted.

There have been many opinions set forth on the latitude and restrictions, that are enlarged, or curtailed, relative to the priest's office, under the presence or absence of the presiding officer; some of these have a fair amount of facts to substantiate the claim made, while others are but the opinions of men, regardless of fact, and unsupported in almost every particular.

The law seems to be very plain on the major portion of the duties of both officers; but there are some points which it seems are left open for discussion, and in order to solve properly and clearly, may require the interpretation by spiritual intervention.

In the Doctrine and Covenants, Section seventeen, paragraph eight; latter part, when speaking of the elder, it states: "And to take the lead of all meetings." This of course, seems very plain, and coupling it with paragraph nine, it adds strength thereto; if such a thing is possible. "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."

This makes it imperative that the elders preside over meetings; and as we analyize the thought presented, it seems to point more particularly to those meetings where the saints take part as a whole, such as the prayer meeting, sacrament meetings, meetings for instruction, etc.

Now if a close analysis places the interpretation thus; that an elder must (if possible) conduct the prayer meetings, it also presupposes a cause for such an arrangement, and it is our duty to fathom if possible the underlying cause for such a demand.

We read in Doctrine and Covenants section one hundred and four, paragraphs seven and eight: "The high priest and elder are to administer in the spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the chuhch when there are no higher authorities present. The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is because it is an appendage to the greater, or the Mélchisedec priesthood, and has power in administering outward ordinances."

Now we begin to see a light perculating through the gloom of our minds; The prayer service is the spiritual service wherein spiritual manifestations are presented, and it becomes necessary for one of the Melchisedec priesthood to preside, in order to direct the workings of the spiritual evidences as they are presented. For while he is specifically mentioned as the one to lead; the gifts are distributed to the membership composing the assembly, and as Paul has very plainly outlined it in 1 Corinthians 12:7-11; for our instruction, we will read what he has to say:

"But the manifestations of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

And also in 1 Corinthians 14:26: "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation,"

These gifts being distributed throughout the congregation, it becomes necessary to have one who can discern from which source they come, because, John's admonition to us in his first epistle, fourth chapter, first verse reads: "Beloved, believe not every spirit, bue try the spirits whether they are of God: because many false prophets are gone out into the world."

And the Doctrine and Covenants, section 120, paragraphs 4-7, sets forth the order of things beyond the shadow of a doubt: "Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, They are given for the

benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts."

"And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church, for all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God: to some it is given one, and to some another, thall may be profited thereby; to some it is by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful."

"And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again, it is given by the Holy Ghost to some to know the diversities of operation, whether it be of God, that the manifestation of the Spirit may be given to every man to profit withal."

'And again, verily I say unto you, To some it is given, by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues; and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.'

This very plainly explains why an elder should be placed in charge of every prayermeeting, as it is their right to possess the spirit of discernment, and to so conduct the meeting that nothing of an evil nature be allowed to disturb the tranquility of mind or spirit, by interjecting false ideas or impressions upon the receptive assembly.

We find that the lesser, or Aaronic priesthood has not this gift given to them, but that their work more specifically, and I might add absolutely is, as recorded in Doctrine and Covenants 104:8: "And has power in administering outward ordinances." But says one, are there no modifications of this? According to the law regarding the subject, I know of no modification of the above statement with the elder present. But in his absence, there is provision made as we shall see later.

Now if this interpretation regarding the elder holds good in relation to the prayer meetings in general, how does it fit in the special or specific prayer meeting, where the sacrament is administered, and the gifts more abundantly displayed?

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

We have here rather a peculiar state of affairs; It states what the priest may do, and then immediately modifies the same duty under certain circumstances. You will note particularly that he is not to take the lead of meetings when there is an elder present, that is specifically stated.

There are two emissions in his qualifications, which he is qualified to perform under conditions wherein the elder is absent; but which seem to depart from his authority as soon as an elder appears upon the scene.

We contended before in our argument that the priest should not be in charge of a prayermeeting when it was possible to obtain an elder for that position; that thought is made iron-clad by this statement that, "he is to take the lead of meetings when there is no elder present," there is only one interpretation that can be placed on this language, and that denies the right of leadership, when the elder is present.

Now how about administering the sacrament? Is ha denied the right to administer the sacrament also when the elder is present? He is surely not to take the lead in this meeting, that is expressly stated. Then how far shall he assist the elder during the service?

Some contend that he has the right at all times to officiate in the sacrament, that that is his specific duty! but is it? Have you analyzed the statement carefully? Let us see! A specific word or duty, would be that which under every circumstances would be unaltared. Have we such a duty described in relation to the priest? We read twice in the one paragraph regarding the priest's duties, and that which is written must be of particular moment.

Here is what the Lord says a priest's duty is when an elder is present, and it appears twice to lend emphasis to the instruction: "He is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties,"

According to this, you will notice that he has nothing to do with the sacrament, or the leading of meetings when an elder is present. On the other hand, it would be his duty to pass the emblems as that is one of the outward ordinances. And the closing thought of the paragraph states, that he is to assist the elder in all the forgoing outlined duties if occasion requires. The blessing of the sacrament is a spiritual exercise and belongs to the higher order of priesthood particularly, therefore the priest's assistance would naturally come under the outward manifestation.

Reviewing the argument, it looks to me, that the priest can under certain conditions, i. e. when the elder is absent, administer the sacrament and take the lead of meetings; but when he is present, for reasons set forth and probably others known to the Almighty only, he is denied that right; it only becoming justifiable under the conditions eited.

#### EVOLUTION, OR CREATION, WHICH?

Does truth, and reason, most favor evolution, or creation?

In the "Century Magazine," issue of May 1886 in an article by T. T. Unger, entitled "Evolution and the Faith," in which an effort is made to show that God's method of creation was by evolution. In a paragraph beginning on page 113, the author presents some thoughts, which appear to me, fatal to the theory of evolution as accounting for man as the ultimate end, or purpose of creation. Speaking of evolution as taught by Darwin, and endorsed by Huxley, and Tyndall, he says, "But this theory is now an outcast in the world of thought, and is branded with rejection by every science that uses thought, for the simple reason that it renders thought impossible. These fears would be well grounded if the theory were established, that what is called force or the forces were invariable-never more, or less, that they worked by transmutation and within the original limits. That that force itself is an entity." This theory also, has no tenable place in philosophy. What is called force is the method of the action of a cause (Force and will are synomonous, and interchangeable, and one of the attributes of intelligent personality, i. e., every intelligent person has will in proportion to the intelligence developed and that will is the force that results in action.)

It is therefore absurb to say of any inanimate thing, that it has force or will. It may transmit force, but only as it has first received it. "Force cannot be conceived only as proceeding from will, nor can it be observed, except as acting under a thought relation—that is intelligently working towards an end by design. Nor, is it the invarible and eternal thing it is claimed to be. [This last clause has a rather uncertain sound.] Matter exists logically, if not otherwise before force; [Better to say that matter existed co-eternally with force, or will] and must have received its force (or impulse to action) from some source,

or resource or resovoir, and as it works in thought relations, it must have come from an intelligent source, that cherished design." "Force begins—where we know not, till we postulate God \* \* \* and it is idle to say that the changes wrought by man on the face of the earth are not the products of his creative will."

All change is creation, or reconstruction, for will is ever active, never absolutely at rest. If evolution even in its milder and more modern form be true then revelation is false, for there is in revelation not a single word that even hints at evolution, but on the contrary it plainly taught that man was created, but not evolved, from the dust of the ground. Revelation says that, "in six days the Lord made heaven and earth and all the host of them." But evolution says not so, six days, or six thousand years is not enough.

Evolution demands more than this and as taught by Darwin, doesn't need an intelligent designer, for "All nature aspired to be man." But revelation says that God said to some one other than himself, Let us make man in our own image, and in our likeness. It is reasonable to suppose that it required five of more long periods of duration, for an intelligent personal Being, such as God is represented to be, to study, and experiment just how to make a man? Just as if he didn't know just how to do the work, and had to take a million or more years to study over the

That the truth of God may prevail over error is the prayer of the writer.

Robt. Fuller

## OUR SANITARIUM.

It is greatly to be desired that every Latter Day Saint should feel that the Sanitarium at Independence is our institution. Could the ambitions of those in charge be known and appreciated all would feel an interest in its success not now felt in many quarters. That ambition is succinctly set out by Dr. Harrington in a letter to the undersigned. He wrote:

"The goal is to make this institution that which God intended: a place where God is sought for His direct blessing on the sick and also for the direction His divine counsel will give to the workers that represent the human part or side of the institution."

Wide as is the field of activity and usefulness of the Sanitarium as at present organized, its activity and sphere of utility could be much widened under proper conditions, to the benefit of many not now reached but who are needing its help. There are many Saints who desire to send to the Sanitarium their tuberculous relatives, while other requests have come to admit cases of mental disorders, some of which, without doubt, under proper observation and treatment would be found to be temporary and curable. Cures in such cases mean lives saved from restraint in asylums. Neither tuberculous nor mental cases are admitted to the Sanitarium now because of lack of proper quarters and facilities for such.

From our Sanitarium should radiate activities tending to inculcate and propagate among our people a better and more adequate knowledge of the laws of health. To do this demands a corps of workers to go into the homes and teach not only the care of the sick but those not sick as well, so disease may be prevented. Theraputics are good but prophylaxis is better. Not infrequently there are those who while not suffering from any organic troubles are yet unable to coordinate their activities with the demands of duty, who could by proper rest and a rural sojourn be so recuperated from overwrought nerves that functionizing as a worker and citizen would again become a pleasure.

The foregoing contains a hint of the possibilities before our institution. I shall hope that its supporters and friends will be so many and strong that before long it shall be enabled to enter into broader fields of activity.

Many have already been blessed by its good work. May its good work go on.

Bro. Leonard Harrington, now in charge, comes to the institution peculiarly qualified for its work. Along with a splendid training and long study of medicine that has qualified him as a pathologist and diagnosticican, he brings a consecration to service that is cheering to us upon whom great responsibility has been laid. We feel that his devotion to the cause we love cannot but have a good effect as an example to others who have

talents to consecrate to a good cause. We suggest that those of the Church who are studying medicine and allied subjects get in touch with Dr. Harrington with a view to broadening the scope of the Sanitarium by Saintly coordination of consecrated effort and co-operation.

Frederick M. Smith.

Independence, Mo., July 9, 1914.

#### CHRIST'S SECOND COMING.

Synopsis of a sermon by Elder D. A. Kemp, Conifer, Colo. For my Scripture reading this morning I wish to call your attention to the twelfth chapter of Luke, the 31st to 40th verses inclusive. rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself, and make them to sit down to meat. and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those serv-And this know that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ve therefore ready also; for the Son of man cometh at an hour when you think not."

We wish to notice one statement as recorded in Matt. 16:27; "For the Son of man shall come in the glory of his Father, with his angels and then he shall reward every man according to his works." We hope we shall have to offer no apology this morning, if we read one or two statements recorded in Doctrine and Covenants, which is the word of the Lord reaffirmed to his people in this the last gospel dispensation. God being unchangeable, has also spoken by the mouth of his prophets to this generation. It is in keeping with what has been spoken by the ancient prophets.

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming forth of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire; and vapors of smoke; and before the day of the Lord shall come, the sun shall be darkened, the moon be turned into blood and the stars fall from heaven, and the remnant shall be gathered unto this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off."—Doctrine and Covenants. 45:6.

"For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man and the poor shall rejoice." 6, D. C.

"And that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness, with men on earth a thousand years, and the wicked shall not stand," D. C. 28:2.

An appropriate text is found in Heb. 9:28. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Another text is found in Mark 13:37. "And what I say unto one, I say unto all, watch."

The books seem laden with scripture, which speak in thunder tones, as it were, to the nations of the earth, to every kindred tongue and people; of the coming of the Messiah, even a Savior, Christ the Lord.

The Jews nave been looking for this Savior, for even twenty centuries. However those who comprehend him, whose minds were made clear, and who were convinced that he was the Christ,

have only been looking for him since his return into heaven; and the angels that stood by, as he ascended, exclaimed, this same Jesus whom ye see ascend, in like manner shall also descend. he shall come again to earth, to complete the redemption of man. He says "I go to prepare a place for you, that where I am there ye may be also; if I go away I will come again and receive you unto myself. Yes, the angels chant his praises, telling us of his return, and the Spirit of the Father, in each anxious heart doth burn, and proclaim to all the true believers he is the Christ of Bethlehem. Does it not seem a pity that the Jews could not comprehend the Savior, and realize the message of the angels, that chanted his praises to the shepherds years ago on Judah's plain, "For unto you is born this day in the city of David a Savior which is Christ the Lord.' Glory to God in the highest, and on earth peace, good will toward men." The Jews realized not the saying of peace on earth, good will to men: they were looking for a national Savior, one that would come as a great king, and deliver them from bondage, and also deliver other nations into their hands. Exhaltation and superiority, were their desire, and when he came as a peacemaker and a mediator between God and men, they rejected him, hung him on the cross, and consequently have never realized a Messiah. The same prophets, (and many who spoke not of his first comhave foretold of his second coming, when he shall come without sin unto salvation, as King of kings and Lord of lords.

"And what I say unto one I say unto all, watch." Can we comprehend his near return, or will we go heedlessly on, blinded by the traditions of men, and in the face of all the evidence, will we say, "Our Lord delayeth his coming, and to eat, drink and be drunken. The Lord of that servant will come in a day when he looketh not for him, and will appoint him his portion with the unbelievers, I tell thee thou shalt not depart hence, till thou hast paid the very last mite." (Luke 12:46, 59.) Can we not discern the signs of these times, shall we be as the hypocrites, who can discern the face of the sky, and not discern the times of the coming of the Son of man. There shall be signs in the sun, in the moon, and stars, upon the earth distress of nations, with perplexity; the sea and waves roaring. Is not the distress of nations discernable, regarding the great treaties, and conferences, for the benefit of solving some of the conditions that confront the world, surely men's hearts are failing them for fear of those things coming upon the earth. Wars and rumors of wars, that are so prevalent through the nations, wickedness and crime of every nature, increasing together with the portentious notices of the great sea disasters, pestilence, earthquakes, and other disasters, which God says shall be his judgments, and his testimony, as a witness of the end, surely indicates to the careful observer, that the time of his coming is near, even at the door. Lift up your heads and rejoice ye people, (ye that have named the name of Christ,) for your redemption draweth nigh.

O, that the world would receive the words of God unto this generation. O, that it was not blinded to the fact, that we must live by every word that procedeth out of the mouth of God. Look out into the world and especially upon the waters, that seem so turbulent in their nature, and then say there is no more need of God's revealed word. In former days and even until some time after the landing of the Spaniards upon the American continent, when it took months to cross the mighty waters, there seemed but very little loss of life, but in these last days, when we are equipped with the great steamships, that can cross the waters in a very short time, we see more destruction, and disasters taking place; many are caught in her snares.

It is conceded now by a great many of the religious bodies that the end of the world is near, or that we are living in the closing scene of man's mortal probation, nearing the second coming of Christ; and many things are now admitted in regard to his coming which when uttered by the latter day prophet nearly a century ago, were almost wholly denied. So God made known unto man, what it has taken years of study and research for others to find out, and had the world heeded the message it could have been prepared even now, for Christ's return; but because of the blindness that cover their eyes, and hardness of heart, the world is not prepared for his return, neither will it be, even to the day of his coming. Jesus said: "Nevertheless when the Son of man cometh shall he find faith on the earth." (Luke "And as a snare shall it come upon all who dwell on the face of the earth." 21:35). It will be a surprise unto all, even those who profess to have obeyed the gospel. Saints, take note! Discard vanity, pride, and all wickedness, and worldliness, with its many lustful, and covetous pleasures, and watch ye therefore and pray always, that ye may be worthy to stand before the Son of man, have on the armor of righteousness, and be God's people at heart, as well as in name, lest this day come as a thief in the night, and find us wholly unprepared. Be on your watch tower, lift up your heads, rejoice for your redemption draweth nigh. Ye are living in the evening time of the world's history, when he shall come to wed his ready bride; even to the marriage supper of the Lamb.

While looking at the betterment of the world along inventional lines, and also educational, fail not to see the great storm of trouble among the nations, that rush like the rushing of many waters, and make a noise like the noise of the seas, they shall be rebuked, and chased as a rolling stone before the wind; and in the words of the prophet, "Ye shall see him in the clouds of heaven. clothed with power and great glory. Therefore I say unto all, WATCH."

Yes sin increasing, crime pdevailing, tell us that the end is near;

War and bloodshed, men's hearts failing, Causing grief and causing fear.

The boisterous sea and wild waves roaring, heaving way beyond their bounds;

Causing many souls to perish, listen to the resonant sound. Soon we'll see our Lord in person-he who was pierced on

Then we'll know him as our Savior, he who died to set us

sent to us a message, listen to the gentle call.

Tis the gospel of salvation, we must heed it one and all. from sin;

Just have on the wedding garments, and he'll bid you

into jays of life eternal, free from sin, and pain, and death; And with God, and Christ the Savior, ye shall have eternal rest.



MRS. MADGE SIEGFRIED. EDITOR 1417 W. Walnut St., incer-endence, Mo

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare left-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 7tl S. Fuller Ave., Independence Mo. Auxiliary, Mrs. J. A. Gardner, 7tl S. Fuller Ave., Independence Mo.

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ADVISORY BOARD.

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#### BABY'S SUMMER FOOD.

My neighbor's baby was fat and extra large for six months; just fine! I happened one day, to ask her if she kept it entirely on milk. laughed derisively and said, "Oh, I couldn't be so cruel. Why the poor little soul just sits in her chair at meal time and jumps and begs and keeps her arms a-waving in her anxiety for some of our food. I let her try everything. Never hurts her a speck."

In vain I argued that it was likely merely the baby's desire to imitate its elders, that caused its excitement. Baby's think of their mouths most of their waking hours at any rate, if it is only to chuck in needles, pins and thimblesor fists. It must be something, for a year or so.

And I also argued that moreover, had she never have let such a baby taste the food of its elders, taste anything but milk or strained gruels, its excitement would not have been so keen. spoon with a sip of milk therein would have filled the bill from the start, and all risks have been

Now in its second summer, poor little baby "What's the matter? cries much night and day. "What's the matter?" we ask. "Oh, it's his teeth. He is cutting this one, that one and another one all at once, and it is so hot.

This mother is one among the great majority who harbor the false notion that infants must suffer teething disorders. Why cannot mothers realize that an infant's digestive organs are not developed sufficiently to care for foods other than liquids-milk and water, and later fruit juices (orange especially), strained gruels or bread and milk.

Just because the baby has one or several teeth. is no reason it is ready to eat solids. Teeth can not come all at once; teething is a gradual process; nature is wise. When the double teeth-the grinders, arrive, one might be excused for expecting a child to chew some things. The ability to chew properly comes also as a gradual process Even when these teeth are through, one can easily notice that suction is the predominating motion in caring for the food. As long as you can notice this, care must be taken as to what a child is given to masticate.

Next in importance to the food eaten should come regular hours for meals. Five times a day -and only water between meals. I do not instil the habit of "piecing" into a child's life, if possible to avoid it.

And next to these in importance comes proper clothing. In order to have the food act right the stomach and bowels should be kept warm. Keep the baby cool, but inside its gauze shirt, have flannel pinned or sewed across the front, to protect the bowels from chill. Some mothers use a flannel band. If the little dress is left off any part of an extremely hot day, all right,-but have it on again at even time, by all means,

These precautions will avoid many of the cases of dysentery, catarrah of stomach, cholera infantum and diarrhoea, in the child; and if indigestion and many troubles—stomach and otherwise, "which flesh is heir to," which burden mankind in its grown up stage of life—as a result of unreasonable feeding in childhood.

#### MOTHERS FOR LOCAL OPTION.

Many mothers in Independence are at present engaged in a heart to heart house to house effort in behalf of Local Option. Our Auxiliary members are lively workers with leading church women of the town.

With their petitions and posters (the latter they leave pasted on a front window in the home of the signers); -in hand, they face people of all classes. With various experiences and one of two results, they press on in the good work.

In spite of the hot days, they prefer worm receptions; but severe rebuffs do come. However, the longing for a "dry" town at last—and less temptation and trials for old and young of the now and future, is there incentive to brave the unpleasant feature of the attempt.

Men are working equally hard with their plans and working with the women, giving them encouragement and appreciation.

No doubt many of their experiences would be heartrending, interesting, as well as instructive, could we but hear of them.

We hope and pray for the success of this effort. that one more step toward purity and temperance for our town, may soon be ours to enjoy.

#### NOTICE TO FIELD WORKERS.

All field workers for the Woman's Auxiliary are reappointed for the present conference year, and in care of Reunions in their districts or any extra sessions needing attention, will they please communicate with me? Yours in the gospe

Mrs. S. R. Burgess.

### SOMETHING FOR MOTHERS TO KNOW.

By Bro. F. B. Wilson, D. D. S. Children at the age of two years should have twenty teeth, or all of their temporary set. Great importance

is attached to the maintenance and care of them.

No tooth should be extracted before time for the erup-

No tooth should be extracted before time for the eruption of the permanent tooth that takes its place.

Many persons do their children a great injury, and not realize it, by not taking them to a dentist once every six months and having the teeth examined for cavities. Often they ray these are only "baby teeth," and that they will soon be out any way, and, that it don't make any difference. List there is where they are mistaken. It loses make a difference, and a very great difference in the structure and quality of the permanent tooth that takes its place. In the first place, it often saves the little fellow from weeks of suffering; not saying anything about from weeks of suffering; not saying anything about the nights the parents have to be ousted out of bed to

apply some home remedy in order to get relief to the child and themselves.

Next, it helps the child to properly masticate its food, thus keeping the child's stomach in good condition,—re-sulting in general good health to the child, and hapiness comfort to the parent.

Third, if the temporary tooth is not preserved and is allowed to decay, it is only a short time until the nerve dies in the tooth,—thus endangering the permanent tooth lying just below.

No doubt you have seen children with one tooth miss-ing in the front part of the mouth and often two or yen more. Most invariably that is caused by just such conditions as I have just referred to, and some times by eruptive fevers and inherited diseases.

Most grown people brush their teeth once or twice a day, but never think of caring for the poor little dependent child clinging at their feet or playing around the home. It is right that they should brush their own teeth, but it is also important that the child should have its teeth brushed. A tooth would never decay if it were kept perfectly clean (do you get that?), if it were kept per fectly clean.

Decay comes from food becoming lodged between the teeth, or in the deep crevices of the tooth and being allowed to stay there and decompose. In the process decomposition it ferments, forms lactic acid, which

tecomposition in terments, joins factic acid, which will be hot house or breeding place for the germ of decay, which quickly commences work, once it is in existence. There are two kinds of decay, the white and the black. The black is easily detected owing to its color,—the white is harder to detect, and also is the fastest worker, and made the property contents to the fact. and much more dangerous owing to that fact. (Strange how nature seems to assist the bad.)

As to the proper food for children, it is a hard subject. Our best scientists discuss it pro and con, but it is generally conceded,—those that contain the lime salts, cilicates and calciums are the best. Lime water, whole

cates and calciums are the best. Lime water, whole wheat flour, cereals with husks, which contains cliicates, fruit acids, etc., are considered good.

A few words about the time and manner of the removal of the temporary teeth. At about the age of six years the child looses its incisors. Uusually they loosen and are removed by the parent. Generally the lower ones loosen first, and in their places come the first permanent teeth. Also at the same age the child cuts its first permanent molars or jaw teeth above and below on each side. Remember this, for so many people think this to be a baby tooth and allow or have it exthink this to be a baby tooth and allow or have it extracted. Always save these permanent molars, as they are the Keystone to the arch of the mouth. Then at the age of about seven the child looses its lateral incisors, and permanent laterals take its place. About the eighth year the child looses its first temporary molar and the first permanent bicuspid takes its place. Next, the child looses its second temporary molar at about the age of nine to ten years, and the second permanent bicuspid takes its place. Next, the child looses its next the second permanent bicuspid takes its place. Next, the second permanent bicuspid takes its place. Next, the second permanent bicuspid takes its place. Next, the second permanent bicuspid takes its place. think this to be a baby tooth and allow or have it extakes its place. Next the stomach and eye teeth or canine teeth are lost at about the age of ten to twelve years, and the permanent cuspids take their place. The child then has its twelve year molar come in from twelve to fifteen years. The third molar or wisdom tooth comes any where from eighteen to twenty-five years

You see now that a child of twelve years of age should have lost all of its "baby teeth," and have twenty-eight permanent ones.

I will at some future time, try and give you some points on the preservation, repair and function of these

Independence, Mo.

#### **MISCELLANEOUS**

#### CONVENTION NOTICES.

The Far West District Sunday School and Religio Conventions will be held July 18 and 19, date having been overlooked in previous notice.

#### REUNION NOTICES.

The Eastern Oklahoma Reunion will convene at Hailey-ville, Okla., Aug. 24. All wanting tents will please let us know by August 10, stating size wanted. We are exgathering. Come one and all and bring the Spirit of truth with you. The reunion will meet one block west of the line of Haileyville and Hartshorn and across the street east of the church, in a fine grove. Some one will meet the trains the first few days. Those coming can get off at either Hartshorn of Haileyville.

John S. White, on Com.

The Southern Indiana District Reunion will be held at Derby, Indiana, August 15-25 inclusive. Bro. R. C. Russell has promised to be in attendance. For further information write D. H. Baggerly, Rome, Indiana, chairman of committee on arrangements.

Northern California District Reunion will be held at Irvington, Alameda Co., Cal., from Aug. 21 to 30, inclusive. We look for an unusual number in attendance and hope a great many of California and Navada Saints will make a great many of California and Navada Saints will make preparations to attend. The committee will do all in its power to assist in adding to your comfort. Tent prices will be as follows: 8x10, 8x200, 10x12, 8x50, 12x14, 8x00. Fly 12x14, 8x1.50. Straw will be sold and mattresses will be rented at a low price. Meals will be served on grounds. Send in orders soon as the committee must know how many tents and mattresses to ship to the grounds. Don't forget to ask for a certificate when you buy your ticket which will enable you to return for onethird fare. Write to J. H. Driver. Irvington, Cal., if

Send all orders to C. W. Hawkins, 615 Spencer Ave., San Jose, Cal., or to writer.

A. C. Hawley, Sec.

369 Cumberland St., San Francisco, Cal

#### CORRECTION.

In notice of Southern Wisconsin District Reunion (Ensign July 2) please notice that the address of Elder S. E. Gratz is 2132 (not 2234) Dunning St., Madison, Wis., to whom orders for tents should be addressed.

Elder A. E. Gratz, for the Committee.

#### REQUESTS FOR PRAYERS.

Sr. G. M. Routh of Salem, Mo., is in poor health and asks the prayers of God's people.
C. W. Knox, Seattle, Wash., is sorely afflicted and asks

for the prayers of those who are willing to petition the Great Healer in his behalf. He is afflicted with sore eyes,

#### PASTORAL.

To the Saints of Oregon: Greeting:

Having been appointed to your state, I take this means of addressing you concerning the work in which we have a mutual interest. To begin with: Some of you live in branches while others are "scattered Saints." While we have a desire to build up and strengthen existing organizations. zutions yet we should not forget the necessity of makng new openings. My calling committs me to the latter ork but I am willing to do the former as occasion pering new openings. mits or necessity requires.

My certificate of appointment assigns me to the whole State, and, so far as agreeable to the missionary in charge, it is my intention to visit all its various parts. This I desire both in the interests of the work and my own education and experience.

education and experience,

I especially invite the attention of the isolated Saints.

Please write me regarding the need of and opportunity
for missionary work in your several localities I don't
want any of you to be able to say, "Bro. Barmore wouldn't
come." I'll come if I know where to go. You must tell
me. I have been in your state only once. I crossed over
the line into the southeastern parts when I was a missionary in Galifornia fiften years, are. Of other parts. I ary in California fifteen years ago. Of other parts I am largely ignorant.

Please address me at 1941 Washington St., Portland.

In gospel bonds,

A. C. Barmore.

#### A SAINT'S DESIRE.

Stay thou oh Lord, do stay with me While others hide their face from thee. Each burning heart, each tear-stained eye, May they bring blessings by and by.

In darkened hours be thou my Guide My troubled thoughts, dear Savior, hide, And give me strength my trials to bear, Let thy dear Spirit guide me here.

For I do neav with earnest heart From worldly ways my life to part; Oh let my life, my soul be thine, That in thy love my light may shine.

And when at last in peaceful rest I fold my hands upon my breast, May thy sweet voice say to me, "Come And enter in, it is well done.'

#### MARRIED.

Hurst—Dell.—At Independence, Mo., July 9, 1914, Mr. John S. Hurst, and Sr. Stella Dell, Elder W. H. Garrett, officiating. The bride is a niece of Elder Alvin Knisley.

#### DIED.

Newland,-Mrs. Lulu Newland, daughter of G. W. and Newland.—Mrs. Lutu Newland, daughter of G. W. and Minnie Hendrickson of Medicine Lodge, Kansas, was born in Barber County, Kas., in 1877, died June 24, 1914, being 37 years of age. She was married to Melvin Newland in 1895 who preceded her in death three years ago. Three of seven children born to them survive. She united with the Reorganized Church some years ago and remained a faithful devoted member, and was praiseworthy as a daughter, wife, mother, Christian and citizen

-William I. Monlux was born in California Township, Branch Co., Michigan, thirty-seven years ago. He spent his entire life in Branch Co., with the exception of the past three years that he has been in Detroit. On of the past three years that he has been in Detroit. Un June 21, 1914, in company with another young man, he met his death by being thrown from a motorcycle. He was a member of the Latter Day Saint Church. The remains were taken to Coldwater, Michigan, and the funeral was held at the home of his sister, Elder Samuel Stroh officiating. The remains were laid to rest in Oak Grove Cemetery. He leaves to mourn, an aged widowed mother, Sr. Monlux, of the Clear Lake Branch, two sisters and one brother. and one brother.

Johnson.—Melville Johnson passed from earth life Saturday morning about 3 o'clock, June 20, 1914, after an illness of several weeks. Bro. Johnson was born June 16, 1885. He married Miss Katie Filson, May 14, 1911, the marriage taking place in the church, Elder T. W. Chat-burn officiating. He joined the Church on the 27th day marriage taking pater in the church, or the 27th day of April, 1913, being baptized by Bro. Geo. F. Weston and confirmed by Elders E. E. Cothrell, and H. R. Mills, and Robert Smith. He leaves his father mother, wife, child, with five brothers and two sisters, to mourn their loss. He had great confidence in the administrations of the

Elders, frequently calling them to administer to him. Funeral sermon by Geo. Jenkins. Interment in Mound Grove Cemetery.

### WHAT MAKES THE DRINK EVIL.

(Dr. T. Alexander Muc Nicholl.)
The great problem of drink is not the drunkard. He is a victim and not an enemy. If the drunkard was the great evil we could relegate the whole question to the asylum, rescue mission and potter's field.

The great problem of drink is not the

His badness does not make saloonkeeper. saloonkeeper. His badness does not make the saloon evil. As a grocer or tailor he might be recognized as a respectable mem-

ber of community.

The great problem of drink is not the saloon, a place of business or a place of meeting. A saloon is not bad because a needing. A shoot has because certain man runs it or owns it. It is not a menace to the community because certain citizens meet there; these same citi-

tain citizens meet there; these same citzens might meet in a hall or a school house and yet be law abiding citizens.

Alcohol is the enemy that makes the drunkard, the saloonkeeper and the saloon evil. There can be no good saloon where alcohol is the stock in trade.

Alcohol is the great enemy that must be destroyed. For political reasons we have ignored the alcohol issue until, fettered in ignored the alcohol issue until, fettered in chains of crime and disease, our nation faces destruction. We have spent millions to protect society against crime, vice and disease, while we have protected the hot bed of crime, the liquor traffic, and the main spring of vice and disease, alcohol. We must adopt scientific methods and remove the cause, alcohol, if our nation is to live.—

#### IS THIS YOUR MINISTER?

We have almost forgotten what that word "minister" means. It means servant. And this view of the ministry ought to be impressed upon the young men who are plan-ning to take up that work. Not to be edu-cated up away from the people, but to be trained down to learn how the masses live and think and feel and work; not to think of getting high honors and comfortable homes and big salaries, but to long to bring justice and comfort and gladness to other hearts and homes; not to preach profound sermons and write learned papers, but to snatch men away from sin and hold them to lives of righteousness; "not to be ministered unto but to minister, and to give his life a ransom for many"—that is what it life a ransom for many"—that is what it really means to be a minister. And the really greatest minister is the one who really becomes "the servant of all."—The Christian Herald.

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Published by the Reorganized Church of Jesus Christ of ter Day Saints, every Thursday, at Independence, Mo.,

## CHARLES FRY, EDITOR W. H. DEAM, BUS MANAGER

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#### HEALING AS RELATED TO THE GOSPEL.

During many centuries of the Christian era healing as a divine gift in common with other gifts given by the Spirit of God was denied by nearly all professed followers of Christ, but within the last generation a change of belief has come and now many people regard it as a prominent part of the gospel work. Some in an extreme zeal have made it the all in all of their religion, and it is often pointed to as a sure evidence of God's presence and approval of the whole system of doctrine of which it is the leading part, and of the organization in which it has place.

That divine healing was a part of the gospel work in Bible times no Bible believer will deny, but that it has any place in God's work today many do deny and those who accept of that principle seem to give it a place out of all proportion to that given it by Christ and the apostles. Believing as we do that the gospel is unchangeable, being adapted to and having application to all men everywhere, healing must remain a part having the same relationship to the whole as it had anciently if the gospel is to appeal to us at the present time. Any other gospel in which healing is either omitted altogether, given an unwarranted pre-eminence, or otherwise removed from its original purpose and relationship, will not be the gospel to answer to our ideals according to the Scriptures.

#### The Gospel Paramount.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting This was the mission of Christ to the world, to bring to man everlasting life. No greater necessity exists nor higher purpose be found in that mission, and all else done by Christ during his ministry, and all the work done by the ministers of Christ under his direction. and the ministrations of the Holy Spirit as they are perpetuated in the Church, are all for the purpose of consumating God's greatest purpose in the world, viz., "To bring to pass the immortality and eternal life of man."

#### Healing Incidental to the Gospel.

In this great work man has a part; he must believe and co-operate with God in order to attain this eternal life. But oftimes the afflictions and diseases of body retard or altogether prevent his accomplishing the work, and then it becomes necessary for the Lord to extend relief and healing if the work is to be accomplished: hence healing meets an absolute necessity in the work of God. But it is incidental to the divine purpose.

Christ ever held his power of healing in its proper relationship to his advocacy of the truth. and in his instructions to his disciples the same re-The following lationship was observed. tures may be noted:

tures may be noted:

And Jesse went about all the cities and villages,
teaching in their syragogues, and preaching the gospel
of the kingdom, and healing every sickness and every
disease among the people. Matt. 9:35.

There twelve Jesses sent forth \* \* \* and as ye go, preach,

saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Matt. 10:5, 7.

And they went out, and preached that men should repent. And they cast out many devils, and anionted with oil many that were sick, and healed them. Mark 6:12, 13.

From these passages it may be seen that the primary work of Jesus and the apostles was the preaching of the gospel of the kingdom by which men were called to repentance, and in that work the appeal was made in behalf of the truth and not in behalf of healing or any other outward Healing was never held out as an inducement to an acceptance of the message which these men bore. That the work of healing was incidental to the preaching of the truth is more fully set forth in Mark 16:15-20 where Jesus said to his anostles

Go ye into all the world, and preach the gospel to every reature. He that believeth and is baptized shall be aved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover \* \* \* and they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

The great mission of the anostles was the preaching of the gospel by which salvation might come to all men. Every man needs the gospel, but few men proportionately need physical healing; they are the exception.

The last quotation also sets forth the thought that by the signs here promised the Lord confirmed the word, again showing their subsidiary character. The word of truth is the great vital force in the lives of men; it works for reformation of character, a transforming of man's sinful nature; it aims at the healing of the soul, and if the soul be healed it matters little about the body now. But as before stated physical disease may stand in the way of perfect soul healing, in which case the power of truth, living truth with which God works, is sufficient for the healing of the body as well. Nothing, whether disease, satanic power. or death can stand in the way of God's purpose when men conform to the divine truth of the This brings us to the next topic:

#### Healing is Dependent upon Faith.

The purpose of physical healing being to clear the way and make possible the healing of the soul, it at once appears that there must be some desire upon the part of those afflicted or diseased, or of those most vitally concerned, leading to such an attainment. Physical healing with no other motive or purpose attending than to be physically well will bring only incidental good to the one healed and add nothing to the glory of God, thus failing in the purpose for which it was given. The faith required is not merely a desire or expectation to be healed, but faith in. God, in his promises, and in his truth. It must be a faith born of repentance, or at least a desire to repent, and which has been begotten by a hearing of the truth. In God's work we have seen how that the preaching of the gospel is paramount and healing the sick incidental, so upon the part of man--to believe the gospel is paramount, faith in which is justification for God to interpose in his behalf and heal the distressed body, such healing coming as one of the secondary though necessary results of his faith-it was to "follow them that believe" the gospel.

It was the people who "came to hear him," that Jesus healed. (Luke 6:17). The healing practiced by the apostles was done as they "went through the towns, preaching the gospel." 9:6.) The centurion manifested a faith in Christ which secured the healing of his servant. (Matt. 8:13). It was the multitude of believers which were added to the Lord who brought their sick for Peter to heal. (Acts 5:14, 15). The healings by Philip at Samaria came because "the people with one accord gave heed unto those things which Philip spake." (Acts 8:6.) In no case did the Lord or his ministers use the power of healing for display to satisfy the curiosity of any, or for the purpose of making believers. Believing the message given for the healing of the soul indicates a desire to co-operate with God in

that work, and if physical defect stands in the way of its accomplishment God co-operates with man and heals the body of that defect. Sometimes man becomes indifferent to the great purpose of his life after having once delieved, or loses sight of it altogether, and yet when sickness comes he desires to be healed. If his desire for healing be without greater purpose it is liable to be unavailing.

#### Forgiveness and Healing Associated.

As showing still further the relationship of body and soul in the matter of healing may be noted the connection of healing and forgiveness in the Scriptures. David praised the Lord "who forgiveth all thine iniquities; who healeth all thy diseases," (Psalms 103:3). The man sick of the palsy received a forgiveness of sins before being healed, (Matt. 9:2-6). In showing the manner of dealing with the sick James instructs them to send for the elders of the Church who are to pray over them, anointing them with oil in the name of the Lord, and gives promise that "the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (Jas. 5:15).

Spiritual and physical healing are so closely related that it is difficult to consider them separately, though we often lose sight, in large measure, of the spiritual as to see only the physical need. We plead with God for physical help while often indifferent to the spiritual conditions and doing little to bring ourselves to a right attitude before him,

#### Can Healing Come when Conditions will not Admit of Spiritual Blessing?

Since healing of the body is so closely associated with the healing of the inner man as expressed in the forgiveness of sins, it may be assumed that if conditions are such as will not admit of forgiveness that the same conditions will be a bar to healing. Some cases of sickness are brought on by man's own sinful conduct. It must be apparent that so long as the man continues such conduct that he could not receive from the Lord either forgiveness for his sins nor healings from his infirmities. The impotent man whom Christ healed, and who presumably received a forgiveness of his sins, was told to 'sin no more, lest a greater evil come upon thee." Since the Scriptures show that forgiveness is also dependent upon repentance, we may safely reason that repentance is one of the pre-requisites of healing, at least in such cases where the sickness is the result of sin.

It is said the disciples of old "sought occasion ngainst one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened." (D. C. 64:2). Some of the elders of the early Church failed to observe the commandment to teach their children the gospel by which they were brought under condemnation and as a result the Lord said, "that wicked one hath power as yet over you, and this is the cause of your affliction." (D. C. 90:6). In these cases it must be apparent that in order for these men to have received physical healing they must repent of the evils which caused the affliction upon which repentance they would not only receive healing but forgiveness and other spiritual blessings as well. The man who is consciously under condemnation can have no other than a wavering faith, of whom James says, "Let not that man think that he shall receive anything from the Lord." he be unconsciously under condemnation the blessing may be withheld in order to stir him to a self examination of his condition and bring him to a right attitude before God.

Many suffer innocently and from causes which cannot be determined, and notwithstanding prayer and administration the blessing is not received. There may be many reasons for this, but in any case the sick are in the hands of the Lord, many cases are known where great spiritual blessing has been given but without physical Perhaps afflictions are sometimes essenhealing. tial for working out of spiritual development

and the transformation of character in which cases they prove the greatest blessing that can be given, and require patience in order that they may accomplish their work. "Our light affliction \*\* \* worketh for us a far more exceeding and eternal weight of Glory."

#### INDEPENDENCE ITEMS.

The Sunday morning's discourse was delivered by Bro. Elbert A. Smith, using for a lesson part of the 30th chapter of Deuteronomy, his subject being "Waiting at the Door." Jesus said, "Behold, I stand at the door and the Door. Jesus said, Brondi, Israina in the door a shadow also stands there, who is the devil, and we must make choice between the two, not only as individuals, but as a nation and as a church. He quoted from Rom. 7:21—"When I would do good, evil is present with me." He briefly reviewed the establishment of this great Republic when I would do good, evil is present with me." He briefly reviewed the establishment of this great Republic when God dictated its foundation, but evil was also present, and slavery was granted in the Constitution. As an evil we also have the saloon, an institution of the devil, but the church placed itself on record over eighty years ago against that evil. The Latter Day Saints were pioneers in the temperance cause. Away back in 1836 Kirtland declared against the sale of intoxicating liquors. In the 1911 State Election in Missouri, according to the Kansas City Star, the Latter Day Saints carried the election in Independence for prohibition, and the Star said the saloon keepers would starve to death if they depended upon the patronage of the saints. Passing along, the speaker said that while God stood at the door of the church, evil stood there also—referring to the evil that crept in through the apostasy (meaning, no doubt, polygamy). When one would do good evil is always present. Some have said, "Why does not God kill the devil, so all would be compelled to be good," and "Why not make it so one cannot do evil." God gives the devil his free agency, and he gives his children their free agency. He does not want slaves. He wants his children to be tree agency, and ne gives his children there agency. He does not want slaves. He wants his children to be free to choose, and if they choose right it will be more to their credit than if compelled to be good. Bro. Smith said we should be boosters and not knockers, that we should help the weak climb, by our efforts and by suggestion. By suggestion one may be discouraged and sent on the downward road, or by suggestion he may be encouraged to ascend. He told the story of a man who had been given a job of building a fine house, and that instead of doing his work honestly and putting in good material he idled away his time and used poor material. When the no linea dway into and copy of material. Where when a man came home and found the building had been finished he deeded it to the man who built it. The builder said that if he had known it was to have been his he would not have cheated in its construction. The moral is that when we attempt to cheat God or our fellowman we are cheating ourselves.

The afternoon service, usually a prayer and testimony meeting, was in the interest of local option, and rousing speeches were made by Brn. Joseph Luff, E. L. Kelley and B. J. Scott on the side of local option, also at the close Rev. Pendleton made remarks in regard to the buying of the negro vote, dishonest officials, and the local option work that was being done and that to be done in the two nights and two days preceding the final results of the election, of the work of over two hundred men to patrol the business part of the city all night Sunday and Mon-day nights, included in which were the full quoto of Latter Day Saints, the Ensign force being well represented. These men were assigned beats, in twos and fours, and were to go about in an orderly manner with their eyes and and ears alert for any crookedness that might be attempted. The object being to "get on to" all that was irregular and make strenuous efforts to prevent vote buying and election stealing. Our Elders and ministers ouying and election stealing. Our litters and ministers of other churches were among the number. As many of these men who could possibly do so were to be at the polling places, especially where the worst deals were exd, a half hour before opening, at 6:30 in the morn-This was all outlined by Rev. Pendleton. Hundreds of women also to be there. A petition on a large sheet and containing the names of about 3000 women signers was printed and sent out to the voters. Who could turn down such a great army of wives, mothers, sisters and

down such a great army of wives, mothers, sisters and daughters? (This is before election—results later.)

In the evening Bro. John W. Rushton occupied the stand, discoursing somewhat on sociology and making oneself worthy of the gospel of Jesus Christ. This a sort of preliminary or basic structure for a short discourse on local option, the all-absorbing question.

A beautiful poem entitled "A prelude to Voting," appeal to Jesus to know how he would have the christian vote in the local option election, was composed by Bro. Luff, and five thousand were printed and distributed in the virious churches the last two Sundays prior to election. The poem in beautiful word-setting of ninety lines appeals to the Savior as to how the petitioner should vote, naming various conditions and excuses given for voting "wet;" and how to vote in order to receive His divine approval, and concludes with the following four lines: "As your pro-fessed disciple, Jesus, I cannot well afford To aim at less than this, lest I betray my Lord. In view, then, of these circumstances, and clam'rings that beset, How would you have me cast my vote, dear Savior—"dry" or "wet."

This poem would be splendid for the "drys" in similar con-

This poem would be splendid for the "drys" in similar contests in other places, in behalf of consistency on the part of the professed Christian.

No such interest in any election has ever been manifest. Great crowds of both men and women were on the streets all day, many of both being on hand as early as six in the merning and staying till after sundown when the polts closel. The women did effectual work, not only by the effect of their presence, but also in their detective work ferrting out suspicious charactrs and questionable places where crookedness was or might be carried on. While this had a tendency to check boldness the While this had a tendency to check boldness the

crooked work was done under cover so it was hard to detect it. In doing this work the women did not dis-grace themselves nor lower their dignity or womanhood in the lenst. God bless the women. If the influence of their vote could be had as well as the influence of their personality and work of detection, such questions as the one before the voters of Independence on Tuesday would soon be settled.

Cameras were focussed on the polling places to get snap-shots of suspicious characters, also numerous kodaks snap-shots of suspicious characters, also numerous kodaks were carried around by women and men for the same purpose. There was quite good order as a rule, but an accident happened in the early part of the day that reflected discredit on the "wet" side, and 5,000 dodgers were gotten out by the "drys" giving an account of the affray, in which Rev. H. K. Pendleton and Mr. E. R. Lee were brutally assaulted and a revolver thrust in the face of Mrs. Twyman, wife of Dr. Elmer Twyman, because the systems of the surface height supposed to said these she protested, the police being appealed to said they were too busy to look after the matter.

Dr. Twyman has probably been the foremost citizen in Dr. Twyman has probably been the foremost citizen in the local option movement, giving a large amount of money for the prosecution of the campaign, besides sacrificing several weeks' lucrative practice. But the real live wire, the one who planned the work, organized the men, and organized the women and planned their work, was E. F. Jones of St. Louis, once a citizen of Independence with the reason of the cost of St. Louis, once a citizen of Independence. dence, who has won fifty out of fifty-two campaigns dence, who has won hity out or hity-two campaigns he has conducted. We would not fail to mention Dr. Bushnell of Kansas City, an old soldier in the temperance cause, who assisted Rev. Jones in managing the campaign and in editing the independence Issue, of which there were seven issues of 3500 each put out at the Ensign Office. besides the manmoth petition from nearly 3000 women, circular letters, dodgers, etc. Two stenographers were kept at work at local option headquarters.

Later.—The battle is over, and, praise the Lord, the victory is on the side of the right. It was a hard fight. Nothing was left undone that could be done. All the forces of evil were arrayed against the forces of rightcoussess and good government with a wet council and a wet police force to encourage them. Mr. Jones, however, thanked God that we had a mayor, a real mayor. At though the mayor was on the side of the "wets" he showed no partiality, stated that if Independence went

"dry" he would see that the law was enforced.

The Kansas City Times said: "Probably there was never an election like it in any community." Nothing never an election like it in any community." Nothing anything like it was ever seen in the experience of the writer. Hundreds, thousands of people thronged the streets, men and women. The negroes hated to face the white women and the kodaks, and consequently, it was stated that not over half of the negroes in the second ward voted. Most of the colored people live in that ward. The second ward went "wet" by 166 majority and the third ward by 69. The first and fourth is where most of the Latter Day Snirt live. The first ward went day by third ward by op. The first and fourth is where most of the Latter Day Saints live. The first ward went dry by 192 majority, and the fourth ward by 148, making a net for the "drys" of 105 out of a total vote of 2343. Before the election the Kansas City Star said that the "wets" were worried about the Latter Day Saints, as they are almost solidly "dry." Independence is the largest city in the State to go "dry."

From the Independence Examiner we take the fol-

"Although over eighty years old, totally blind, and very hard of hearing, President Joseph Smith of the Reorganized Latter Day Saints Church, was brought up town about 10 o'clock. Seating himself at the desk of the fourth ward judges, he said: "Give me a dry ballot. I have been voting that way all my life, and I am not ready to

Bro. Fry. ve editor, came down from St. Joe., Mo., last Thursday to attend a meeting of the Sanitarium board, returning to St. Joe on Friday evening.

A number of the brethren from Lamoni were here last week, stopping over Sunday, among whom we noticed Brn. E. A. Smith, John Smith, Gomer R. Wells, and E. D. Moore, perhaps others. We understood they were on bu-iness connected with the general Sunday school associ-

A c'ass has been formed under the auspices of the Parent-Teachers Association, in which quite a number of the sisters of the church are interested, for the study of domestic science, the object being to work for its establishment as a study in the public schools of Independence. This matter is being taken up in many places, as the present generation is sadly lacking in the arts of this science, growing up practically ignorant along these

On Tuesday evening of last week about sixty Religio Home Class workers met with Sr. A. V. Closson for the purpose of formulating plans for more effectual work.

W. H. Deam.

#### ST. JOSEPH, FIRST BRANCH.

Sunday morning, Elder I. N. Roberts was the speaker, and though the old soldier has lost none of his fire and zeal, his fighting capacity is now limited by reason of in-firmity of the body. Tis sad to see the old veterans, one by one lay down their arms, and surrender to that one by one lay down their arms, and surrenter to that inevotable foe-time. But, ah, how glorious to know they have fought the good fight, have won many a victory, and have earned an eternal reward. Bro. Arch McCord actupled the evening hour, the central theme of his discourse being, "The bride groom cometh, go ye out to course being, meet him."

meet him."

Last Sunday Elder Chas. Fry, our pastor was the speaker both morning and evening. The evening sermon was especially interesting, the subject being prayer.

Bro. Arch McCord gave the Sunday school a nice talk the morning of the twelfth. A number of our Sunday school and Religio workers attended the district convention which was held at Far West last Saturday and Sunday. A good time was reported. Our school has a fine large

normal class, which took the first examination Sunday, the 12th. Mary Smith is its teacher. Our Wednesday evening prayer services are interesting and very beneficial. Would that more of our members realized this sufficiently well to lend their presence, and

The Religio has been quite lively of late. We note by their printed programs that many good things are prorised for the ensuing quarter. The lessons are also ver interesting, at least to the "older" young people.

Among those who have occupied at the mission recently, are Elders C. Archibald, Roy Fifer and J. O. Worden. The piano committee will give an ice cream social Tuesday evening for the purpose of raising funds to meet a payment now due. It is to be hoped that they will meet with the success desired.

Bro. and Sr. Ben Vail and little daughter of Kansas

City, worshipped with us at all meetings Sunday.

May splendid success crown the ardous labors of the May splendid success crown the across and dry" faction in your city is our ardent prayer.

Reporter.

#### ST. JOSEPH, MO., SECOND BRANCH,

Our Wednesday evening prayer meetings are still prov-ing a source of strength to all who attend and the instruction from God, given through our presiding elder, Bro. J. L. Bear, might be of benefit to such of the Saints Dro. J. L. Bear, might be of benefit to such of the Saints who are anxiously watching developments toward the preparation for the coming of our Lord and Savior. The Saints were instructed to buy properties around the Church and the promise accompanying this was, that God would so move upon the present owners through different channels that they would gladly offer them for sale to the Saints. We are glad to report that Brn. F. R. Gist, F. Rapp and J. L. Bear have already bought between the forest two house having house the same house. homes, the first two having built pretty modern homes at 6508 and 6506 King Hill Ave., respectively and Bro. Bear who traded his former home for a fine residence, 6022 Pryor Ave., just one block south from the Church.

Friday evening July 10th, the Religio held its first ession in charge of the new officers, and a good interest session in charge of the new officers, and a good interest was reported. Sunday July 12th, made a mark so far as the mercury went, it registered 100 in the shade but still we had a good attendance at Sunday school and preaching service following at which W. S. Hodson occupied the pulpit, using for his text John 15:14—"Ye are my friends if ye do whatsoever I command you," comparing therewith D. and C. 17:13, 25, asking how far do we as a people dare to digress from the commandments of Him and still feel that we are his friends? Certainly we had much your to think along this line. Prayer service at and still feet that we are his friends? Certainly we had much room to think along this line. Prayer service at 6:30 was profitable. The Spirit gave warning and ad-monition through different ones. Bro. J. L. Bear divided to us the word of God in the meeting following, the question "How long should the speaker hold the audience," furnished the basis of his sermon. He read Psalms 92, 119, 97, 100, and proved to us that one hour of meditation could be well delivered in half an hour. Let all speakers take note how the Second St. Joseph Branch is progressing with the time, even the hastening time, where there is no time for vain repetitions, but even as Jesus himself set us an example in the Lord's prayer—nothing repeated there and every sentence full of meaning and to the point.

Our two days meeting was on Saturday and Sunday,

July 18 and 19, weather was cool and ideal for Sunday school. Bro. W. P. Pickering preached Saturday even-ing and H. B. Taddiken at the 11 o'clock service. The presence of so many of our young people just growing up inspired the elder to use the words of Jesus recorded in the Bible for his foundation remarks; "Wist ye not that I must be about my Father's business?"

After the evening prayer meeting he again was the speaker of the hour, commenting on the Lord's prayer to

a good sized audience.

Sr. A. A. Richardson.

#### FIRST CHICAGO ITEMS

Sunday was a lovely day and an excellent attendance was the result. Elder Harry Passman of the local force was the speaker in the morning, giving good instruction in a manner easily comprehended. Street service was continued last week every night

except Friday and we were blessed with an excellent at-tendance which gave very good attention. Bro. Dowker was the speaker and, to disabuse the minds of his hear-ers of the idea that we were affiliated with the Utah people, announcement was made at the conclusion of each people, announcement was made at the contents of the service that a lecture would be delivered Sunday evening at our chapel on "The Difference." This lecture was given and we are glad to say was attentively listened to by many outsiders, among whom were four ladies of the Utah faith, who remained long after adjournment in conversation with several of the brethren and apperaed May God add his blessings to the words that were

snoken for the truth.

G. A. Worrell.

4158 W. Congress St., July 19.

#### FLINT, MICHIGAN.

FLINT, MICHIGAN.

Our meetings are spiritual and God in his infinite love and mercy deems it wise to speak to his people in this place from time to time. On Wednesday last at our prayer service the gift of prophecy was given to admonish the Saints to come to service with more singleness of heart, in the spirit of true worship. On that occasion we had with us our aged brother Patriarch J. J. Bailey, who had a special message to deliver to the people of God on the next evening. After deliverine his message who had a special message to deliver to the people of God on the next evening. After delivering his message to the Saints, which was one of admonishing the latty as well as the priesthood, to greater diligence. He surprised us all by giving way to Elder Collins who per-formed the rite of matrimony between Elder J. J. Bailey and Sr. Liscomb of Flint.

There is good attendance at our Religio on Friday even-

Incre is good attenuance at our reingle of ready evenings and we have good lessons; and a good talent is discovered when programs are presented. Outsiders attend these meetings with interest.

This morning we have with us the President with his two counselors of the Seventh Quorum of Teachers who is to meet with the teachers in counsel and prepare them for the work that lies before them.

We is Figure in unition with the Saints in general, pray

We in Flint, in unision with the Saints in general, pray God for the advancement of the cause of Christ, and the spreading of his gospel.

L. Glenn Sager

#### SEATTLE.

As a token of love and desire to help, the Saints, mostly As a token of love and desire to help, the Saints, mostly of the younger class, gave to our beloved newly weds, Bro. and Sr. Evan E. Inslee, a shower of useful articles for housekeeping life. Wife and I felt young enough to meet with them and spent a very pleasant evening in song and social converse. It will ever be a bright spot in their and our memory. We were pleased to meet there Bro. Heman Hale Smith who is engaged in teaching. We were called to Bramerton on Saturday to attend the funeral of a child of Bro. and Sr. Joseph Trudeau. The service was held at the house, the young mother being

service was held at the house, the young mother being unable to leave her bed. Bremerton is one hour's ride by boat across Puget Sound and into Port Orchard bay.

by boat across Puget Sound and into Fort Oreintro als.
We held three very pleasant services last week at Riverside Mission, where we expect to continue with one or two services each week. Some are near the kingdom there. Tuesday next we open up another mission in another part of the city.

We are pleased to see some word from the Jots Man again. Kansas for wheat, Missouri for eggs, but you have to come to Washington for good salmon which are found here in abundance.

Sunday was a happy spiritual day in all the services. The Sunday school under Bro. Amos Rhodes as the new superintendent promises great advancement in the future. The morning sermon was by Elder F. W. Holman on Law—a very creditable sermon fraught with good points. The Religio was excellent with five classes and a good attendance. We were given charge of a fine class of boys -the preachers and workers of tomorrow. The program committee promises an improvement in the literary part of the service. The evening sermon was by the new pastor, the first of a series of Sunday night sermons on "Prophecy and History." At the morning service the child of Sr. Leah Barney Butler was blessed by the writer and Bro. Holman.

Bro. Wm. Johnson came in from his Coal Creek meetings and reports fair attendance and interest. He goes north to Billingham and other points in a few days, in church

Seattle is ornamental with totum poles and similar devices in token of the Potlatch festival which is now on in perpetuation of some Indian feast of giving. The modern carnival spirit prevails.

102 North 39th St., Seattle, Wash., July 15.

#### SPOKANE BRANCH.

We have had the pleasure of gathering in conference once more and our anticipations more than gratified. What a pleasure it is when these opportunities afford themselves, when the Lord's people gather together, and themselves, when the Lora's people gather together, and from o'd and young we have the pleasure of hearing that same grand testimony that gives us strength and helps us along the rough pathway of life. It has been like a drink of water to a thirsty traveler.

We had the pleasure of having Bro. Peter Anderson with us, and he has given us several encouraging ta and as he is still in our midst we expect to hear him

and as he is sufficient our mass we expect to hear him some more before he departs.

Bro. J. A. Bronson, who labors in this district, has been with us. He delivered a fine discourse on "Thorns in our Pathway." His testimony has been encouraging and uplifting.

We have longed for just such a conference, and to have the opportunity of enjoying the good Spirit as we did at our sacrament sarvice, when every heart was full and all earthly cares were forgetton and we were melted to tears, and were determined to press on in the good fight.

We have for our pastor Bro. Sidney Gray, who will take care of the work in and around the city. Bro. Gray is on his first mission and shows the determination and right spirit to be a faithful servant in the Lord's vineyard. We are desirous of doing some good here and the outlook is promising. May God help us to accomplish good is our prayer.

Wm. W. Wood.

127 S. Regal St., Spokane, Wash.

#### OAKLAND BRANCH.

At our Religio business meeting the following officers were elected: J. W. Presley president, Jos. Tordoff vice president, Sr. Etta Williams secretary, Robert Taylor president, Sr. Etta Williams secretary, Robert Taylor treasurer, E. H. Tordoff organist, Sr. K. Ingham chorister, Edward Hoffman library commissioner, Pearl Jones Editor, Sr. Ju'ean Crocker home class superintendent. Our Religio work is moving onward and upward, old

and young working tegether.

Sunday, July 12, Bro. McConley was our speaker

Sunday, July 12, Bro. McConley was our speaker in the morning and Ero. Restes in the evening. The Oakland Saints enjoyed two good sermons. The attendance at all services were good.

A young rann has given his name for baptism, which will be attended to in a few days. Our branch is growing it numbers and spirituality. Bro. Robert Taylor, a bright young man, was called and ordained to the office of deacon by Bro. Terry before leaving for Seattle. The Building Committee is going ahead with improvements

on our church building. The sisters are active in their organizations. We are waiting and watching for Bro.

J. W. Presley. 1022 Chestnut St.

#### DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR, 1417 W. Walnut St., Independence, Mo.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare lettlets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave, Independence Mo. Appressor Money.

dependence Mo. ADVISORY BOARD.

Mrs. S. R. Burgess, President, 330 Etzel Ayc. St. Louis, Mo. Mrs. S. B. C. Smith, Vice President, 244 S. Spring St., Independent, Mo. March. 18 Co. Mo. Co. Mo ence, Mo. Miss Minnie E. Scott, Secretary, 500 S. Fuller Ave., Independence, Mo. Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence,

Mrs. M. A. Etzenhouser, 1595 W. Walnut St., Independence, Mo. Mrs. D. J. Krahi, 724 S. Crysler St., Independence, Mo.

SUPERINTENDENTS OF DEPARTMENTS.
Home and Child Welfare Department, Mrs. H. A. Stebbins, Lamonl. Itowa.

Literary and Educational Eppartment, Miss Lydia Thomas, Lamoni, Iowa

Eugenics Department, Miss Jennie Studley, 17 E. Cottage St.,
Roxburty, Mass.
Roxburty, Mas

#### WHY WE WANT YOU.

"Must we join the Auxiliary and fill the mail bags with reports simply because we have organized a sewing society?" Or, "Can't we even meet to sew to help our building fund without being pestered to join the Auxil-

These and similar questions are coming to the mail, so we desire to enswer publicly and emphatically: "Of course you can." Lut in the next breath we must add that we need you, and don't you think we can help you?

Not long since a sister received a package, of sample leaffets. She read them and said, "I don't see how these are going to help our sewing society. Oh yes, they are very good and I learned some things from them that I didn't know before, but they are no use to a sewing society.'

There is where you are mistaken, sister, and our new plan is to urge upon all the sewing, aid or fancy work clubs to appoint some one at each meeting to read one cluss to eppoint some one at each meeting to read one of our lecities, or the Aux.liery column in the Herald, Ensign or Autumn Leaves, and at the next meeting tell the contents of what has been read, using the idea, as a basis of discussion. Probably like the sister referred to, you will been something. Example the probably the sister of the probability of the probability of the probability of the sister of the probability of t to, you will "learn someraing." Elean meeting soronic a different sister, and in this way you will become conversant with new thoughts and helpful suggestions in child welfare, domestic safrane, such of home increased or some other useful item.

We need the moral support of every sister in the church.

Suppose your society is small and could came say more ten dollars in a year. Supplied there are a nul such small societies (there are many more than than,) would be one thousand delians assed in a year to buy clothes for some traveling cally, to only halld a little clothes for some traveling cally, to rely build a little meeting house or repair on other the, or give needed supplies to some poor parson. If you pain the Auxiliary and report,—only once a year (that will not be a burden), we can be encouraged at the much good being done others seeing how the little mites of help of other sisters pile up into mountains of good will feel encouraged to "go and do likewise."

If you do not want to join the Auxiliary we would be If you do not want to join the Auxiliary we would be pleased to send you sample leaflets anyway, and if one of your members get the Ensign we would ask that you read the Auxiliary department. Write us for suggestions. We are all united in the gospel and we want to become acquainted. Don't let jealousies, envyings or hard feelings exist, but resolve to be one in Christ.

Mrs. S. R. Burgess,

TO THE MEMBERS OF THE SEWING AND AID DE-PRATMENT OF THE WOMAN'S AUXILIARY.

Having been elected superintendent of this department the last general convention, I take this method to give such encouragement and instruction as I can, to the cieties belonging to it, in regard to their organization and lines of work.

I assume that you are all organized, with a full corps of officers: President, Vice President, Secretary and Treasurer; also such committees as are necessary to carry on your work successfully. Be careful that you have a strict system of accounting between your secretary and treasurer so that at the end of the year you may be able to give a splendid report of your work and your finances. Without the exact figures you will not be able to do this.

The secretary should keep a record of all work done and she also should receive all money coming into the funds of the society, and after recording the amount, should turn same over to the treasurer, always being careful to take a receipt for the same.

The treasurer should keep a close account of all re-ceipts and disbursements, with vouchers to correspond. By this system all mistakes and confusion will be avoided. As to your work. Let us try this year to introduce some As to your work. Let us try this year to introduce some new and interesting features into our work. Of course we always have dinners, "uppers, socials, bazarıs, sales, etc, this to be according to your pleasure and opportunities. You can make quilts and sell them, also aprons, dusting sets, or any saleable articles you care to undertake. You

can do quilting for other people, go out to sew by the day, and if you can think of an original way to make money, all the better. Concerts, where you have mustical talent, are easily arranged and can be made very successful. Try to interest those we cannot attend your weekly meetings to make things at home that you can sell at your bazarrs. Monthly dues of ten cents for each member help to swell your funds. So much for the financial part of the work. Now for the "Aid" part. This is a very important part, indeed, and should be carefully considered. Do we know a poor, over-worked mother who cannot keep up with the demands upon her strength and time? Here is a chance to exemplify the "aid" idea by giving a day to sew for her, or help in any way most needed. Are there any sick among us? Let us take cheer and comfort to them in whatever way is necessary or possible. The poor we have always with us and many a helpful thing we can do for them by the expenditure of only a few hours' time. Dear Sisters, let us not forcet the denandary little once in the Okid

us not forget the dependent little ones in the Children's Home and make a special effort to help along that line. Five cent monthly subscriptions make a nice showing at the end of the year. However remember that your money is your own to dispose with as you see fit. All that th

is your own to dispose with as you see fit. All that the Auxiliary requires is a per capita tax of ten cents a year for each member, in order that its work may be carried on. Now let us talk about the entertaining features of our work. Wouldn't it be niee to have informal social gatherings at the home of some member occasionally? Let each one take a piece of fancy work which, when finished, could be disposed of at your sales. You could get better acquainted, talk over your work and make plans. Light refreshments could be served, if desired. At your quilting would it not be nice to provide some entertaining book which one of your number could read aloud while book which one of your number could read aloud while the others work? Afterwards you could discuss what you have heard and exchange views upon the subject you have heath and exchange views upon the subject matter. We would suggest such books as "Ben Hur," "The Prince of the House of David," "The Throne of David," "The Pillar of Fire,"—all by Lew Wallace. Ralph Connor's works: "Black Rock," "Sky Pilot," "The Man from Glengary," etc. "The Harvester" and "Laddie," by Gene Stratton Porter; "The Shepherd of the Hills," by Harold Bell Wright; "The Trail of the Lonesome Pine," by John Fox.

Now dear Sisters of the Sewing and Aid Department, let us work with right good will this year. Let us try to realize how much there is to do and how short the time. Please write me often, letting me know of your success or of your difficulties. Any assistance I can give you in any way will be cheerfully and gladly given.
We hope you will all take an interest in our annual dis-play of work at Conference and prepre some good exhibits. No not forget that organized effort is the key to success, and let us all pull together for grand results.

Yours for the dear cause,

Edith M. Cochran. Sup't Sewing and Aid Dep.

297 Sc. 17th St., St. Joseph, Mo.

#### arīda alka pelaga daļ. CORRESPONDENCE Bluernermensens Musinermerner T

Joplin, Mo. Dear Ensign:—This no doubt will be the last "jot" until

the close of the grandest reunion ever held in the Spring We are introducing several inevations which will con-

We are introducing several movations which will contribute largely to the comfort of campers. Tents from \$2.00 to \$2.50 as last year, meals 20c or \$3.50 per week for adults. Bro. S. G. Carrow in charge of tents, Bro. A. C. Silvers secretary and treasurer will carry the money bag. Bro. Lue Carrow police and in charge of grounds, Walter Chrestensen in charge of cooking and benefits that boarding tent.

Sr. Grace English with a corps of assistants will be

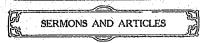
St. Grace lights with a corps of assistants will be the chaperon of the young girls, also have full charge of the baby tent, which will be located in a quiet part of the camp, where every facility for directing the play of the babes will be ample. We shall try and combine rest and recreation with service, tired mothers may be relieved of drudgery and care and their children properly cared for this contract of the contract of t for while they may enjoy a real treat for ten days at the expense of the reunion, swings for boys and girls will be provided, with a superintendent over each, an automobile parade to the falls daily, for bathing and rest 'neath the dense foliage of forest monarchs, will be a gladsome feature; the main service will be in the evening. A big preacher and a big crowd, when old Sol has hid his burn-ing face and the cool winds from the Ozark hills are invigorating and refreshing.

Sr. Mollie Davis will be in charge of the Auxiliaries. Sr. Flo. McNicholls will weild the banton of music with Nell Brocaw manipulating the keys, Myra Brackenbury and Mamie Hilliard in the solo roll, together with all the al talent in the district marshaled and fully arrenged and that the beautiful park may resound the song and story we are working and praying.

T. W. Chatburn

Beaverton, Mich., July 13 Beaverton, Mich., July 13
Editor Ensign:—Will you please announce through
the columns of the Ensign that there will be a two-day
meeting held at Saginaw, Michigan, August 1st and 2nd,
and at Butman August 8th and 9th, and at Beaverton, August 15th and 16th. All Saints coming to Beaverton by train on the D. and M. and M. C. raifways will
be met at Gladwin, Friday evening. There will also be
a two-day meeting held at Rose City, Aug. 22 and 23.
Every body come and have a spiritual feast. Good speakers will be in attendance. ers will be in attendance.

Beo. W. Burt, Dist. Pres.



#### EVERLASTING LIFE.

Funeral Exercises of Mrs. Riley Briggs held at her interesidence, Independence, Mo., Saturday, June 27th, 1914, 10 a.m.

Sermon delivered by Elder Frederick M. Smith.
Reported by Belle R. James.
The hymn, "Lead, Kindly Light" was sung by a

The hymn, "Lead, Kindly Light" was sung by a choir composed of Mesdames Brackenbury and Brocaw, and Messrs Bullard and Brocaw, after which the following prayer was offered by Elder W. H. Garrett:

"Our heavenly Father, we are made to feel that truly in thee we live and move and have our being and that thou hast appointed the bounds of our habitation; thou hast decreed because of a broken law that man, this mortal man, must decay; that there must come a time when the end of mortality shall be reached, and though we have filled well the measure of our creation in that work that thou hast given to us, thou hast given us also the blessed assurance that we shall enter into thy rest. And as we assemble here this morning with our hearts touched with the grief that has come to this home, we humbly pray that thy presence may comfort our hearts and may cheer our spirits and make us to realize that indeed thou hast ordained all things wisely and for our best and eternal happiness.

We thank thee for the hope of the gospel, that after the fitful scenes of mortality, after its disappointments, its griefs, its strifes; after its conflicts and after its victories, that we are permitted to enter into thy rest and to associate with the good and the pure who have through all ages, manifested their love for God and that which was right.

O, our Father, we are grateful this morning to thee that this was the faith and the hope of our sister, departed. Thou didst give to her a work to do in the earth; she has filled that sphere well; she has wrought good in her life; she has blessed many through her kindly ministrations, and her children, her companion, have felt the uplifting force of her life and her influence, impressing them with that which is noble and true and upright, impressing them with the joy and with the blessings that follow those who are obedient unto God. We realize that she has done what she could and she has well filled the work that thou hast given her to do, and having completed it, thou hast taken her unto thyself that she might rest from her labors, that she might rest from the work in which she has toiled these many years, and await the coming of the loved ones in those blessed conditions that thou hast prepared for them who love thee and serve thee in life.

We pray, dear Father, that the memory of this sweet life may ever abide with those who have been so influenced thereby and that they may look forward to the time when they shall see this loved one again, not as they look upon her today—though peaceful and composed—but coming in the brightness of the glory of God with her face shining with his glory, they shall again enter into communion and association with her and with all who have washed their robes and made them white in the blood of the Lamb.

Gracious Father, do thou remember her loved companion and aid him in the lonely hours that are before him. Oh God, do thou be with him as a present help in his time of need. Bless these dear children upon whom she has lavished so much of love and of earnest and faithful service; may they realize that in parting with mother today that it is but for a season and that she has gone into those conditions for which she has eminently fitted and prepared herself in following the dear Lord; and may those precious and beautiful traits of character that so adorned her life and made her so precious in their sight and in the sight of others impress them, that they also may make the world better because they are a part of it. And while we all realize, dear Lord, that we have a loss today, may the comfort and the assurance of this fact that our loss here is her gain, may that indeed comfort every heart and may they take up the burdens of life and the conflicts that are before them with that cheerfulness and with that energy that shall enable them to endure unto the end.

We pray that this dear mother who has watched over this life these many years, who has given

that assistance and that comfort that only a mother can give, who sees this daughter laid away today, may be comforted in the thought of the rest and peace and the joy into which this dear one is entering. Remember the brother and the sisters who have faithfully done their part in making this life a happy one as far as they could, for their associations have been indeed joyous and happy and comforting, and so may they be comforted in the thought that this association—broken for the present—shall again be renewed and resumed under better and higher and holier and purer conditions and those that shall never end.

We pray that thou wilt bless thy servant in the remarks that he shall make this morning. Oh, may such a message that shall do us all good be given to him for us, and may we be profited thereby and comforted and so glorify thee. Hear us in our humble petitions.

We pray again, also to remember the absent one. Thou knowest how his heart is turned to this scene this morning and though unable to be present, how he longs to be here. We pray thee, dear Father, that the peace and comfort of thy spirit may abide with him.

And now into thy hands we commend us. We pray for thy peace, blessing and direction and that thou wilt lead us all kindly through life, and ultimately may we have so wrought that we may be found worthy to stand among the sanctified and the redeemed and receive that crown of everlasting life, the welcome that thou hast for those who serve thee faithfully and endure unto the end, as has our sister, we ask, in Jesus name. Amen."

The choir sang, "Some day we'll understand," and Bro. Smith addressed the gathering as follows:—

"This morning, in coming to offer a few words at the bier of our departed sister, I cannot but feel a degree of pleasure—if such a term can be used on an occasion of this kind—that even though the preacher may not be able to bring to you in his message a lesson which could be deduced philosophically that would be worth our while, still if the life of the sister who has departed can but momentarily be held before your vision, the strengthening of your Christian fortitude, the vivifying of your saintly courage by that picture, ought to be worth the while of every one here.

Two passages of scripture come to my mind this morning as perhaps affording an adequate basis for the few remarks we may make. One of the old sages whose words have been worth while recording and which have as a consequence, been handed down to us, exclaimed: "What is man that thou art mindful of him?" And ages after that there came an answer to it in the language: "And God so loved the world that he sent his only begotten Son, that whosoever beliveth on him should not perish, but have everlasting life."

In a proper perspective of these two passages there is contained all that is worth while in both philosophy and religion, that which will give us a vivifying answer to the question, "What is man." and also give us hope of what man will be.

The importance of the first quotation, couched though it be in very few and simple words, might be sent out by repeating the question three times, laying the emphasis in each instance on different words: What is man? What is man? What is man? What is man? An answer thereto involves all that might be found in the field of biology in attempting to determine man's place in the animal life of the world. It will encompass all that scientists are able to produce towards determining what man's place is in the universe; it will encompass all that has been developed in the way of philosophy to determine why to man alone has been given the powers of reason.

A superficial attempt to answer the question biologically will run counter to difficulties. I talked not long ago to a learned medical man, one whose experience in the medical world has not only been wide but whose mental processes have been greatly exercised in attempts to determine man's place and his attitude toward his Creator, and to answer the question, Is there anything beyond the grave. And be thought he had answered the difficulty when he said he was forced to believe contrary to the faith that had been instilled into him by his mother in his early associations that man lived afterwards because

of an experience he had when he had been rendered uncouscious for a number of hours. said that during that space or period of unconsciousness, had his arm been amputated he would not have known it; had his foot been taken off he would have been none the wiser, and his argument was that because he had thus lain for hours totally unaware of time and happenings, therefore there was no continuity of personality that in the physical functions of the brain lay all there was of personality. He said: "If there is an individuality that lives beyond death, why was not I conscious of being somewhere and of being something?" The answer to this is: If there be an after life, if there be a continuity of personality and individuality outside of or extraneous to the physical body, it takes the very thing that we call "dissolution" to bring about or engender consciousness after death, and this simple answer had not occurred to the man. Have we not all observed facts to substantiate this? When beside the bed of our passing loved ones we see the light of life leave the eyes. Instantly that light goes out we know there has been brought about a change. The chemist is not able to detect that change in a chemical analysis of the human body, nor the biologist in the physical structure—the soul has departed amidst the mystery connected with death. There are some things over and above us, beyond our heads, beyond the reach of our mental vision or grasp that we cannot understand, that are touched only or approached when we enter into the fields of hope and faith.

Man, because of his reasoning power occupies a peculiar place in the life of the world. What that place is is perhaps given to philosophy to answer, hence philosophy enters into a discussion of the question; "What is man?" I have not time this morning, even if I had the ability, to make a digest of what the philosophers of the world have attempted to give in the way of an answer to this. There is some reason why he has been given the faculty peculiar to him alone, why he alone is able to determine what his attitude is and to become conscious of his co-ordination with other animal life.

Besides the answer of biology and philosophy the question, What is man? there is yet the answer or religion which answer is found in attempts to determine our sonscious attitude towards a higher power. Philosophy is an attempt to co-ordinate available facts of knowledge having a bearing upon our question of determining what man is. Religion goes further and tries to determine our conscious attitude toward God. And this brings us to the second part of the question, What is man, that thou art mindful of him? The first part calls our attention to biology and philosophy and the latter part to religion, as giving an answer perhaps more important than that given by philosophy or biology as to what man is-that of determining his attitude toward this great overruling power that we call God.

When we have thus briefly looked into or examined the fore part of the question, there comes to us, after our minds have traversed the intervening periods of history, the other quotation we used: "And God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

The "Son" here referred to we of course, know to be the Christ; and whether we believe in him as Jesus the man, or as Jesus the Christ, it still remains true that through him has come to us the great message and doctrine, that gives no uncertain answer to the question. What is man? At this juncture let us recall that the study of the development of mankind reveals the fact that there is a universal belief in something beyond death; that there is a belief in a supreme power, the supreme being. A superficial examination of the ethnic religions might indicate that there are many instances in which a belief in the future world, or in the other world is extremely chaotic and perhaps nothing more than a belief in the activity of the souls or spirits of the departed, whether that activity be benigh or malignant, many of the religious ceremonies being efforts to placate the angry spirits or retain the good will of those not angry. These apparently very crude beliefs in the existence of the spirits departed resulting in ancestry-worship, may upon a more thorough and sympathetic examination reveal the fact that underlying the worship of departed ancestors who as spirits still interest

themselves in mundane affairs is a fundamental belief in the great all-powerful ruler of all spirits, God.

So with the Fire-Worshippers and various other religions they are tribal or racial; they worship things symbolical of God. The idea of this great Power is persistent and quite universal.

For the purpose of the hour we need go no further in speaking of the Christ or this "Son" that the passage we have quoted refers to, in speaking of his teachings or philosophy, than to call attention very briefly to his belief or his teaching in regard to this phenomenon we call death. Briefly, the message that Christ brought to us is that there is a purpose in all creation, that God has created man for a specific purpose; that he has placed him here to work out his destiny; that it is a probationery period; that contingent upon his activity here is the degree of celestial glory in the state of his future activity. This brings into view the idea of a future world, and Christ has taught us to hopehas given us that buoyancy of spirit that comes only from a faith in God and in the plan that Christ has revealed to us, that the activities of an individual are not at an end when dissolution takes place, but they are taken to a place where their activity becomes more important because of their closer association with the all-pervading power of Deity-that these activities may be more directly under the supervision of the One whose hand is guiding the motion of the planets and the forces of the universe and that when our loved ones leave us they go where not so much of the disadventageous exists and where not so much of the pain is suffered, but where more of joy and peace is had, and we speak of that place as a place where they are at rest.

Whether this religion be born of a desire to have something better or whether we admit that it is natural and universal in the human race because it is a fact, still we must admit that an enormous amount of good has come to the world because of the doctrine, because of the buoyancy with which it enables us to tide over these difficult times of separating from our loved ones, because of the hope that is instilled in our hearts, that the activity of our departed friends—especially those who have left a good record—is not at an end, but they are able to continue their individuality and their works of good and acomplish still greater usefulness in some other place.

It is customary on occasions of this kind to read some facts and figures in regard to the life of the departed one. This we may well dispense with this morning. As I look around upon this audience I am made to feel that the reading of an obituary notice is unnecessary; that to those who have come here the mere dates of the birth and marriage and the other epoch-marking dates of our departed sister are unnecessary; for I cannot but believe that to every individual here stands out at this moment other things of greater and more far-reaching importance, the kindly acts of the departed one, the faithfulness of her service, the beauty of her character, her sincerity of purpose, her grace, her integrity-all are before us this morning. Had our sister been one, who, because of keenness of intellect, or perhaps because of a determination to engage in those activities, leading to the accumulation of wealth and had she been able to leave a large amount of accumulated wealth, as compared with records she has left, her life's work would have weighed but little with this audience, and as far as her life in our memory is concerned, it would have been extremely fugacious. But today her records stand out before us in brilliancy and stirs our hearts perhaps as it never has even during her life, as well as we loved to meet her. And I can conceive how as time passes and we can get further away from the direct memory of her association and therefore forget the humanity that after all was with her, her life's record, the heritage she has left to us will become more val-Why? Because unconsciously we throw aside the false criterion of the world in which success is measured by the amount of wealth a man accumulates and we put in its place the criterion of altruism and service. Consequently our hearts are today touched with that fellow feeling that makes the whole world kin. Our deceased slater has left a record that we can point to with pride and say "She was a child of As a child of God she was a sister of men and the record of her service has been that she showed her devotion to God by serving mankind."
And no greater record can anyone leave than
that. In no truer, more significant or in no broader way can a person show his devotion to God
than in service to his fellowmen.

Today we are touched by the tender fellow-feeling of sympathetic grief, but in the hour of our affliction and in the depths of our grief, we can still rejoice that there has come to us that hope, that faith that causes us to believe in and to have assurance of a life beyond. And hence we are not as those who mourn without hope. So even in the midst of our sorrow we can lift our hearts to God and rejoice that our sister who has just left behind her such a record of sweet service to man that if the message that Christ has left to the world is divine we have the assurance that buove us up and even dries our eves from tears, and we can believe it is well with her because she has gone to the paradise of rest where under the benign influence of God who gave her life she can still exercise her sweet activity in blessing others. And for this hope and for this faith, I this morning, bless God.

#### WHERE THE REORGANIZED CHURCH DIFFERS FROM MORMONISM,

(The following article is from the Brookly (N. Y.) Daily Eagle" of July 5th and was written by Bro. E. B. Hull, pastor of the Brooklyn Church in reply to statements made by Miss C. T. Swartz, to the effect that "The Reorganized Church of the Latter Day Saints is really worse than the original body, and, although it claims to forbid polygamy, it is practiced by the members."—Editor.

In a letter to The Eagle, the Rev. E. B. Hull, pastor of the Brookdyn Branch, Reorganized Church of Jesus Christ of Latter Day Saints, Park Place and Schnectady avenue, takes issue with the statement recently made by Miss C. T. Swartz of the National Reform Association, at the Central Presbyterian Church, when she said that "the reorganized church is worse than the original body, and its members practice polygamy."

Mr. Hull, in his letter to The Eagle, says:

"This is clearly an error on the part of the lecturer. She evidently is not conversant with the history of the two organizations (the Reorganized L. D. S. and the Utah Mormons), or she would know that the Reorganized Church is in no way connected with the Utah Mormons, and is distinctly anti-polygamous; has been so from the beginning to the present time.

We do not care to assume any of the odium which attaches to those who believe in the pernicious and heretical doctrine of plural marriage, We openly denounce such obnoxious doctrine, and affirm that such teachings were never a part of the original faith of the Church of the Latter Day Saints, as founded by Joseph Smith, Jr., in 1830, or of the Reorganization, but was introduced by Brigham Young, after the emigration to Utah, in 1847, at which time he led thither a band of about 10,000 from the membership of over 150,000; this was three years after the death of the prophet Joseph Smith. The main body of the church refused to follow Brigham Young. and from the remaining members a reorganization was affected, in 1860, with Joseph Smith, the oldest son, as their leader and president.

"This man is still living, having served the church in this capacity from 1860 to the present time. He now resides in Independence, Mo., the headquarters of the church.

"We have not the least objection to what any may say of the evils of Utah Mormonism. We recognize that many evils exist among that people, and it is a fact that the Reorganized Church has done more to put down those evils (instead of being a party to them) than all the other Christian churches combined.

#### Says Reorganized Church First Sent Missionaries to Utah.

"Our church was the first to send missionaries into Utah, to call these people back from the vile practices and heresies into which their leaders had led them. We do not teach, practice or believe the doctrine of polygamy, nor have we ever done so. We regard it as unscriptural, unscientific and contrary to the nobler sentiments of manhood.

We do not believe in political interferance. Our members are free to support any political party, without dictation or interference from the priesthood.

We do not believe in commercialism within the church, as exhibited in Utah. While we hold to the law of tithing as a Scriptural doctrine, the paying of tithes is optional with the membership, and the spiritual authorities are not permitted to enrich themselves from the tithes gathered.

We are democratic in principle, to this extent; that in the annual Conference, legislation may originate with any delegate, whether of the priesthood or the laity, male or female; and that all proposed legislation is freely debated on the floor of the assembly, and is decided by majority vote.

We believe that the laws of the land should be strictly obeyed, and hold to the principle laid down by Joseph Smith during his life: 'He that keepeth the laws of God hath no need to break the laws of the land.'

Our pulpit is open to the representatives of any Christian organization to debate the question. We court investigation and challenge the world to prove that we, as a body, have ever taught or practiced polygamy or any of its kindred doctrines that have been practiced by the Utah Mormon Church.

### Writings Show Aversion to Polygamy.

"Our opposition to polygamy comes from not only an innate horror of its effects, but because our sacred books mention it as especially displeasing to God. One of the commandments given to the Church as early as 1831, says:

"I say unto you that whoso forbideth to marry, is not ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh."

The Book of Mormon says:

"Wherefore, my brethren, hear me and hearken to the word of the Lord; for there shall not any man among you have save it be one wife."

"Three other places does this book inveigh against the abomination of polygamy and the reorganization, recognizing that those who would trample on God's laws would also trample on the laws of the land, began early to look with suspicion upon the pretentions of Brigham Young and his followers. Naturally they were sufferers in the introduction of these abominations, for they knew that they would be classed with those who were steeped in this iniquity. So, in 1863, we established a mission in Utah to protest against the evils practiced there, and to endeavor, so far as possible, to turn the people from the wrong, They found that their fears were well grounded. They found that the people out there were not only treating the laws of God with contempt, but they were trampling on the most sacred privilegs of citizenship in the Republic.

Consequently, we took early measures to bring these things before Congress, and recommend legislation to put a stop to these abuses. On April 12, 1876, a memorial was sent to Congress pointing out the abuses and asking that such measures be taken that would in the future bring about a better condition of things.

#### Says Reorganized Church Led Crusade Against Evils.

"I mention these things to show that the organization of which I am a member, and a representative, proceded other religious organizations. not only in the field of religious endeavor, to show these people the error of their ways, but preceded other bodies in recommending legislative enactments that would blot out this foul stain This has caused many of the on the Nation. newspapers of the day to draw the distinction between us and the Church in Utah. The people composing this organization were fully alive to the dangers lurking there, and not only did they begin in 1876, but they have continued to advocate national intervention looking to the blotting out of polygamy. Twelve years ago last April, this body of religious workers met in general conference in Lamoni, Iowa, and on April 17, the following resolution, with its preamble, was presented and unanimously adopted:

"Whereas, It is currently reported that polygamy is still practiced in Utah and Adjacent States and Territories, in defiance of the laws of God and the laws of the land; and

Whereas, the laws enacted by State legislation seem to be inadequate to prevent or prohibit the practice of polygamy without the intervention of Federal enactment; therefore, be it

Resolved, That we, the Reorganized Church of Jesus Christ of Latter Day Saints, in General Conference assembled, favor the enactment of an amendment to the Constitution of the United States prohibiting the practice of polygamy in all the States and Territories under the jurisdiction of the Republic."

"I presume that the question of Mormonism never had a more thorough investigation than it had during what is known as the Smoot trial in the United States Senate, in 1906. Of this, U. S. Senator Julius C. Burrows, chairman of the committee on Investigation, says:

"In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith the Martyr, whom many sincerely believe to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1848, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. \*\*\* Such the mythical story palmed off on a deluded people."

"We also have the decisions of two United States Courts, showing that the Utah Mormoo Church departed from the faith and afterward incorporated into their system the belief and practice of polygamy and other false doctrines, contrary to the original Church, of which the reorganization is the lawful and legal successors.

Joseph Smith, the eldest son of Joseph Smith, jr., the prophet, is now acting as the earth head of the Reorganized Church; he is the foremost anti-polygamist. Joseph Fielding Smith, the head of the Utah Mormons, is the son of Hyrum Smith; he is a polygamist, with five wives, and has a family of forty-three children.

Not one of our leaders has even been arrested or charged with violating the civil law, nor has the Government ever had the least trouble in dealing with us. The Mormon Church has been a continual source of annoyance to the Nation, and by upholding polygamy it places a blotch upon the pages of our history that belongs only to the ages of barbarism. Their leaders are now living in self-confessed violation of the law, and thousands of dollars have been spent by the government in prosecuting them.

Now, let any fair-minded man consider these facts and he will readily see that for us to say nothing, when these two churches are represented as the same, would be a sin of omission of which we do not wish to be guilty."

#### JACKSON COUNTY. By Elder Edward Rannie.

In the revelations to the Church Jackson County is made an important place, and whatever fame may come to other places it will not rob it of its pre-eminence as a locality in the building up of Zion. Within its borders will be located a city called the New Jerusalem, a land of peace, a city of refuge, a place of safety," the place for the city of Zion, a consecrated spot. Independence is the center place and the place for the temple. It is one of the places where the saints were commanded to purchase land. (Doctrine and Covenants 45:12.57:1.98:9.)

Because of the facts stated above, it ought to be of interest to the saints to know something about the present condition of Jackson County, and what are the opportunitiess for people who may locate within its borders. The writer has lived within its borders for five years, and during that time has learned some things by observation, and others by diligent search where it is possible to find them, and although it is but a small part of what can be obtained, the few facts to be presented will be of value to those who may contemplate moving into that region of country. I am not in any way connected with any real estate firms, either direct or remote, by which I could receive any renumeration, my only motive is to be of service to the saints. It possesses rich and valuable agricultural lands at prices from \$100 to \$500 or more per acre, depending on its location to the important markets. and the improvements that may be thereon.

On five acres of land within a reasonable distance from Kansas City, or Independence, an honest, industrious man, one who possesses a knowledge of how to raise vegetables, small fruit and poultry, can have a larger income, a better home, and more of the real comforts of life than the common laborer who receives from \$1.50 to \$2.00 per day. The same kind of a man on ten acres will, with some care and diligence, have more of the comforts of life and home than the average mechanic who receives a daily wage of from \$3.00 to \$4.00 per day. And the man who has the ability and means to farm larger tracts, up to the hundreds of acres, his income will be correspondingly larger.

Jackson County has a population of more than 300,000, and Kansas City, Mo., had in 1910 a population of 248,000, and the preceding decade it had increased 85,000; the same ratio of increase from 1910 to the present year would make the present number 280,000. Kansas City, Kansas, is only separated from it by the state line; a person can stand with a foot in each city and at the same time be in two different states; it has a population of about 100,000.

Independence has a population of more than 10,000 and is connected by street railway with Kansas City; the distance between the business centers of the two cities is about ten miles, and the running time for the street cars is about fifty minutes. The distance between the corporate limits of the two cities is about two and onehalf miles which is largely occupied by suburban residences. Kansas City is a great industrial community, it has great mills, factories and shops; it is the commercial metropolis of the Southwest: it is the second in importance in the world in the live stock trade, with its mammoth packing houses; it is a great railroad center, twenty trunk lines entering it, handling its monstrous passenger traffic through the second largest passenger station in the United States; it is to have one of the ten reserve banks to be located in the United States, as a result of recent legislation at Washington, D. C., changing our entire banking system. Independence and all the County shares in the wealth that comes to the community because of the great importance of Kansas City in the commercial world. Jackson County contains great stone quarries and large cement mills which are very valuable to the building trades. The county has nearly 300 miles of macadamized roads, and is adding to it each year at an outlay of one-half million dollars. The Standard Oil Refining Company has great refineries at Sugar Creek, two and one-half miles from Independence, which gives employment to several hundred men. Kansas City has two large public markets, where the farmer, truck gardner, and fruit grower can dispose of his products to the very best advantage to himself and the consumer.

Both Kansas City and Independence can feel an honest pride in her public schools. In the former city the building of schools is a continuous proposition; the constant increase of the population will not permit them for one year to cease building operations. In the latter city two new eight room buildings are just completed, which shows the continuous growth in the city in which we have a special interest.

The extensive coal fields near to our county is a valuable asset to those engaged in manufacturing, and a help to the home consumer in obtaining fuel at reasonable prices. The great lumber regions southwest being near to us is a boon to the home builder, making it possible to obtain a home at less cost than it is possible in the country, farther north. The climate is temperate, the winters are not severe, springtime comes early and the autumns linger well on to Christmas time. This makes it very desirable for the agriculturest and those engaged in out door labor. In other parts of the country there are several towns ranging from several hundred to more than one thousand in population, all being connected with Kansas City by railroads and wagon roads.

In a religious way the opportunities are excellent for our people, and conditions for future growth are very favorable. In Kansas City, Mo., there are four branches (Kansas City, Kansas, six). In Independence there are three branches and two missions, all of which have church buildings; the difference between the branch and a mission is that the former has an organization with the usual set of officers, and the latter has no organization, and is in charge of some one appointed by the Stake Presidency, and has all the usual meetings, including Sunday school and Religio; it is the preliminary work for a branch. There are two branches between Kansas City and Independence: Mt. Washington and Englewood, and one at Lee's Summit, fourteen miles from Independence, and missions at East Independence and Courtney. The membership is quite near four thousand in the county.

In the light of the above facts, from every view point, Jackson County is an important place to which our people can come. It offers opportunities to all classes of labor; the farmer, gardner, fruit grower, poultry man, mechanic, common

laborer, stenographer, salesman, salesladies, business men, professional occupations, such as law-yers, doctors, surgeons, dentists and educators. There is not a place in our country where the opportunities are better for the honest and industrious man or woman to obtain the comforts of life. The one that will succeed in other parts of our country can do the same in Jackson County, and the one that is a failure elsewher, if it is because he lacks honesty, industry, and business ability, will likely continue on in the same old way. When we consider the great natural resources of the county and what is tributary to it, and that it is a midway between the two oceans, and far north from the Gulf of Mexico, so that if troublesome times come with foreign nations and we must needs "flee to Zion for safety," it will most likely offer the safety desired. The provision is a loving expression of our heavenly Father's watch care over his children.

Wickedness is found here as common as elsewhere, but in the gathering of the righteous of our own people, in co-operation with the other good people in the community, many of the evils will be removed that we now suffer from. It is cowardly to run in the face of danger, and then come back after the victory has been won by the villent soldiers for the right.

Our heavenly Father knew that Zion must have a small beginning, it must grow out from the center, and extend as far and wide as there are righteous people to occupy, and he selected a part of the country that was rich in natural resources. Many of our people are making mistakes that bring to them financial and spiritual loss, because they locate in communities where the opportunities for earning a living are not good, and they must soon move elsewhere, which is often to Jackson County, which, had they done in their first move would sometimes have saved the price of a good home. The Lord does not want us to move to Zion because we cannot earn a living elsewhere, but for the reason that he has a marvelous work to accomplish in the latter days that the prophets from the time of Enoch to that of Christ have prophesied of, and we are to be coworkers with him to bring it about. If we had some cellish motive in view, just to go there and have a pleasant time while some one else does the work, we petter stay away. I will venture an opinion in the application of the law concerning the gathering and what the attitude of the elders should be in giving instruction to the saints, and should the reader have a doubt in his mind as to the interpretation given, write to the presiding bishop of the church, and if the writer is in error he will be just as willing to correct the mistake as he is to write this paper. It is unscendy to have a controversy in the church papers, or in private, when it is so easy to appeal to the persons whom the law makes the counsellors in such matters.

1st. The party interested, when it becomes necessary to change his location, his first effort should be to locate in Jackson County, for Zion must be built from the center out.

2nd. There is not another place in Zion and the regions round about that offers so many opportunities for all classes of labor, business, and professional work by which it is possible for men to earn a living and help spread the gospel. This will not in any way conflict with the law that refers to gathering to the regions round about, but the first effort should be in that region of country, and should conditions not be favorable then go to some of the near counties, this is not because some of the surrounding country does not offer good opportunities, but because we must concentrate our energies and not waste them by too much scattering. It is no more necessary under present conditions for all to move to the central community than for every one holding the priesthood should go out in the field as missionaries. The deciding of the matter is one of the very important things in our life and which will affect the Lord's work in building up Zion. The law points out the way, "for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion." (D. C. That does not mean that you must sell 72:3). your farm or home or business where you live and put the money all in a sack, and lay it and your personal effects and children at the feet of the bishop. The interpretation put on the law by the bishopric and approved by the church is, that you should file an inventory with the bishop which would inform him as to your wealth, your

indebtedness, your occupation, the number of children, and with it any information that would help him understand your condition and that of your children, their needs and plans for the future in regard to their occupations, the conditions where you live, whether in a branch or in an isolated condition. This is not wanted because the bishop wants to rob you, or dictate to you in your private affairs and be an autocrat, and domineer over you like some despot. He wants to be your friend, to help you so that you can do the best possible for yourself and children and at the same time help build up Zion; and this applies the same to the Stake Bishopric whom the law contemplates should be workers together for the welfare of the saints to be friends and helpers. One of the great needs in the world and in the church is the assistance of kind hearted and sympathetic friends, persons who are not actuated by selfish motives to make money out of you for their personal gain.

The law says (D. C. 128:4) the saints should consult the elders and bishops before moving. It is a very important question as to how far an elder can go in instructing the saints in these matters. He surely cannot take the place of the bishopric, any more than he would one of the twelve in appointing a missionary, for that is a part of their special work. The only thing he can consistently do is to help the saints in giving them an understanding of the law, and in that way help the bishopric, just as he can help one of the twelve in his work by teaching the saints and the priesthood their rights and privileges under the law, and pointing them to the one who has a right to administer it. To attempt to persuade saints to go to some particular locality because they live there, or because there is cheap land there, and then move away the first chance they get is reprehensible, and lays the party open to the imputation that he has a selfish motive in view and is sharing in the commissions with some real estate firm. The bishopric of the Church, assisted by the Stake bishopric, has this important branch of the Lord's work under their care, and what the elders and others should do is to help them, and not usurp their office; and so long as the saints will seek to carry on their business through real estate firms and elders whom the church or the Lord has not appointed to do that special work, they will have financial loss and other troubles to annoy them. It is not very long since two parties informed me of their losses; one of \$800 and another of \$1000, and also stated that they had disregarded the advice of the bishop in locating, and after their loss they then proceeded to do what they were advised to do in the first place.

The high price of land in Jackson County is not a barrier to our people locating in that county. It is no higher than in other parts of the country where the population is as great; if the Gentiles can pay the prices, is a Latter Day Saint less capable, is he less industrious, is he so much of a weakling that he must have a miracle to take the place of industry and economy. Under the Lord's co-operative plan, by saving rent, every honest, industrious, worthy person can obtain a home, whether in the city, town, or country. Independence the Order of Enoch has one of the most beautiful locations in the city, with a temporary church located on it where all the regular services are held and the prices of the lots are from \$125 to \$275 each and can be paid for at the rate of \$10 per month. You cannot buy them and speculate on them and make money out of your brother's labor; they are for homes. It is the intention of the Order to do the same in regard to farm lands when it has money to buy with. No higher or holier duty rests upon the saints than to help in the work of helping our worthy poor to obtain homes. The Lord reproved the saints for failure in this line in 1834, and they suffered the chastening hand of God through mob violence for their failure. (D. C. 102:2.)

The only thing that stands in the way of every honest, worthy, Latter Day Saint having a home is our own unrighteousness, a failure to honor God's law. It is a conservative estimate to say that one quarter million dollars in the last ten years has been spent by our people unwisely by the advice of our unwise elders,-in mining stock, and in other foolish ways that had not much business stability in them; speculating, to get something for nothing, and it is still going on. No greater blessing, in a temporal way, could come to our people than for some of our people who have the means, and are good farmers, to buy farms in Jackson County, and for others to help with their money, so that through the church and the Order of Enoch honest, industrious, capable and worthy ones, could be helped to obtain the same. Then we could have a storehouse in Independence, and very much tithing could be paid in the products of the farm. With only the number of missionaries' families that now reside in Independence, and receiving one-third of their allowance in produce, would save the church more than \$3000 per year in cash, and the saving in the cost of living would also go into other homes and institutions like the Sanitarium, and the old folks home would be able to get a large portion of their needs supplied from the same source.

Jesus said: "The children of this world are in their generation wiser than the children of light." (Luke 16:8) and it is just as true today as when uttered by the Master. Men of the world are not complaining about the prices of land in Jackson County: they are buying it. They know that it is valuable as gold; an investment without any The people whom the Lord told that it was wise to purchase the land prefer to invest in mine speculation, and other doubtful enterprises, and in so doing confirm the old saying "that a foolish person and his money is easily parted." The Lord said that the saints should send their treasures up to Zion, and blessings would be theirs in this life and in the life to come. (D. C.

As a concluding paragraph, the reader's attention is called to Doctrine and Covenants 72:5 where instructions are given concerning persons going to Zion, and the elders should be careful to teach this important feature of the law. It provides for a certificate from a local bishop or from three elders to the bishop in Zion. What for? The bishop wants to know what kind of a man he is dealing with. He cannot know everyone person-Has the party been faithful to his duties outside of Zion? Has he observed the law? Does he render financial help to the missionary? Does he help in financial matters in the branch? he has been faithful in these matters, the bishop will know that he is dealing with an honest man, and not an idler who wants to live from the fruit of other's toil, or that the person is so blinded by selfishness and covetousness that he cannot see the beauty in the sweet gospel story.

Independence, Mo.

# MISCELLANEOUS

#### CONFERENCE NOTICES.

Northern California District will convene at Irvington on Reunion Camp Grounds, August 28 at 10 a.m. Ful ministry and branch reports are desired. All reports and redentials should be mailed to the undersigned not later than August 20.

John A. Lawn, Sec.

Hollister, Cal.

The conference of the Southwestern Texas District will convene with the First San Antonio Branch on Friday night, July 31st.

Carl F. Wheeler, Dist. Sec.

#### CONVENTION NOTICES.

The Southern Nebraska District Religio Association will hold its semi-annual convention with the Blue River Branch at Wilbur, Nebraska, July 22 and 23. Please send all reports to me as early as possible.

Mrs. Edith Trask, Sec.

#### REUNION NOTICES.

Those who expect to attend the joint reunion of the Pittsburg, West Virginia, Ohio, and Kirtland Districts, to be held at New Philadelphia, Ohio, July 25th to August 9th inclusive, as part of their equipment should include Bible, Doctrine and Covenants, Zion's Praises, and Quarterly. Use for these will be found throughout the re-union meetings, and especially in the Sabbath school work of the three Sundays, July 20th, August 2nd and 9th.

Institute Committee

The Tenth Annual Reunion of the Lamoni Stake, will be held at Lamoni, Iowa, on August 7th to 16th inclusive. Meals served on ground and tents can be had at reas able prices. Leave your tent order on or before Aug. 1st, with Bro. Joseph Roberts, of Lamoni.

For further information write general secretary, A. Otis White, of Lamoni.

To Whom it May Concern: This is to certify that with the knowledge and consent of the First Presidency and the Presiding Bishop, Bishop Bullard will for a season labor in Nebraska and Colorado in the interests of the work in general, and especially in the interests of the financial affairs of the Church. We commend him to the Saints of these fields.

Very respectfully, Frederick M. Smith Secretary Presidency.

QUORUM NOTICE-PRIESTS NORTHERN CALIF. QUOK DAI NOTICE—PRIESTS NORTHERN CALIF.
Organization of permanent quovum will probably take
place Sunday, Aug. 23rd, at Irvington, Cal. The offices
demand the most qualified and active priests in the
district to successfully carry on the work, hoping as many
as possible will be present Aug. 21st to 31. Mail all
communications to Mark H. Fonda, secretary protem,
1214 Delmas Ave., San Jose, Cal. Quorum blanks will
be sent to cover priests to be filled aug. be sent to every priest to be filled out. Sincerely,

Emery S. Parks, Temporary Chairman.

96 Caselli Ave.

To the Saints of the Utah District:-On September 1st we have due on the Salt Lake church building the sum of \$2000.00, and are desirous of raising as much of this on \$2000.00, and are desirous or ruising as macro or ruis sum as is possible among our own people in the district. Each one of us who can should help, even though it may be with but a small amount, and I carnestly urge upon one and all to make extra effort towards this fund. The general church funds have a great many pressing de-mands upon them just now in carrying on the work of preaching the gospel in practically all parts of the world, and I am sorry to say that Utah does not appear to have done her share towards the financial needs of the district and the church at large. The Saints should determine to make the Utah district self-sustaining, and I have been laboring to this end in the past six months, but regret to say that we have been compelled to call on the Presiding Bishopric several times for help, and I have felt humiliated each time. The responsibility is ours; it is our business to see to it that our financial needs are supplied. Some of our people have done well, while others done very little, and some, I am ashamed to say, do nothing at all. Let us each try to help. Those who have done well, try to make a little more sacrifice; those who have done little, do more; and these who have done nothing at all, let them awake, remembering that we are all to work together if we are to succeed. And who wants to An immediate response is imperative.

C. A. Smurthwaite, Bishop's Ag't.

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Isolated Saints of Western Nebraska and Black Hills. Will you help spread "the tidings of salvation?" yours and neighbors need spiritual help. God said "Let him that is warned warn his neighbor. The times are him that is warned warn his neighbor. The times are portentious of the "last days." Social, industrial and politi-

portentious of the "last days." Social, industrial more cal unrest, with religious unrest, indifference and confusion make necessary God's message of light and truth. bilities where you live and aid by your help. R. Etzenhouser.

1123 W. 6th St., North Platte, Neb.

#### ADDRESSES.

W. Smith, 326, South Main Ave., Soux Falls, S. D. Elder James E. Kelley, field address Box 646 Phoenix, Ariz., home address Lamoni, Iowa.

Saskett-Westwood.—Wednesday evening July 15, 1914, at the home of the bride's parents, Bro. and Sr. J. W. Westwood, 609 So. McCoy St., Independence, Mo., Mr. Leo L. Sackett and Sr. Mannie Westwood, Elder Alma K. Dillee officiating. They expect to make Independence

#### DIED.

Brackenbury.—On the morning of July 8th, 1914, In-dependence, Mo., the little infant daughter of Bro. and Sr. Leo Brackenbury, who was born on the Nation's holiday, and had lived but three or four days after birth. Funeral services were held, conducted by Elders E. L. Kelley and G. E. Harrington.

Patrick.—At Lamoni, Iowa, July 1, 1914, Sr. Rebecca Patrick, aged 93 years, 7 months. She was born in King County, Nova Scotia, December 1, 1820, and was baptized at Stewartsville, Mo., October 9, 1893 by William Summerfield; confirmed by B. J. Dice and Summerfield. She loved her Savior and the gospel to the end. During eight years living at the Church Home she was loved for gentieness and patience. Funeral held at the Home, sermon by H. A. Stebbins, assisted by A. S. Cochran.

Deller—At Rich Hill, Mo., July 12, 1914, Pearl Miller. She was born at Shobetown, Mo., Oct. 19, 1891, was married to Joseph Deller, Nov. 1899. Baptized April 28, 1901, by John C. Foss. She leaves husband, two daughters, mother, and two brothers to mourn. Funeral from the church, sermon by James Moler. Interment in Green church, sermon Lawn Cemetery.

Higgins.—Leo Lafayette was born Sep. 24, 1884, at Liremore, California; baptized at Lamoni, Iowa, when 10 years old by Elder Joseph Snively. Died July 7, 1914, in Kansas City, Kan., funeral services by I. N. White. The brother was a great, but patient sufferer for a number of years but dies firm in the faith of the Saints. He leaves years out dies him in the latter of the Saints. He leaves a mother, two sisters, and two brothers, and while mourn-ing their loss, was exceedingly comforted to know he left a testimony with them of his acceptance with his heavenly Father.

HEALTH HINTS FOR SUMMER.

Keep cool. Dress thinly. Don't drink liquor. Drink lots of water.

Drink foth of water.

Don't ent heavy meats.

Take cool baths at night.

Stay outdoors; sleep outdoors; don't coop
yourself up in public gatherings.—Dr. Hasbrouck DeLamater, assistant city health

Since September 1, 1913, more than 720 cases of smallpox have cost Kansas City \$20,000. Of that \$500 should have been the normal cost. The balance was due to ig-

norance.

"Smallpox is as contagious in summer as in winter," said Dr. R. E. Castelaw, superintendent of the General Hospital, this morning. "But in winter people stay cooped up indeors and so spread the contagion. In summer, Nature forces them outdoors and the danger is lessened. It is indoors, in tightly closed street cars and in while artherings that the garm is transpublic gatherings that the germ is trans-mitted."

mitted."

The majority of patients with contagious diseases since September 1, 1913, have been children. Indoors, in the schools, the germs spread. And the spread of contagious diseases, said Doctor Castelaw, was more marked from February 1, 1914, to the closing of the schools for the summer. Medical inspection in the schools was abolished February 1, 1914, Veneze City Stra. February 1.-Kansas City Star.

An interesting story is related in an exchange, of a San Francisco woman and her physician. The doctor performed an operation very successfully upon this womoperation very successfully upon this wom-an, who was quite wealthy. When asked for his bill, the physician presented one for fifty dollars. The good lady smiled. "Do you consider that a sufficient charge, doctor?" she asked, "considering my cir-

doctor?" she asked, "considering my cir-cumstances?"
"That is my charge for the operation;

your circumstances have nothing to do with

The lady drew a check for five hundred dollars, and presented it to him. He handed it back, saying: "I can not accept this. My it back, saying: "I can not accept this. My charge for that operation is fifty dollars."
"Very well," the lady replied. "Keep the check, and put the balance to my credit."
Some months after she received a long itemized bill, upon which were entered charges for treatment of various kinds, rendered to all sorts of humanity, male and female, black and white, who had been treated at her expense. She was so delighted at it that she immediately placed another check for five hundred dollars at the doctor's dis-

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VOL. 25

## INDEPENDENCE, MISSOURI, THURSDAY, JULY 30, 1914

NO. 31

Hound O anine H

## ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo. at \$1.00 per year.

. CHARLES FRY, Editor W. H. DEAM, Bus. Manager

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## LABORERS TOGETHER WITH THE LORD.

An Epistle by the Presiding Bishop. The assumption is all are laborers. If not, why There is certainly plenty to do; every kind and class of necessary work. And it may be truly said that if there are any who are not helpers, it is neither the fault of our heavenly Father nor the church, for due provision is made for all and for the good of all, and each made responsible only according to his ability to do.

Whatever may be the policy of men in the world, it must be admitted that in the Lord's work opportunity is extended to all: To some five talents, to some two talents, and to some one, but to every one according to his special ability; and all are instructed to be diligent, honest, true and Christ-like in labor, each preferring his brother to himself. This was the order followed when Jesus was personally instructing in the cities and regions of Galilee, hence we notice in the assemblies for good, the ministers, apostles and elders, also the members "who ministered unto him of their substance;" but every one a recognized helper.

No, not everyone, says the objector, for some who followed after did not do so to help. True; but these are marshalled in a different body. They had followed with improper motives. Jesus said to them: "It is not for the doctrine that you follow me but for the loaves and fishes." These certainly should represent no class of the saints. They are neither preachers nor helpers as tithe payers.

The apostle in the Corinthian letter sets forth the measure of true saints: "We then, as workers together with Christ, beseech you also that ye receive not the grace of God in vain." This is in perfect agreement with the instruction to the church in our own time: are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." D. C. 119:8.

A little more than two months of the 1914 conference year has now passed and it is expected that every minister whether general officer or missionary is long ago at his post of duty. But we must not forget that the same strict rule which requires these missionaries in their places in the firing line applies to each bishop and agent and every other officer and member in the body. Truly, "All are called according to the gifts of God unto them.

The work of the year outlined in the business of the conference may well be said to extend to nearly every part of the world. As rapidly as possible the missionary work is being extended to "every kindred, tongue and people."
To accomplish this, under the guidance of our heavenly Fether, requires faith, sacrifice and the fervent discharge of duty on the part of each and all. The burden is upon all; the expense is incurred by the body which undertakes the work. Not simply by the missionary who moves forward in all the world to teach; not by the Bishopric which reaches out to help all and supply every just demand; but the Church under divine help and direction; each member responsible for his part or lot in the work; each to use the serength and wisdom possessed to carry on the work and each to be divinely rewarded by and by according to his faithfulness as a true laborer in the work of the gospel of Christ.

The present conference year the mission work has been duly provided for in America, and extended in the countries of Europe, Asia, Australia and the Islands of the Sea. The missionary must be provided for as he moves forth to occupy in the special field assigned, and the support required for the successful worker, under the conditions in many places today, is much as it was when Paul labored in Thessalonica and was supplied by the faithful saints at Philippi.

This slight suggestion of work outlined in home and foreign mission fields it is hoped will be sufficient to awaken the earnest, thoughtful saints everywhere to present demands for diligent and faithful duty wherever they may be in the body, for the families alone of this gospel army require about nine thousand dollars per month in addition to the proper expense of the minister.

But there are many essential features of the work, other than the home and foreign mission fields, which must be sustained and strengthened if we are to win final success in bearing a proclamation of the gospel to all the world.

a. The church must look after and care for the destitute, aged and helpless, and assist as becometh saints the industrious and worthy poor and needy.

b. The sick and afflicted must be cared for and supplied with proper comfort and surroundings as the law especially provides, thereby requiring in case of need the extension of special help to laymen and ministers.

c. Due provision and care is to be furnished homeless and needy children, and orphans furnished with proper home and opportunities in life, if we are to do to others as we would that they do to us, and this rule of action is announced and commended in the work and preaching of

d. Proper educational work on the part of young men and young women is essential in establishing and maintainig the church of Christ and all should help this special work of assisting the needy in the attainment of such true wisdom and knowledge as will qualify them in the discharge of life's grave duties.

e. It is essential in carrying on our work that we "live by every word that procedeth from the mouth of God," hence, we cannot succeed if we fail to move along the lines of the law which bring about equality and oneness among the people. It is therefore necessary to continue and more fully carry out the provisions for furnishing employment and assisting the industrious and upright in obtaining homes by the church in its work, and also through the benevolent, helpful societies incorporated for this purpose.

f. Laboring for the redemption of Zion, is one of the highest and most worthy thoughts to be entertained, as we move forward in our warfare and work. It should not be for self, but "seeking the good of our neighbor" instead of self. And if the work is performed in this spirit there will abound profound rejoicing in our labors instead of selfish feeling and criticism of others, as they move in their work. Each then should be equally interested in the purchase of sufficient lands as commanded and feel as ready to extend a helping hand to the body in its work as himself and if we can build in this spirit it will be evidence that we have overcome the spirit of distrust and selfishness which in 1833 defeated for a time the hope of the saints. This too was right, for if we cannot build with an eye single to the glory of God, and with a spirit ever ready to help our brother and neighbor, the Lord could not accept the work if accomplished and it would be in vain.

In the building in this country it was absolutely necessary to provide for ample ground and ac-

commodations for a headquarters and work. The lord in his wisdom specially directed this and yet fallible man occasionally complains. The laborer with the Lord, however, will extend his hand as a helper. In other countries, especially Palestine, there is urgent necessity not only for mission help but also for suitable headquarters in Jerusalem. To postpone this latter will be as serious mistake as was the postponment of purchases in Zion for twenty years. Twenty thousand dollars for this work now would help the work wonderfully in Jerusalem.

Twenty members could answer this call at once and with the helping hand, fully and forever relieve the situation, thus blessing themselves and the Lord's work. May we not get a ready re-sponse from this number for the timely establishment of so importment a work?

The claim is made that we are not now strong enough for such important step. This is an error of selfishness and fear, having nothing in common with true faith. The instruction of the Lord is "Bring ve all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Poverty and failure accompany those who do not put forth the helping hand, not the faitful who This is the incentive to true success so often noted in the instruction of Jesus and without faith it is impossible to please him. It is for the good and growth of every department of the work, wherever the same may be located that we write. The burden of the heart of the faithful should be the helpful prayer and the helping hand for the Lord's work. So may we all labor.

E. L. Kelley, Independence, Missouri. July 17, 1914.

#### WORTHY OF CONGRATULATION.

Independence is worthy of the congratulations of all good people in its victorious local option campaign against the forces that work for the perpetuation of evil. The drink evil with all that it entails is to be checked for four years at least, and it is to be hoped that during that time the forces that stand for better civic and social conditions, and the protection of the weak and innocent, will gather such strength that never again will the peace and prosperity of the city be endangered by the opening of saloons. The fight upon the part of the "dry forces" was honorably though energetically made, and the victory fairly won. That the city may not be robbed of its victory, a number of the citizens stand pledged with a fund of several thousand dollars to see that the law against the sale of intoxicating liquus is enforced.

Under these improved conditions Independence will be a better place in which to live. Our mothers, wives, and daughters, may walk the streets to the stores or places of business without having to meet the offense which the saloon al-ways places in their way. Our young men will not be subjected to the temptation which drink offers, and no doubt many will be saved from starting in the path which leads to a wreckage of life with all its hopes.

Sooner or later the liquor question in America must be settled, and will be settled once for all. The disastrous effects of the liquor business are too apparent to be unseen or ignored, and we believe there are enough good people in the country to deliver it from this evil. A constitutional amendment prohibiting the manufacture and sale of spirituous liquors as beverages can be passed, and will be passed before many years. All good people should work for it.

No Escape From Conscience.-- A man who recently committed a crime in Arkansas recently surrendered himself to the police of Kansas City though he had never been suspicious of the crime. He declared that his conscious would not let him alone, that the nights were hell to him, and though he knew that it meant long imprisonment

or even death for him he must give himself up. The consciousness of guilt is destructive of all peace and happiness; it makes life a misery. Some there are who because of a hardened conscience may throw off the sense of guilt, but it can be only for a time. Sooner or later the full sense of guilt must come to every man for his sins and he will be anxious to either put himself in an attitude of repentance and thus secure mercy, or to suffer the penalty through justice and judgment that he might be again free. The demands of conscience when coming in harmony with the requirements of God's law, should be heeded even though to so do brings suffering for to do otherwise is merely to postpone the meeting with the consequences to a less opportune time.

#### INDEPENDENCE ITEMS.

Following a beautiful anthem by the choir under the direction of Bro. Leo Brackenbury, the 1914 edition of "O for the Wings of a Dove," Bro. D. J. Krahl, the superintendent of the Sunday school, delivered a sermon princi-pally on the events of the past week, first reading the 4th chapter of 1st Corinthians. He rejoiced in his heart 4th chapter of 1st Corinthians. He rejoiced in his heart because the result, of the election of the past week was a step towards the redemption of Zion. It is a step towards purification. Spoke of the object of our coming here. If we have not come here influenced by the right Spirit our coming will be in vain. Compared the gospel to physician's prescription. Among the, ingredients of the gospel prescription is brotherly love. Christ, the physician, cannot heal unless we do our part. Speaking of woon down he would have she who breeks the law of the land should of wrong doers, he who breaks the law of the land should be turned over to those whose duty it is to put such laws into execution. Revenge should never be in the heart of a brother. Speaking of spirituous liquors he said that the medical schools have found no place for alcohol in the materia medica. We should not permit any one to become a drunkard through our vote.

On account of illness we attended nother the afternoon or evening service. In the evening Elder T. J. Sheldon delivered his second discourse of the series on the Book of Mormon, but we cannot give items concerning it.

We cannot refrain from saying something more on cal option. Now that Independence has gone "dry," a permit has been granted by the court to hold a local option election for Jackson county outside of Kansas City and Independence, which will be the 22nd of August. Of this Jackson county election the Kansas City Star says: "Th local option election August 22 is going to make it (Jack son county) an ideal place in which to train boys and girls son country an ideal place in which to train boys and girls into splendid men and women." With the influence of the Independence victory and the sentiment already prevailing in the county outside of Kansas City, there is no doubt but that it will carry by a large majority. Mt. Washington and the more rural districts are decidedly for local option, or against the sale of liquors. The towns in the eastern part of the county may show more resist-

It is stated that there was no election ever held like the one last week in Independence, and its influence is already felt, not only state wide, but to some extent all over the nation. Although men and women worked shoulder to shoulder from daylight till dark, and many glaring steals prevented, yet under cover, where it could not be observed, vote-buying was carried on. It had be-come a common practice in Jeckson county, and public officials have declared that little could be done to prevent it under the present election laws. A movement has just been started in St. Louis, asking Kansas City to has just been started in St. Louis, asking Kansas City to join with them in asking the Governor to appoint a commission to revise the election laws so that an honest election may be had. As it is now the crooks run the elections and justice is defeated and the honest, law abiding people are thwarted in any effort for that which is for the good of all the people. The work of the Independence victory is only begun. Meetings are to be kept up at intervals, a league has been organized for the purpose of seeing that good men are nominated and that. per the value of the purpose of seeing that good men are nominated and that honest elections are held, as well as for the enforcement of the local option law, to break up gang rule, and to nominate men not controlled by the saloon interests and by crooks.

The following editorial appeared in the Kansas City Times of July 23rd:

CITIZENS IN EXCHANGE FOR BOOZE

"Independence has made a great step forward in bid-ding for good residents in exchange for booze. It has traded off its saloons for a fine future as a residence suburb of Kansas City.

As a city grows it always develops favorite suburban

towns where its people enjoy living. These towns give their residents the advantages of life in the amplitude of a quiet, wooded place, combined with those that come from nearness to a big city.

Fich out any group of men in New York City, and you are apt to find one living at Cornwall, another at Hastings, and a third at Summit, N. J. They prefer these places for their families to the distractions and congestion of Manhattan itself.

gestion of Manhattan itself.

This suburban growth is going to come in the vicinity of Kansas City and Independence, by its vote Tuesday, is insuring its future as a splendid suburban residence town. It has fine natural advantages in its nearness to the city, and in its accessibility. In addition it is a heautiful old place, with its shaded streets and its attractive homes. Now it has added the crowning advantage of providing wholesome conditions of living by doing away with the action.

Whatever may be a man's personal views of drinking, it is impossible not to recognize that the saloon, as an institution, is demoralizing; that it is a liability to a town, Saloons encourage loafing. It is only necessary to turn to the muncipal farm of Kansas City to find that a large share of the disorder and crime of a city comes from liquor. Independence has voted to rid itself of this liability.

itself of this liability.

By this very act it has invited the people of this community to consider its advantages from a residential stant-point. A home in Independence is more valuable today than it was on Monday, because of the decision to stop the sale of liquer there.

That substantial Missouri town has adopted the wisest possible course to assure its prosperity and future growth."—Kansas Gitv Times.

-Kansas City Times.

The Times and Star have had many good things to say about the Independence election. It is a temperance paper. Bro. T. W. Chatburn came home about two weeks ago, having been overcome with the heat in Oklahoma, where it was 107 in the shade. He was immediately put in a cooler (not the kind of "cooler" that drunks are put in) till his fever had abated, and through careful nursi in a day or two was able to take a sleeper for home. in a day or two was able to take a sleeper for home. On election day he had recovered sufficiently to go to the polls and cast a "dry" vote. After the victory had been won Bro. Chatburn said, "Now we have made a good start towards the redemption of Zion." With cursing some of the "wets" lay the blame of their defeat on the Saints, or as they term it, "the——Mormons." We are willing to take the blame, but want to give credit to others for helping. It is said that some of the "wets" have stated that they would like to trade Mormons for nerroes. Well, Independence has exchanged home. negroes. Well, Independence has exchanged booze for more good citizens, whether Mormons or otherwise, and these would-be traders will have to fall in line or trade themselves for more better citizens.

In justice to the negroes here will say that they have been taught that they have a right to dispose of their ocen taught that they have a right to dispose of their vote as they please, and that many whites also sell their votes. There are some honorable negroes who hold principle above a few dollars. Ten young white voters were heard to say that they each received five dollars for their votes. Another thing, credit should be given to E. F. Jones of St. Louis for all the details in organizing and drilling both men and wowner for the garantize. and drilling both men and women for the campaign.

W. H. Deam.

#### INDEPENDENCE, SECOND BRANCH.

The speaker for a week ago Sunday in the morning was Bro. I. M. McFadden and Bro. J. T. Curtis gave a lecture DIV. J. M. McFauden and Dr. J. L. Curtis gave a lecture on temperance in the overing. Wednesday evening prayer meeting was good. We still have young people's prayer meetings on Tuesday evening and we would like to see more attending these meetings than do.

226 were present at Sunday school Sunday morning. At 11 a. m. Bro. W. S. Loar was the speaker. The writer occupied at the evening hour. 2:30 prayer meeting was enjoyed by all.

On Wednesday evening, July 15th, Mr. Leo L. Sackett ad Sr. Mamie Westwood were united in marriage at the home of the bride, Elder Alma K. Dillee officiating.

#### FIRST CHICAGO.

Sunday was quite warm but the attendance was not materially affected.

materiany anectea.

At the regular weekly meeting of the officers and teachers of the Sunday school final arrangements were made for qualifying in the only two points we were lacking to class our school as first rate in the standard prescribed by the General Association, i. c., grading of school and normal class

ur pastor, Bro. James F. Keir, spoke in the morning on the office work of the Holy Spirit, and exhorting a'l to come up higher that the Corforter might have more perfect sway in our lives.

Bro. David Dowker occupied the evening hour giving ery good instruction, urging to "do it now" and not ut off making a new start as did Felix, when after Paul had reasoned with him regarding righteousness, temperance, and judgment to come, he said, "Go thy way now, when I have a more convenient season I will call thee."

Street services are being continued and a good inter-st prevails. Sunday evening showed results of these prvices in the attendance at the church. We are indeed thankful for the inquiring minds.

4158 W. Congress St.

#### OMAHA, NEBRASKA.

"By thine own soul's law learn to live; And, if men thwart thee, take no heed; And, if men hate thee, have no care; Sing thou thy song, and do thy deed: Hope thou thy hope, and pray thy pray And claim no crown they will not give.

We are pleased to note the return home of Bro. and Sr. S. D. Condit and daughter Gladys, as we need their assistance. Sr. A. W. Ballard of Los Angeles, Calif., is assistance. Sr. A. W. Ballard of Los Angeles, Calif., is here visiting relatives and friends, also Sr. Stephen Francis of St. Joseph, Mo. Bro. Chapman who attends the Central Branch in Chicago, 68th and Honore Sts., although living about forty miles distant, worshipped with us Sunday, July 26th, accompanied by his niece, Mrs. McConnie. Sr. C. M. Hollenbeck and daughter Lois are spending the summer With Sr. F. O. Wilson, Sr. Hollenbecker in Convolutions.

spending the summer With Sr. F. O. Wilson, Sr. Hollen-beck's sister, in Conrad, Mont.

Those occupying the pulpit of late: Elder O. Salisbury of Des Moines; Paul N. Craig; and Bishop Richard Bullard of Independence. Bro. Bullard will also speak Tuesday evening, and conduct a round table talk before leaving. evening, and conduct a round table talk before leaving. How many are brave enough to exert every-effort to obey the temporal law, or are willing to sell their souls for the pleasures and vanities of this world? So many state there is a dearth of spirituality in the church, and why? The Saints are not obedient, and as a consequence not recipients of great blessings. he meetings at Florence have be

ngs at Florence have been discontinued; as dancing platform was erected in the park a short dis-

tauce from the tent. We trust some good seed was sown, but how many times the adversary of souls causes apparent defeat to God's servants. How many are not bowing the knee to Baal, or the God of Fashion? "Behind the dim unknown

Stands God within the shadow. Stands God within the snauw, Keeping watch above His own." Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

SAN FARNCISCO AND OAKLAND

SAN FARNCISCO AND OARLAND.

We are glad to welcome to our shores again Bro. McCouley and wife who for the past four years have been
laboring in the Sandwich Islands. The Oakland Branch
had the pleasure of hearing his morning sermon and the
city branch his evening message. Bro. Joseph Presley and Bro. G. S. Lincoln were the other speakers respectively. The newly elected Rligio officers of the bay cities intend to rush matters pertaining to the society's progress. May all the Religians assist them.

The northern California District already miss the reg-

lar items of the loved missionaries, Bro. and Sr. J. M.

lar items of the loved missionaries, Bro. and Sr. J. M. Terry, but we also notice another's gain.
Our reunion will be held at Irvington Aug. 21-30.
Everybody from California and Nevada come and we'll have a time of rejoicing together. Get certificates when you buy your R. R. ticket so you will be able to return home for one-third fare. Send orders for tents, springs, etc., to Bro. C. W. Hawkins, 616 Spencer Ave., San Jose or the writer. Write Bro. J. H. Driver at Irvington for rooms. Eating house will be conducted as in past. First come first served as to camping location.
Northern Cal., District Reunion, Aug. 21-30. Religio Convention Thursday p. m., Aug. 27. Sunday school convention, Friday p. m., Aug. 28. District Conference, Saturday, Aug. 29.

urday, Aug. 29.

A. C. Hawley.

369 Cunmberland St.

#### SEATTLE.

A beautiful baptism occurred in our font following our morning service on Sunday—Bro. F. W. Holman baptiz-ing Sr. Edna M. Albertson, who came down from Port Townsend for that purpose. She was confirmed at the

We recently enjoyed a refreshing shower-not of drops of rain—but of little messages of good will and wishes on some thirty-six post cards from the dear saints of Oakland, Calif., and one from San Francisco. Such visitations encourage the missionaries in their work. We are very grateful—not one was sent in vain.

conference convenes at Vancouver, B. C. on Aug. 14. A goodly number will go from here—part way by boat on beautiful Puget Sound and some sixty miles by auto by the kindness of a brother who has the autos offers the service. We may get over the line for the first time.

Our Sunday's services were all well attended. The Sunday school took an advance step in introducing the march and review. Bro. Amos Rhodes, the superintendent march and review. Bro. Amos Rhodes, the superintendent is carnest and progressive. The Religio was also well attended and interesting. At the evening service the two children of Bro. and Sr. Z. S. Kitridgo were blossed by Elders Holman and Terry who also confirmed Sr. Edna M. Albertson. Sermon by the pastor on prophecy.

We have now in operation three missions besides our ain church work, holding services in each once per eek. We shall try to sow with a liberal hand, leaving

the harvest with the Lord who cares for his vineyard. Sr. Olive Toler visited us from Everett where lives few saints who are preparing for monthly meetings. We expect to visit there when preparations are completed. Everett is reached by electric line, 46 miles to the north.

In all my work my companion missionary is faithfully at my side though at times in physical suffering. We receive many cheering words from our faithful brothers and sisters in our California field with whom

brothers and sisters in our California lield with whom we labored so harmoniously for twelve years.

Bro. Johnson is in and around Billingham busy in the gospel work. Bro. Roy Budd who comes to us highly remmended from good old Missuri soil and Bro. R. D. Davis are in tent work in and around Vancouver, B. C. J. M. Terry.

102 North 39th St., Seattle, Wash., July 23.

#### The survey on survey Meson survey survey CORRESPONDENCE Bluermermermer M. mermermermer

Northeastern, Illinois

Editor Ensign:-This writing finds the writer at Wil-Editor Ensign:—This writing finds the writer at Wil-mington where a few of our members still reside. The greater part of the old Wilmington Branch have moved away or are dead. But at Deselm there are a faithful band of saints at work. And a short time ago the name of the church was changed from Wilmington to Deselm.

We are trying to awaken an interest here again. And last night I preached to about a dozen at the home of Bro. and Sr. Floyd Kahler's, there were at least twice

as many outside who listened.

The writer found the good Spirit present in a very marked degree which made the effort a pleasure on his

And judging from past experiences, it bespeaks better

And judging from past experiences, it bespeaks better things for the work here, if those now in the church here, put forth a good loyal effort.

The week before the 4th I spent at the Vowels neighborhood, some seven miles south of Belvidere and July 6 had the pleasure of baptizing Edward J. Vowels and his wife, Alice Vowels, and two of their daughters, Ellen and Annie. This family came from England a few years ago. Their sons, Fred, Ernest and James and their youngest daughter Elsie, having united with the church before. They still have two daughters and two sons that have not yet become sufficiently interested to obey. The

general work of this district is very good. We have a number of local men who are doing excellent work. And nothing can be more encouraging to the missionary and ning can be more encouraging to the impaintary and trict officers than to see local men who enter into the al work with a will, and carefully, prayerfully, feed sheep and lambs,

the sheep and lambs.

Now just a word about reunion. As per notice already given the N. E. Ill. reunion will meet at Plano, Aug. 21-30. Please send your orders to me not later than Aug. 12th. The tents are shipped from Madison, Wis., over two roads so must have time so they will be sure and get there on time.

Be sure and order your springs at the same time. Let us come with the spirit of worship and a desire to get close to God first and then let us enjoy the things of nature and all else that tends to our good. member of the Southern Wisconsin Committee let us remember the date Aug. 28 to Sep. 6. Send your orders for tents for the Madison reunion to A. E. Gratz, Dunning St., tents for the Madison reunion to A. E. Grazz, Duming St., Madison, Wis., not later than Aug. 20. Please order your springs at the same time. The prices of tents have already been published. And now the question is will you be there?

Your brother and servant, J. O. Dutton.

347 First St., Evansville, Wis.

Lynn, Nebr., July. Dear Ensign:—As I love to read your pages and the various letters from the Saints, it seems that I should contribute something. We have no church or branch here, and I am isolated from church privileges so the Ensign and Herald are my preachers. They keep me posted on the church or the work of the church. They are a great help to the church and the Saints.

I live in the sand hill country 7 miles east of Lynn,

Nebr. I have belonged to the church since June 9, 1902, and I feel grateful to God that I united. I know it is God's work. I want to admonish the Saints, one and all, to live faithful and humble. I believe there is great destruction coming on the earth and if we don't live right we wont escape them. I am trying in my weakness, to get the people to see the light, but it seems like the things of this world have blinded their minds, so they can't see.

If any of the elders will come out here before the first of August I think I can get a place for them to preach. They can send me a card to Lynn, Nebr., and I will meet them at Angora, Nebr.

Your brother in the one faith,

J. A. Norris.

DEPARTMENT OF Woman's Auxiliary for Social Service 🥱

MRS. MADGE SIEGFRIED, EDITOR, 1417 W. Walnut St., Independence, Mo.

All persons sending money to th. Woman's Auxiliary for any persons, including subscriptions to Home and Child Welfare leaf-lets, or Children's House domains, places forward same to the treasure of the Auxiliary, Mrs. J A. Gardner, 711S, Puller Ave. Independence Mo. Appression of Auxiliary, Mrs. J A. Gardner, 711S, Puller Ave.

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#### LOCAL OPTION WINS IN INDEPENDENCE.

In the interests of Home and Child Welfare, the mothers of all denominations, turned out in great numbers on Tuesday, the 21st, to try to counteract the tactics of election crooks and crafty polititians.

The fathers had patroled the streets in relays of one hundred, during all the two nights previous, the same idea in view. On election morn at daybreak, their companions began joining them and the battle was on!

The efforts of the day opened with a genuine battle—a brief account of it and appeal to men to leave home and business and "stand up with these good women and men, and help us hold these legalized thugs until we get a fair vote and a square count"-was quickly printed on hand bills and the crowds kept supplied. Mrs. Dr. Twyman, (wife of the young physician chosen some weeks ago to lead the local option movement here) had a revolver shoved in her face as she protested when two respected citizens were beaten brutally by "wets." The police when appealed to said they were too busy to look after the matter. This was the only violent scene, (although in one ward especially the voters were very insulting at times), the saloon element exhibiting a spirit or tolerance born of the realization that they must (or mustn't); that it's of no use; of curiosity, of surprise and pent up anger.

Why? because wherever their men met to buy votes or congregated for whatever reason-there the mothers of the opposition were also. groups were invariably scattered; no word or action could escape their eves or ears or the quick snap of the dozens of cameras in action every where.

Without the courage of their convictions the women would undoubtedly have failed in their campaign, for it was a trying experience, but they proved brave and undaunted. Their convictions were born of sad experience with the evil effects of liquor on the home and individual. They might have failed because the majority was only 105 votes as it was. (In the ward where there should have been over 200 negro votes, one hundred did not vote. It was generally understood all day that the negroes were afraid of the women and cameras; and as a consequence, whenever the "paymen" who were easily "spotted" approached them, the groups were scattered They had no opportunity to by the women. empty their full pocket books.

Especial vigilance had to be exercised from four to seven o'clock in the evening, for the saloon men were getting desperate at being foiled in their attempts to accomplish much if any thing. The corners were guarded from early morning till after eight at night, by especially appointed women (Sr. B. C. Smith and Sr. I. N. White were among those who performed this duty, the long day through.) Men and women notaries took affidavits at the poles as another safeguard.

The leader of the saloon forces is a leading county "politician", and was much in evidence all day, but merely because, whether in his auto or walking the streets, he was accompanied by two women, who also had an auto as well as a camera. One of these women had been especially requested two weeks ago to take him in charge for the day. This was our Sr. A. L. Yingling. Being acquaintances and friends for some twentyfive years past made this duty less trying, although she accepted it with considerable hesitation. But having entered into the fray, it would never do not to succeed, and so he was everywhere headed off by a very persistent, very pleasant and jolly little women, who had determined to call no one names, to spend no time trying to convert at the last minute, but merely to entertain and keep the harrassed one in a good humor and out of mischief, until the polls were closed.

He was the perfect gentleman from early morning till late at night, never losing his patience but once, when as he approached a telephone and discovered her at his elbow, he exclaimed, Well if you must hear, I suppose you must," and he proceeded to send two messages which were promptly reported to anti-saloon headquarters. These were of such a nature that they called forth an eloquent plea from Sr. Yingling, during Yingling, I wish you would not continue this." Then later, in reference to her tactics, "When are you going to stop all this?" "Just whenever you stop Mr.—" said she and smilingly continued to follow him about town.

Once as they entered saloon headquarters, and noted the wrath on the faces of his co-workers there assembled, one of these exclaimed, "Well are you a prisoner, that you have to be guarded by two women and a youngster?" To which Sr. Yingling replied, "Gentlemen he is not a prisoner, but he understands! He just can't help the circumstances; nor can we; we just have to know what is going on!" Soon one of the men called out, -, what are we going to do about-An uplifted hand stopped him and Mr-"I can only get that by wireless," and sadly departed.

Other women had similar experiences, guarding certain bar-tenders, saloon porters, men and corners and groups, wherever Dr. Twyman or others in charge directed them.

One of our sisters heard the most prosperous of the eight saloon keepers say, "Well they'll find we are good losers," to which she could not resist replying, "Yes, but you must give the women credit for the victory."
"Yes, indeed that's true," said he.

"And some of us may be sick in bed for a week,

"I sincerely hope not, lady!" "But we've fought a good fight."
"Yes, lady"

The plans and organization for this campaign were most systematic from start to finish. Added to this, as aids to the venture, were—the extraordinary July day, it being actually cool and breezy. Otherwise the women might not have held out in such numbers. Also the special services and prayermeetings and programs in various churches; and on the court house lawn during the week previous ministers and state prohibition officers held forth at night, were of great assistance. That Providence has had a guiding hand in the affairs of the election is the opinion of the churches.

Independence is the largest "dry" city in the The next big effort on foot now is to have the whole county outside of Kansas City and Independence go "dry" in the coming fall election.

To the women goes the credit of winning the election. Undoubtedly the vigilence of the women prevented the buying of votes and if any votes were bought Tuesday it was done mighty carefully. The method was now and effective. Two or more women were assigned to follow each suspected man and stay with him all day. suspected man and stay with him all day. And they obeyed orders to the letter. The men did not like the procedure but it was taken good naturedly. There was no escape. It was said that one man started out in the morning with \$600 in his pockets and when night came he still had the \$600.-Independence Examiner.

#### THE WOMEN OF INDEPENDENCE.

When the women undertake a job they usually put it trough. Without their help at Independence yesterday the men could never have won the election which made the town "dry."

The women organized the vigilance committee, the camera squad, the detective agency. They followed suspected repeaters around. They kept tab on the "wet" leaders. They photographed men who might be voting illegally. In every way their energy and efficiency were

And why not? The women had a bigger stake in the outcome than the men had. They are more interested than the men in a clean city, a wholesome city, a city from which the habitual loafers are banished.

a city from winner the manufant tonners are bannsied.
They are the ones who are concerned in bringing up children under decent conditions.

It is the mother who thinks first of the danger of
subjecting her boy to the temptations of companions who frequent saloons.

The women of Independence finely recognized their responsibilities yesterday when they turned out to help in-sure an honest election that meant a better home city.— K. C. Star.

#### FOR THE ENQUIRING MIND.

"Tell me a story!" We mothers hear this almost daily. We are not all story tellers. But we do have minds, and should cultivate our memories, and accumulate bits of information which will satisfy and delight the children about us. One of the most successful mothers I know, has always been ready with some anecdote concerning men and women of the earth, or some item of history; or the habits of animals, or of nationalities. She holds her children close. They enjoy life together, their interests are more nearly one; The children are among the brightest and most original at school. With these thoughts in my mind, we offer the following items for our in-

#### GIBRALTAR ALMOST UNASAILABLE.

GIBRALTAR ALMOST UNASALLABLE.
It has always been known that Gibraltar, which belongs to Great Britain, is one of the strongest forts for both defense and offense in the world. It is said that an immense fleet could be sent to the bottom before getting within five miles of Gibraltar. Not even a torpedo could succeed in entering the bay unobserved on the est night. The most eminent naval experts are of blackest night. the opinion that this world's greatest fortress is almost impregnable, according to Cassell's Saturday Journal.

Gibraltar never sleeps. By day and night two per-

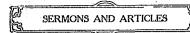
Gibraitar never seeps. Dy day and might two perfectly equipped signal stations, proudly flaunting Britain's flag of ownership, sweep the seas around to a distance of fifteen miles on a clear day, instantly reporting the coming and going of each vessel.

Modern "needle" guns, the finest in Europe, are in the company of t

stalled on all the most prominent points. They are un-reachable from the sea, even as they are undiscernable, owing to the skill with which they are planted and draped to match the surrounding vegetation, while huge draped to match the surrounding vegetation, while huge screens drop automatically before them as each shell is fired. They have a range of fifteen miles and could drop shells on Ceuta, in Africa, opposite, quite comfortably. One gun weighs 110 tons and is capable of throwing a shell weighing three-quarters of a ton. In that marvel of engineering under great difficulties, the

that marvel of engineering under great difficulties, the galleries, are concealed guns for every day in the year. These galleries are divided into three sections, entry to which is guarded, while one is closed even to high officers, containing preserved stores, munitions of war, rain water (for Gibraltar has no springs) and a complete condensing plant—all calculated to outlast a seige of seven years.

The firing is the most matimatically perfect imaginable. The surrounding waters are mapped out into squares, upon which certain guns are kept ready trained, so that it is almost impossible to miss.



#### THE COMING OF THE LORD.

By Elder J. M. Stubbart.
But who may abide the day of his coming? and

who shall stand when he appeareth? Mal. 3:2. If the righteous scarcely be saved, where shall

the ungodly and sinners appear?-1 Pet. 4:18. In considering the above subject, I will try and show who shall "stand when he appears?" who shall abide in his presence? and what the conditions shall be at the end of the earth.

Destruction of the Wicked.

In the 11th chapter of Isaiah we are told of the reign of peace on earth, but before he tells us of that peace, he says, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." This destruction of the wicked must be complete, or universal harmony cannot reign.

Peter, in the above quotation, gives us to know that the righteous shall scarcely be saved; and, if so, how can the ungodly and sinners stand?" Isaiah in the 24th chapter, in speaking of this destruction that the transgression of God's law brings, says: "Therefore hath the curse devoured the earth \* \* \* The inhabitants of the The few earth are burned, and few men left." are the righteous.

Present day revelation teaches us that "at the hour (the coming of Christ) cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable D. C. 63:13. This shows that the separfire.' ation of the wicked from the righteous and their destruction at the coming of Christ is complete. But, for fear the reader may be doubtful, and think still there may be some way to escape for the unrighteous, I will notice some other statements.

In D. C. 98:5 (please turn to these pages and read them) we are told that "in that day" "every corruptable thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon the face of the earth, shall be consumed, \* \* \* and in that day the enmity of man, and the enmity of beast, yea, the enmity of all flesh shall cease from before my face." In section 28, the Lord says his people 'shall be gathered in unto one place, upon the face of this land, against the day when tribulation and destruction are sent forth upon the wicked, for the hour is nigh, and the day soon at hand, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth, \* \* \* for I will reveal myself from heaven, and dwell in righteousness with man on the earth a thousand years, and the wicked shall not stand." This proves that the wicked "shall not stand" when he appears.

#### Who Shall Stand?

"And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins: for they that are wise and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." D. C. 45:10.

This tells us "who shall stand when he appeareth:" they are the wise virgins, the truly righteous. The rest are hewn down and cast into the fire; but the righteous will not only stand, but they "shall abide" after he come

#### Righteous Mortals Shall Abide.

After Christ comes and establishes his reign, these wise virgins will continue to abide in mortality. They shall continue to "multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst," and there shall be no temptation to do evil, for the devil is bound during the thousand years. See Rev. 20:2. Ezekiel in the 37th chapter tells us of the union of the sticks of Judah and Ephraim and the gathering afterwards of the children of Israel into their own land, that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; \* \* \* and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be in the midst of them: yea, I will be their God, and they shall be my people." Verses Here we have it from the Bible that 25, 27. while God reigns with his people and his tabernacle is in their midst they shall multiply and "they and their children and their children's children for ever" shall dwell in the land.

#### In the Land.

I call attention also to the fact that these mortals who are to have children, while Christ is here, are to dwell in the land of Palestine, as well as those referred to in the above quotation shall have the earth for an inheriance. land of America, Zion, is to be the inheritance of the decendants of Lehi and the gentiles associated with them; while Palestine, as we note above, shall be the inheritance of the Jews.

#### In the City.

"Yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye." D. C. 63:13.

From this we learn that the resurrected are to receive their inheritance "before the Lord in the holy city." Palestine and Zion, with their cities, are to be occupied by the righteous who abide in mortality at that time, while the resurrected are to inherit the holy city. What city is that? To find that city, let us go to Rev. 21: 9, 10. The angel said to John, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Can there be any question that this is the holy city, the abode of the resurrected?

He went with the angel to see the bride, the Lamb's wife, and saw the great city, the holy Jerusalem, "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." v. 2. The church is the bride, the Lamb's wife. (See Rev. 19:7, 8.) She shall prepare herself for the marriage and be robed in linen clean and white, "the righteousness of the saints," and as he went to see his bride. the Lamb's wife, the church, he saw the holy city coming, it must have been the church of all passages coming to the resurrection. They will come at the beginning of his reign, when he comes and brings "all his saints with him." Zech. 14:5. This is not the old Jerusalem of Palestine, nor the one built by the saints here, but is to come from heaven already built, and is fitted with the spirits of the righteous that Christ brings with him, and as the holy city is to be the inheritance of the resurrected, they must be the object God has in bringing it.

Those who are changed to immortality during his reign, "shall be caught up, and their rest shall be glorious." D. C. 98:5. Why "caught up?" because that is to be an exceeding high city. See Rev. 21:16. The nations of the saved (mortals) are to walk in the light of it and bring their glory and honor into it, v. 24, "The glory of God did brighten it, and the Lamb is the light thereof." v. 23, Yes, God and Christ shall be there; for Isaiah, speaking of this time, says, "The Lord shall be thine everlasting light, and thy God thy glory," Isa. 60:19.

This cannot refer to the time after the earth has gone through its final change and has become the eternal abode of man in the immortal stage, for "the nations of them which are saved" are to walk in the light of it, and bring their glory and honor into it. These are evidently those who are yet living in mortality.

## Death During Christ's Reign.

John, in speaking of the time when the holy city comes, says, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. Of course in that Holy City,

where the resurrected are these things cannot be, for we know in the above quotation from D. C. 63:13, that after the resurrection they "shall not die after." Yet in the same quotation it says of the mortals; "It is appointed to him to die at the age of man; children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye." In D. C. 98:5, we are told, "There shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." There will be no death as we now see death, the result of sickness and pain, but there shall be an instant change from mortality to immortality. When they are "caught up" "and shall receive an inheritance before the Lord, in the holy city." Isaiah puts the age for this change at one hundred years. He says "There shall be no more thence an infant of days, nor an old man that has not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." Isa. 65: 20. If a child is ten years old when Christ comes, it will continue on in mortal condition, building houses, planting vineyards, and eating the fruit thereof and "shall be blessed of the Lord and his offspring (children) with him," for ninety years; but that is till he is "an hundred years old;" then he shall be changed in the twinkling of an eye to immortality and retire to the "holy city."

#### The Little Season.

At the end of the thousand years Satan is to "be loosed out of his prison, and shall go out to deceive the nations," and shall bring them up to battle against the "camp of the saints," the holy city; then follows the great and last battle; Satan and his hosts are overcome and destroyed; "and then cometh the end of the earth; and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire." D. C. 43:7. The time for accomplishing this, the Revelator calls a little season. This closes mortality on the earth, the wicked are all destroyed, while all that are living in righteousness, shall be changed to immortality. These nations that Satan deceives are the children that have been born during the millenium and have not been changed

"And again, verily, verily I say unto you, that when the thousand years have ended, and man again begin to deny their God, then will I spare the earth but for a little season and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new." D. C. 28:6. At this time it appears, men of their own free agency will "begin to deny their God," then Satan is permitted to tempt them as others who are willing to deny their God.

After the close of mortality on the earth, it vill undergo a complete change, and all things on it shall become new, and it shall be fitted for man's eternal abode in righteousness.

Lamoni, Iowa.

## THE FINAL DESTINY OF MAN.

By Elder W. A. Sinclair, M. D. That man was created for the glory of God is the theme of all the writers in the sacred scriptures. For this purpose God created him in his own image, and gave him dominion over all the other creations, charging him to be faithful, to multiply, and replenish the earth, and subdue it. Genesis 1:28.

In this sense man became the chief instrument in the hands of the Almighty to bring to pass his will in the earth. He also set laws, which were to govern his occupancy here, attaching thereto the promise of reward for service rendered, but at the same time not compelling any man to do other than that which he would voluntarily do; as he said to Enoch:

"Behold, these thy brethren, they are the workmanship of mine own hands, and I gave them their knowledge in the day that I created them. And in the garden of Eden gave I unto man his agency, and unto thy brethren have I said, and also gave commandment, that they should love

one another, and that they should choose me their Father. But behold, they are without affection, and they hate their own blood, and the fire of mine indignation is kindled against them." Genesis 7.39.41

In this we find that man was given his own agency, coupled with knowledge, and that his final destiny will be governed by the use he makes of this knowledge. It is somewhat singular that it has been recorded thus, and yet it could not be otherwise and the work of a just God.

Knowledge is the antecedent of spiritual punishment, and the all wise Creator has arranged his plans that knowledge must precede condemnation.

Disobedience is the failure to apply that knowledge, and is only applicable to those who have been enlightened and elevated to a position in which they are able to comprehend the commandments which are given for the government of mankind.

The plan of the Almighty has been so wonderfully constructed, that this knowledge will eventually become universal, every son and daughter of Adam will have heard the divine law, and understand it, but their agency will never be taken away, their ultimate destiny lies in their own hands. We find this very beautifully set forth by Alma, 19:11, B. of M.

"And now we see by this, that our first parents were cut off, both temporally and spiritually, from the presence of the Lord; and thus we see they became subjects to follow after their own will. Now, behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from this spiritual death; as they had been carnal, sensual and devilish by nature, this probationary state became a state for them to prepare, it became a preparatory state.

"And now remember, my son, if it were not for the plan of redemption, (laying it aside), as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord. And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience, therefore according to justice, the plan of redemption could not be brought about, only, on condition of repentance of men in this probationary state; yea, this preparatory state, for except it were for these conditions, mercy could not take effect except it should destroy the work of justice."

According to this, man used his own agency and he willed to do wrong thereby placing himself under the judgment and condemnation of the great Law-giver.

We can understand how justice will overtake the man who contrary to his own knowledge will forfeit his freedom, and if all men were in possession of this knowledge the solution would seem more easily comprehended. But, this is not the case, for there are, and have been, millions of people who have lived and died, never receiving any knowledge of God or his redemptive plans. What of these? where will they come to a knowledge of the truth?

The Apostle Paul must have had this problem in mind when he wrote to the Corinthian Saints. He realized that God had made provision for all humanity, but, every man in his own order, hence, he says:—"There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star different from another star in glory. So also is the resurrection of the dead." 1 Cor. 15:40-42.

He fixes at least three places signifying that there will be at least three grades of human souls. Jesus said:—"The kingdom of heaven (the church of God) was likened unto ten virgins," (or would be, just at the period when he should make his advent to earth at his second coming). "which took their lamps, and went forth to meat the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered

and slept. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." Matthew 25:1-12.

Here we find two classes of souls, but one significant fact stands out in bold characters, and that is, the two classes arise simultaneously. One class gains admittance to the marriage, while the other is not permitted to enter.

We understand from the record of John who will be made partakers of the joys of the millennium, as he states:—"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:44.

Paul says: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead shall be raised incorruptable, and we shall be changed." I Cor. 15:51, 52.

"And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon those who are just and true.

"They are they who are the church of the Firstborn; they are they into whose hands the Father hath given all things; they are they who are priests and kings, who hath received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet, these shall dwell in the presence of God and his Christ forever and ever.

"These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just: these are they who are come unto Mount Zion; and unto the city if the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels, to the general assembly and the Church of Enoch, and of the Firstborn; these are they whose names are written in heaven, where God and Christ are the judges of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood, these are they whose bodies are Celestial, whose glory is that of the sun, even the glory of God the highest of all: whose glory the sun of the firmament is written of as being typical." D. C. 76:5.

These, no doubt, will be permitted to enter to the marriage and will in all probability be characterized as the wise virgins. He designates these as the people of his church, his kingdom; they who received the testimony of Jesus, and believe on his name. These are the wise virgins certainly.

The other department of his church or kingdom, though foolish, would also have his testimony, as it is only given to those who are members of his body—the church. These foolish virgins arose with the wise, but not being able to enter with the wise, they must represent another glory, hence, we read:—

"These are they who are not valient in the testimony of Jesus wherefore they obtain not the crown over the kingdom of our God." D. C. 76.6.

In other words, they have not completely brought themselves into subjection to the divine mandates, and have not reached that point of perfection in which they are fitted to dwell with sanctified beings, but must abide a lesser glory until their education has been perfected.

However, they are brought forth in the first resurrection to receive that instruction, that happily they might progress during the thousand years and graduate into the blissful realms of celestial perfectness.

The torrestrial glory certainly comes forth during the thousand years, for the inhabitants of it are of a teachable character. Here is displayed the great provision of the Almighty, and his wonderful loving kindness towards his creatures, for it is in this sphere or glory that the final adjustment is made and the glories of the celestial abode is held out for their acceptation.

The first resurrection is a second probationary state for those who were denied the priviledge of gaining the knowledge of the great work of Christ. And that justice might be meted out to all, God has made it possible for these souls to come forth and receive the necessary instruction that would permit them to be made partakers with their brethren of the celestial abode, providing they will accept the requirements.

The millenial reign seems to be the period in which the final destiny of many of the inhabitants is determined, probably the major portion of the children of men.

In our former talks we outlined the nations that would be upon earth during the millennium; Briefly stated, they were:—Of the higher glory, Jesus Christ with all the sanctified from the days of Adam, down to the morning of the millenial reign. These will dwell in the camp of the saints, or the beloved City. I don't mean by this that they will remain in these two places during the thousand years; but, that they will belong to the places designated; though their teachings, and their labors will be out in the world among the nations who are reserved for this time that they might hear the gospel of Christ.

Concerning those who will be on the outside, Scripture intimates that the following people will be thus privileged:-The Jews as a nation so says Zachariah; the whole house of Israel, according to Ezekiel; remnants of all the nations of the earth who take part in the last great battle against Jerusalem, according to the word of Archariah; the foolish virgins, according to the words of Jesus as recorded by Matthew; the in then nations and they that knew no law, acto D. C. 45:10. All the prisoners in the ph who received the teachings of the Master abon he went to preach to them after his resuraccording to Peter and D. C. 76:6, and 85:28; the honorable men of the earth; according to D. C. 76:6; at last, all those who are alive when the Master shall come, according to D. C. 63:13.

This plan of teaching goes on during the thousend years, each generation as they reach the years of one hundred, are judged and assigned to their dwelling place for the remainder of the thousand years, when the general judgment will set to judge the souls of those who were not obedient to the mandates of the gospel, and the rewards are meted out according to the merits of the judged.

Then John says: "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

We find on investigation of this, and the succeeding chapter, that the saints are permitted

to dwell in this city, in which everything is made pleasant for them; and the nations of them which are saved shall walk in the light of it, and while they will not be able to eat the fruit of the tree of life, they can feast on the leaves of the tree. Besides these two divisions named, we un-

doubtedly have a third, which are servants of the most high, as we find recorded in D. C. 76:7. Concerning the star glory, the statement seems to be definite as to their final destiny; for we read: "These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end."

This to my mind seems to dispose of this class. Then regarding the celestial world, we read in D. C. 76:7. "They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion." And again in the fifth paragraph, "Wherefore, as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present or things to come all are theirs, and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of Cod and his Christ forever and ever.'

This leaves us but the terrestrial to dispose of, The Scripture seems to be silent regarding their final destiny, leaving the assumption that they will merge into the greater, and finally come under their glory.

#### THE REUNON.

(Held at Hagerman, Idaho, June 13-23, 1914.) A reunion, it was stated Would be held in balmy June, In our cherished little valley Where all nature was in tune.

Promptly at the time appointed, Many Saints from far and near; Came together in reunion, Bringing joy and gladness here.

So with hearts full of rejoicing Met we in the gospel tent,
Where through God's acknowledged servant Was to us a message sent.

Thus we met each morn and evening, And received the bread of life; Felt encouraged to press onward And to conquer in the strife.

Hungry souls were filled, as promised, With the bread of life from God; And our faith was greatly strengthened-Smoother grew the path we trod.

In prayermeetings, testimor Caused the very soul to thrill With the joy of the true gospel, For God loves his people still.

Earnest prayers to God ascended, And his blessings came to us; His children were rejoicing,— It was good to gather thus.

There were given special blessings. E'en the sick restored to health; nd we felt that through his mercy We received a promised wealth.

In the afternoon that followed The morning service of each day, There was time for recreation To engage in work or play.

Many loved to seek the wonders, Of fair Nature here and there, Loved to see the mighty waters Dashing from their lofty stair.

Oh, to see the thousand streamlets Gushing from the mountain's side; Or to watch the shining river Where the waters swiftly glide.

When the evening shades were falling,
We would all our voices blend,
And anthems of thanksgiving
To our heavenly Father send.

Thus the days passed all too quickly, And the last day was at hand, Though the elements were restless We were still a happy band.

In the afternoon we witnessed By the shining water's side, The baptising of God's children In his kingdom to reside.

Then the meeting which soon followed To confirm the Spirit's power Gave us comfort, cheer and courage, Till we had no thought of fear.

When at close on air was wafted "God be with you till we meet,"
For aias! 'twas time for parting—
"Till we meet at Jesus' feet."

-Lottie Condit.

#### THE ART OF BEING GOOD.

By C. B. Smith.

While most of us remember that it is part of our Christian duty to care for sick and aged human beings, yet there are some who forget to be kind to the dumb creatures that depend upon us for their comfort and happiness.

There are the horses that work through the long hot days, pulling heavy loads up hill and down dale. Three good meals a day, plenty of fresh water and a comfortable stable at night will make these creatures work better and feel happier.

And do not forget those homeless, wandering cats and dogs that sometimes pass along the street or through your yard. It is a good, charitable plan to keep a pan of fresh, clean water in the yard, where animals and birds can have easy access to it.

This seems a very small thing to do, but you will be surprised to find how much pleasure it will give an observer to watch the jay birds, robins, sparrows, and other birds taking a daily bath or drinking thankfully after a long and dusty search for food.

Those children and grown-ups who belong to the Bedtime Stories Club will no doubt agree with me that a small outlay of water and crumbs brings a very large return of pleasure in watching Mother Nature's children.

And the birds are our steadfast, loyal allies, you remember, against the ever increasing army of insects. So let us not forget all of these humble and useful creatures. It is some satisfaction these hot days to think that one has made a homeless, foot-sore dog or cat feel more like trying to lead a respectable life. And doing these little things must always lead us on to something larger. So let us not forget to be kind.

## **MISCELLANEOUS**

SPECIAL CONFERENCE.

The Saints of Western Colorado are requested to meet in conference with the Mesa, Colo., Branch, Aug. 29-30, for the purpose of organizing the district. Saints coming by train get off at Olathe. Come all who can and help give the new district 2 good start.

Peter Anderson. Minister in Charge.

#### CONVENTION NOTICE.

The Southwestern Oregon District Sunday School Association will meet in convention at Myrtle Point, Oreg., Aug. 14, 1914, at 2 o'clock p. m. Would like to see all the Sunday schools well represented. Would like to see all

Pearl Goodman, Sec

The Sunday school convention of the Seattle and British Columbia District will convene at Vancouver, B. C., on Scott St., on Aug. 14th, at 2:30 p .m.

Frank Holmes, Dist. Sec

The Northern California Sunday school Association will The Northern California Sunday school Association will convene at Irwington Reunion grounds, Aug. 26th, 1914. Local Sunday school secretaries please send your credentials at least one week before the convention. Home class workers report to Mrs Geo. Sykes, 48 A Merritt St., San Francisco. We expect delegates from all the schools in the district, and hope for a profitable convention.

Mrs. Lizzie Day, Dist. Sec.

222 Danvers St., San Francisco, Cal.

The Northeast Kansas reunion will be bigger and better this year than ever before. Every necessary arrangement for the comfort and convenience of visitors have been made. The reunion will be held in beautiful Garfield Park, Topeka. Services will be held in tiful Garfield Park, Topeka. Services will be held in the pavillion, a dry, rain-proof building with a seating capacity of over one thousand. Plenty of pure water and fine shade trees on the grounds. Prices of tents erected and ready for use: 10:12 ft with 3 ft. walls \$2.25. Other size tents in proportion. Cots 50 cents. Orders for tents and cots should be sent to E. T. Lucas, 143 Norton St. Topeka, on or before Aug. 15th. Remember the date of the reunion, Saturday, August 22nd to Sunday, August 20th. Lunch stand on grounds where lunch and meals may be had at reasonable prices.

Frank G. Hedrick.

Brank G. Hedrick.

#### REUNION NOTICES.

Reunion of the Southwestern Oregon District will convene Aug. 7 to 16, in Dixon's Grove, Myrtle Point, Oreg.

Bring your tents and camping outfit with you if you intend to camp, as the facilities for obtaining such here are tend to camp, as the facilities for obtaining such here are poor. Besides the regular missionary, C. E. Crumley, Alma C. Barmore of Australia is expected and probably others. A debate is arranged at Myrtle Point for fourteen nights, July 27 to Aug. 9, between Prof. D. C. Kellems of Eugene Bible University of the Christian Church and C. E. Crumley. Those who can come early and camp the whole time are invited. Address any communications to the undersigned. A good time is expected and we hope the saints will make a special effort to attend. A. A. Baker, Dist. Sec. Bridge, Oreg.

Bridge, Oreg.

#### CONVENTION MINUTES.

The Alberta District Sunday School Association met in convention with the Evergreen School at North End, Sask., July 3rd, 1914. At the request of the assistant superintendant, Bro Daniel Macgregor occupied the chair. The general routine of business was taken up. Officers elected as follows, term to expire at meeting of next convention: Dist. Sup., Elder Fred Gregory, Asst. Supt., Elder I. I. Benham, Secretary Minnie Burton, Trensurer C. A. Waite, Library, Companioners, Cludy Weleth, Hueth, March. Library Commissioner Clyde Walrath, Home Class Sup. Mrs. Fred Gregory. Interesting talks were had on Normal Work and other lines of progress by several. An enjoyable program was rendered in the evening by the different schools represented. Adjourned to meet at 2 p. m. one day previous to the district conference, and at same place. Minnie Burton, Dist. S. S. Sec.

The Montana District Sunday School convention convened at Bozeman, June 5, 1914, at 2:30 p. m., assistant vened at Bozeman, June 5, 1914, at 2:30 p. m., assistant superintendent in charge. Reports of district secretary, treasurer, and Home Class superintendents read and accepted. Bill of secretary for 79c and of Home Class superintendent or \$7.85 allowed. The following were elected officers for new year. Superintendent Sr. G. W. Thorburn; assistant superintendent, Maggie Reese; secretary, W. J. Murray; treasurer, T. L. Reese; Home Class superintendent, Sr. G. W. Thorburn, Librarian, E. E. Eliason. Adjourned to meet one day previous to and at the same place of next district conference.

Wm. J. Murray, Dist. Scc.

To whom it may concern: Bro. James H. Mead having requested release from the field to which he was appointed, the Southern Michigan and Northern Indiana District, his release is hereby granted.

J. F. Curtis, Ministered in Charge.

Dr. Joseph Mather will return this week from the post graduate medical school and Hospital of Chicago, where he has been taking special work in eye, car, nose and throat, and general practice.

#### PRAYERS ASKED FOR.

Sr. Eva Thompson, of Helm, Miss., is in very poor health and asks that the Saints kindly remember her to the Great Healer.

#### CHANGE OF ADDRESS.

After the first day of August, 1914, my address will be Lamoni, Iowa. Please address all my mail to Lamoni, Iowa, instead of Weatherby, Mo., and oblige your colobarer in Christ.

#### MARRIED.

Binger-Garland.—At Independence, Mo., July 25, 1914, Bro. Charles H. Binger, son of Bro. and Sr. Charles Binger, and Miss Jessie May Garland, daughter of Mr. and Mrs. Samuel Garland, Elder W. H. Garrett officiating.

#### REUNION MINUTES.

North Dakota Reunion.
For the encouragement of the Saints we would like to For the encouragement of the Saints we would like to note of the happenings of our reunion this year which was held at Logan, N. Dak., from June 19th to 29th, in the beautiful grove of Bro. and Sr. H. L. Tilton. The reunion committee consisting of Wm. Sparling, Thos. Leitch, and J. W. Darling were chosen to preside, and others of the ministry present were J. E. Wildermuth, Jas. C. Page, J. W. Wight, J. S. Wagoner, R. Rasmussen, and W. Mc-Elwain, who dispensed the word. The attendance was good, especially were there a large number of young people of the district present, and the music and singing from them, was fine and complimented by many attending. Baptism took place on two occasions during the meetings and 15 in all were added to the church. Bro. Wight was kept busy giving blessings, and his sermons were enjoyed by all. In all we consider great good was accomplished for the Lord's work. The Saints were instructed, their hearts warmed to the work and encouraged to press on, and many received a better understanding of the restored gospel.

Logan was selected as the place to hold the reunion next year and the following brethren were selected as the comstitute to a remove for same: Wm. Hummbry. Vernis

Logan was selected as the place to hold the reunion next year and the following brethren were selected as the committee to arrange for same: Wm. Humphry, Vernis Packard, Wm. Hecker, of Logan, Chas. Smith of Minot and J. E. Wildermuth of Fargo. The prayer meetings were good and enjoyable and the gifts of tongues and prophesy were manifest on several occasions. Meals were served by Sr. Tilton in her home, just a little way from the grounds and they were tastefully and well served. The Conference and Conventions showed improvement along every line. The Auxiliaries gave an excellent program on Friday night the 26th and one of the novel features was a poem composed and read by Elder Wm. Spartners was a poem composed and read by Elder Wm. Spartners was

gram on Friday night the 28th and one of the novel fea-tures was a poem composed and read by Elder Wm. Spar-ling containing his recent experience in gospel work at Taylor, N. D., and debate there with a Luthern Minister. So many requested a copy that Bro. Sparling has decided to have it printed. There are 65 verses. Any one desiring

a copy can apply to Elder Wm. Sparling, Minot, N. Dak.,

the undersigned.
Such association is surely much enjoyed by all who love the good and the pure and gives us a foretaste of the joy

. Respectfully, James C. Page.

Andes, Mont.

#### EASTERN MICHIGAN DISTRICT REUNION

With the closing of our fifth annual reunion in the city of Port Huron, there comes to mind the happy days of spiritual enjoyment spent in the service of our God and His Christ.

With the Saints of the Eastern Michigan District, reunions have been an annual feature for the past five years, with another one scheduled for next year. Those who have participated in them thus far, have had a small foretaste of the "Great Reunion" that shall take place in the near future. But since that "Great Reunion" has not as yet materialized, they are content for the present with the annual ones. The very fact of this continuation from year to year ought to be evidence to even the casual observer of their benefit to the uplift of God's people, and the spreading of the glorious gospel to others. The meeting of old acquaintances and the making of new ones, with that comfort and consolation of mind that we are all one great The meeting of old family of Israel's God, brings to us a slight feeling of the glorious time when we shall be permitted to behold and grasp the hand of those former and latter day worthies and martyrs of the Church of God. I think it is near time that we all were getting more interested in reunion work, for the sincere preaching of the word, the singing of praises, and the bearing of testimonies from day to day, creates in the very soul of those who attend, a feeling of dentition and account of the second of the devotion and service that can not easily be quenched. These things can not help but draw and focus the mind of a Latter Day Saint on the things of God, and thus be drawn close to him.

On the evening of the 19th of June, at 8 o'clock, the bell

on the tree announced the service hour. Organization was affected, after which brief talks were given by brethren Allen, F. A. Smith, Curtis, and Fetting. The next Organization morning saw things in full swing, and they continued to wing all week.
Institute work every morning at 7:30; regular prayer

meetings at 9:00 A. M.; preaching at 10:45 A. M.; preaching at 2:30 P. M.; generally followed with social purity meetings for young women and young men, married wo men and married men. Preaching again in the evening at 8:00. These services were as a whole repeated daily at scheduled hours, with but few changes. In connection herewith Elder Curtis got busy down town on the street corner every evening, with the able assistance of the Flint Orchestra, and singers from the camp, and did some swinging in the preaching line, assisted by Elder F. A. Smith and Elvin Ellis. Well, these things help move things in reunion circles. We let the people of the city know who we were, where we came from, (and by the way Curt's told them he was from Missouri, and they way. Elder show him,) and further what we were here for. Did the the crowds gather? Had you seen them, you would have thought so. Did they stop and listen? They did. Did we unought so. Did they stop and listen? They did. Did we invite them to the camp grounds? We did. Did they come up? They certainly did, and remained through service and continued to come all week. We expect they will come again next year. We'll give them a chance anyhow. We published a pencil newspaper on the grounds, which added a little amusement to the occasion.

A social purity board for the district was organized, with Elder Arthur Allen, of Detroit, as president, and Elder Wm. Grice of Crosswell, as vice-president. We expect to

Wm. Grace of Crosswell, as vice-president. We expect to do something this year, too.

Other features were enacted worthy of note, but too numerous to mention. Our meetings were well attended, spiritual and uplifting in every sense of the term. We all went home well repaid.

went nome well repaid.

If you are not having reunions in your district, just try
one, go at it as if you meant business, everybody "WORK,"
then watch results. If you are not satisfied all the way
around, don't blame Eastern Michigan, for we have proved them a success. Once you are enthused with this reunion spirit, you will want them twice a year. "Come," said Isaiah, "let us reason together." Get busy, advance God's work and thereby advance yourself, and if you don't suc-ceed the first time, try again and keep on trying until you do. A good way to get in touch with reunion work is to do. A good way to get in touch with reunion work is to wist an up-to-date reunion. If you don't get a chance this year, keep your eye on Eestern Michigan, for our next reunion, and pay us a visit. We'll use you like a brother. Elder Allen of Detroit and the rest of the committee will show you how to conduct a successful reunion, and you'll go away happy, stronger, and a bostser for "reunions." go away happy, stronger, and a bostser for Let us then cheerfully laborated us then cheerfully labor on in the Master's cause until the trumpet shall sound for that Great Reunion, Christ shall preside and when the present shall terminate into the long looked-to-future, where we'll know as we are known and enjoy what we are laboring for now.

May our talents in this direction yield to the Lord's

vineyard a hundred fold is my prayer.

Publicity Board of Eastern Michigan District.

H. L. MacPherson, Pres.

#### CONFERENCE MINUTES.

Conference of the Northeast Kansas District convened at Scranton, at 11 a. m., June 13th, 1914, Frank G. Hedrick and Samuel Twombly presiding, James Baillie secre-The and Senate! Womey pressuing, James Barne sector tray pro ten. Bour beranches reported as follows: Atchison 89, Blue Fepida 137, Fanning 121, Scranton 99. Fredick Kenifer was recommended to be ordained a priest by the Topeka Branch. The matter of ordination was referred to the minister in charge and the district president. Conference adjourned to meet on reunion grounds at Topeka. Preaching by William Lewis, R. O. Self, and Samuel Twombly.

Fanning, Kans.

Emma Hedrick, Sec.

DANGER IN HELL-FIRE SERMONS.

DANGER IN HELL-FIRE SERMONS.

Much Insanity a Result of Such Preaching, a Doctor Says.

Chicago, July 14.—Hell-fire religions and preachers who
hurl the fear of future punishment at their congregations
were attacked by Dr. Henry S. Murnor of Omaha, Neb.,
in an address today before the National Convention of
Aleinists and Neurologists.

Doctor Munro asserted the promulgation of "Hell-fire"
doctrines is increasing the insanity rate. Much of the
Church's hold on men and women, he declared, is due
to fear, and fear, he said, is utterly destructive to both
mind and body.

"Fear. whether inspired by the preacher or the holdup

"Fear, whether inspired by the preacher or the holdup man, has the same result," said Doctor Munro. "It arrests the normal activity of every bodily organ and cell. It kills."---Kansas City Star.

DIED.

Inman.—Raymond W., infant son of Bro. and Sr. R. W. Inman, born May 31, 1914, died July 16, 1914, aged six weeks and four days. Funeral from south side church in charge of J. T. Curtis, sermon by B. J. Scott. Interment in Mound Grove Cemetery.

Partridge.—Mary V., fifth child of a family of four-teen children of David and Betsy Rogers, was born Jan-uary 20, 1827, and departed this life at the home of her uary 20, 1827, and departed this life at the home of her daughter, Mrs. Lucretia Barnes at Benton Harbon, Michigan, July 10, 1914, aged 87 years, 6 months and 10 days. In the year 1845 she was united in marriage to Ransome R. Partridge and to this union were born six children, Mrs. Solemna Seaton, Mrs. Lucretia Barnes, Mrs. Henrietta Snooks, Mrs. Annie Frost, and Israel and William Partridge. In early life she united with the Church of her choice, the Reorganized Church of Jesus Christ of Lattor Day Skints of which she required a father laws. Latter Day Saints of which she remained a faithful member till the end. The husband and four children having passed on before, there remain to mourn her departure, sisters, Mrs. Jeanette Rathbone, of Plano. Ill., Mrs. Mal-Heavener, of Piper City, Ill., and one brother, Stephen Rogers of Sandwich, Ill., one daughter, Mrs. Lucretia Barnes of Bentor Harbor, Michigan and one son William Partridge of Cleveland, Oklahoma. She also leaves 17 grand children and 14 great grand children. She was a sister of the late Bishop I. L. Rogers. Thus closes a long, useful, fathful and well spont life, and while we mourn her departure, we cherish her memory and may well emulate her example. The funeral services were conducted at the German Methodist Church at Sandwich, Illinois, by Elder Chas. H. Burr, interment at the Dixon cemetery.

Fann.—Omer Fann, husband of Sr. F. E. Fann, was forty-one years old; born May 2nd, 1873, north of Independence, Mo. Died Friday, July 3rd, at the Independence Sanitarium, after only one weeks illness. He was married to Francis E. Lentell, October 14th, 1897; to this union four children were born, one having passed into the paradise of God. He leaves wife, three children, father, mother, three brothers, and one sister. He was a good husband, a kind father, and highly esteemed by all who knew him. Funeral services from the home, conducted by Elder Joseph Arber. Interment in Mound Grove Cemetery.

Garver.-William T. Garver a highly respected citizen of Belding, Mich., died at his home, 824 Pearl St., on Tuesday night, July 14, aged 69 years, 4 months and 26 days. Deceased was born in Champaign County, Ohio, Feb., 17, 1845. When about twelve years of age he moved with his parents to New Haven, Ind., where he lived several years. In 1862 he enlisted in the 129th Indiana Infantry and served until the close of the civial war. In 1866 he was married to Miss Mary Johnson who survives him. To this union two children were born, both of whom died many years ago. He was an active member of the church, and held the office of priest for many years. Sermon by Elder Samuel Stroh of Coldwater.

Rogers.—Daniel H. Rogers was born at East Pharsalia, Deceased was born in Champaign County, Ohio, Feb.,

Rogers.—Daniel H. Rogers was born at East Pharsalia, ew York, August 12, 1846. Later came with his parents New York, August 12, 1846. Later came with his parents to Illinois. In 1867 he was united in marriage to Miss Eliza Mather, in Kendall county. He served as a volunter soldier in the Givil War. Was a member of the church for many years. Died at Gibson City, Ill., June 11th, 1914, aged 67 years, nine months and 29 days. Three children, twelve grand children, one brother, and three sisters survive. Funeral services held at Piper City, Ill., sernon by Elder F. M. Cooper. His wife preceded him in death.

Seattle, Wash., July 22.

Dear Ensign:-I have belonged to the church and enjoyed this glorious gospel about seven years, and I can testify to its truthfulness and blessings. The Lord healed me of crysipelas about five years ago, which I had been having every fall and spring since twelve years old. did all I could in the medical way, but when I put i trust in God and was administered to I was healed this awful disease. I feel to give all the praise to God. We were living in the southeastern part of Kansas, at Weir. The saints there know of the case.

There are many other blessings I can testify to which

od has given us. Dear saints, my health is not good at present. I ask that you remember me in your faith and prayers, that

The Lord has told me in my blessing that insomuch as I was faithful I would be healed. I also have a request to make in behalf of my dear sister who is not a member of the church. She belongs to the Christian Church. She is 31 years old and has been a cripple since

She is all years on and has been a cripple since 18 years, caused by a fail.

She got so she could go on crutches and when almost 17 she started to school, at nincteen she taught, when 20 she graduated. She was a beautiful girl and liked by everybody. She was operated on seven years ago, It did her more harm than good. She taught school again and while

teaching she fell again and she had as bad ā tinc as ahe did at first. At Springfield, Mo., a specialist told her no man could heal her. Now, dear saints, it was given to me in a dream that she would never be healed until she accepted the gospel. My mother was to visit me before my sister had her limb amputated. I told her that the emputation would never do her any good, but she acted as though she thought I was possessed, but she can now see that I was under God's influence in talling her this. teaching she fell again and she had as bad a time as she did at first. At Springfield, Mo., a specialist told her she can now and telling her this.

Your sister in gospel bonds,

Mrs. R. L. Hays.

Bartlett, Iowa, July 24.

Battlett, Iowa, July 24.
Editor Ensign:—Yesterday I received by letter from home and newspaper clippings the good news that Independence had gone "dry." It was a great victory and a moral triumph of the good people of our city, and I was greatly pleased to see that the 1st and 4th wards, where most of our people live, gave majorities in the cause of right. I also received a copy of the "Roll of Ronor" containing the names of about 3000 of the good women of Independence who are the standard the state to each the belief of Independence who asked the voters to east the ballots for the protection of the home and the young against the evils of a "wet" town. The women with their patient dogged persistence in watching for the illegal voters and snapping them with their kodaks was something new in American politics and it may introduce a new, but novel idea, to catch the man who would east an illegal vote. In the language of another great fighter against crookedness in politics, the women beat the men to a "frazzel," old "John Barleycorn" was beaten by the people he despises and they did not have the ballot either. He was afraid of that of Independence who asked the voters to cast the ballots

w. H. D.J If the good people of Independence want to make their victory more complete they should adopt the commission form of government and take all the city business out of partisian politics and put it into the hands of capable and honorable men.

did not have the ballot either. He was afraid of that little kodak--his picture might mean a term of two years in the penitentiary. What would have happened if those

3000 could have cast their votes, they would have fell like the gentle snowflake, and burried old "John" so deep

he would not be seen again until the resurrection day. [It is to be hoped that he will never be resurrected.—

It means much for Zion, the chief city of modern Israel. is another step in advance toward the accomplishment of the great latter day work, the saints through-out the world ought to give thanks in song and prayer for the great victory that has come to his people and the other good people that fought so nobly and courage-ously for the right.

Edward Rannie

Lancaster, Wis

-I love to tell the story of Jesus and his Dear Ensign:—I love to tell the story of Jesus and his love. Am glad I heard the gospel in its fullness. I have much to praise God for. Elder McNight and wife are here holding meetings, and Bro. McNight is giving us such food for thought. May the Lord bless him in every effort to do good, and may the seed he has sown bring forth a hundred fold. We are trying to let our light shine, but, as Bro. McNight says, the cares and pleasures of this world almost choke out the love of God. So many are a careless about their soul's salvation forest. many are so careless about their soul's salvation, forgetwe have done. We should so live that we will not be afraid to meet Jesus when he comes and not cry for the rocks to fall on us. I know we will receive a white robe of righteousness like unto his if we are faithful here.

Yours in gospel bonds Belle Rounds

Pilot Knob, Indiana, July 23. Pilot Knob, Indiana, July 28.

Dear Ensign:—I am a little girl nine years old. I and Sr. Thompson were baptized July 5, 1914, by Elder F. A. Rowe. Bro. Rowe held church at our place a week. We were glad to get the Ensign. There are not very many Saints here. My parents have belonged to the church several years.

Your sister in Christ, Winona Maynon.

North Platte, Neb. Editor Ensign: -The following appeared in the Daily News of July 18. I desire it shall be verified by T. W. Williams, R. T. Cooper or some one near to the place. Find out if such shipment of such earth is taking

Clip and send following to verify it without comment.

"MOVING A HILL BY TRAIN."

"One in California will be Shipped to Pennsylvania."

"Moving a hill, even a few feet, proved too big a job for Mohamed, but today, in California, a mountain is being shipped three thousand miles to Pennsylvania.

Situated at Lompoc, Santa Barbara Caunty the mountain is really a heap of millions and millions of tiny decomposed sea shells. It is sold as "infusorial earth," and a high value for insulating purposes and for jeweler's grinding pastes. The earth is white in color, fluffy in consistency, and exceedingly fine in grain. Fifteen cars containing fifty tons each go east monthly. When the last car goes out, it will be possible to tell precisely how much the mountain weighed".—Youth's Companion. Report to R. Etzenhouser, 1123 W. 6th St., North Platte,

Nebraska.

Scattle, Wash., July 14.

Dear Ensign:—We would simply be lost without the church papers for we like to be posted on the church work, and besides this, we gather spiritual strength to encourage us in this great warfare of perusing their sacred pages. We bid God-speed to its wide-spread circulation through out the world out the world

Your sister in the interest of this our gospel, Mrs. S. T. F.

www.LatterDayTruth.org

BROUGHT GIRL BACK TO LIFE.

Rome—Doctor Vanuecl, chief surgeon at the hospital at Pistola, literally brought a dead girl back to life. The patient, Maria Tondini, was being operated upon for the recovery of a needle accidently imbedded in the flesh near her heart. During the operation, while Doctor Vanueci was holding the girl's heart in his hand, pulsation suddenly ceased. The physician declared the girl dead, and his colleagues confirmed him. As a forlorn hope, Doctor Vanueci began to massage the heart. The organ was gradually stimulated into activity and uegan to massage the neart. The organ was gradually stimulated into activity and the girl lived again. Then the operation was concluded. There is every hope that the young woman will recover.—Sel.

#### FIRST AIDS TO SLEEP.

To overcome sleeplessness you should perform intense mental work during the first part of the day; the evening should be devoted to a uniform accupation in a uniform environment, and you should be careful to take a sufficient amount of muscular exer-If the lungs are cramped by improper cise. If the lungs are cramped by improper posture they fail to get the proper amount of oxygen and do not throw off the waste and poisonous matters they should. A warm bath will often draw the blood to the surface of the body and thus bring about sleep. Those who persist in going over in their minds the affairs of the day should sip a cup of warm water slowly or a glass of warm milk .- Sel.

#### THE NATION'S BURDENS.

Human nature is not naturally criminal. Crime is the result of degeneracy, and de-Crime is the result of degeneracy, and de-generacy is largely the result of the use of alcohol—alcohol having a special affinity for those cells which are the centers of self-control. Jurists in our own and other lands agree that nine-tenths of the crime in civilagree that innectends of the Chine a civil-ized nations would be abolished with the abolition of intoxicating beverages. In other words, the abolition of the liquor traffic would remove most of the nation's economic hurdens.

#### ENSIGN PUBLICATIONS. And Other Books for Sale by the Ensign Publishing House.

Doctrinal References. A compilation of references under subject headings of texts connected with the gospel, taken from the Bible, Book of Mormon and Doctrine and Covenants. A very handy reference book. Paper covers, 10c; cioth, 15c; leather.

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eovers, 25c, 5 for \$1.00; cloth.\$0.38

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CHARLES FRY, EDITOR
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It is somewhat strange that the severe criticism of recent years which has sprung up in the churches of things supposedly Christian has been so largely confined to the fundamental doctrines of Christianity as clearly taught in the Bible while the "doctrines of men" which have been brought in since the days of Christ and the apostles have been passed by with scarcely a notice. Of the latter class may be noted baptism as applied to infants. Critics within the churches have attacked the miracles of the Bible, the truthfulness of the Bible text regarding the creation and other matters of history, the divinity of Christ, his resurrection, and other points, but in those organizations holding infant baptism that doctrine has rested undisturbed through all the storms of modern criticism. Had the same diligence been shown in attacking such doctrines of human origin as has been shown in casting doubt upon the teachings of the Bible the world would have been improved thereby, but as it is the faith of the masses has been weakened in the most vital points of Christ's doctrine while the doctrines of men are left for them to cling to.

Not a Bible Doctrine.

All the teachings of the Bible are against infant baptism, and the few passages quoted to support it do not do so. "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," does not imply that they have to be baptized, but rather that they are already worthy of a part in the kingdom of heaven because of their innocency and fredom from sin. The several references to households being baptized ought not to be construed into an indorsement of infant baptism unless it is definitely stated that infants were included. But no such statement is made. Scriptures nowhere require it.

The Purpose of Baptism.

When John the Baptist who was sent of God came preaching the gospel in preparation for the coming Messiah, Mark says that he did "preach the baptism of repentance for the remission of On Pentecost when Peter under the power and authority of the Holy Ghost told the people what they should do said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Again when Paul had been converted and by command of Jesus had come to Ananias to be "told what thou must to," Ananias said to him: "And now why tarriest thou? arise and be baptized, and wash away thy sins." These with other scriptures show that the divine purpose in the ordinance of baptism was the remission of sins. The candidates coming with faith in God and Christ, and having repented of their sins, by obedience to this ordinance are entitled to forgiveness at the hands of God.

Infant Baptism Denies the Atonement of Christ. The purpose of baptism being for the remission of sins, to baptize infants implies the supposition that they have sin and must needs be baptized for its remission in order to be saved in the kingdom of God. This is the teaching of some churches who go so far as to say that an unbaptized infant is forever lost. Such teach-

ing, and such practice misrepresent God, and deny the atonement of Christ. The sin of the world is taken away through Christ. (John 1: Whatever sin may have rested upon mankind through Adam's transgression has been long since forgiven through the atonement of Christ who was "the Lamb slain from the foundation of the world," and men are called upon to answer for their own sins only, which sins are forgiven through a proper obedience to the principles and ordinance of the gospel. On the point of original sin the Inspired Version says:

"And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world."-Genesis 6:55, 56.

Little children having come under the forgiveness of Christ for whatever sin attaches to their natures through the transgression of Adam, and having no individual sins, are free before God being pure and innocent, and have no need of baptism either for original or individual sins. They are acceptable to God and are received into his kingdom even as they were acceptable to the Lord when he received them into his arms and said "Of such is the kingdom of heaven." Christ sent his ministry into the world to teach "all things, whatsoever I have commanded you," but nowhere is any teaching of Christ recorded authorizing or directing the baptism of children, hence there is neither need nor authority for baptizing them, and to do so denies both the justice and mercy of Christ by supposing that children are yet sinful and that God holds them accountable for Adam's sin. The book of Mormon records the words of Christ on this subject as follows.

Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; where fore the curse of Adam is taken from them in me, and it hath no power over them. Moroni 8:9.

And Mormon taught:

And Mormon taught:

Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children; and they shall all be saved with their little children; and their little children need no repentance, neither baptism. Behold baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; \*\*\* Little children cannot repent; wherefore it is awful wickedness to even from the toundation of the world; "Thittle children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are alive in him because of his mercy. Moroni 8:11-113, 20.

These teachings are plain and are in harmony

with all the teachings of the Bible, holding that children are proper subjects of the kingdom of heaven without baptism.

#### Infant Baptism is Opposed to the Right of Agency or Freewill.

The right of every soul to be left free to act for himself is divinely given, and God in all his dealings with man as recorded in the Bible account, or seen upon the pages of history has ever preserved that right inviolate. Men however have often denied that right to their fellow men, and Satan has always sought to take it away in numerous ways. Christ as the leading representative of God presented the message of truth to the world and invited men to accept, and he sought to cast about the children by the blessing of his hands the divine influences which would help them to have light and power as they grew up to choose aright, but never did he attempt in any way to bind man or child to him. Men were left free to act for themselves without undue pressure or persuasion; children were left free to await the years of accountability when with an enlightened and developed mind they would be capable of acting intelligently and voluntarily according to their own freewill.

But infant baptism makes the child a member of a church before he is accountable, or capable of acting for himself. In the ordinance he

A 4.00 MH 30 MOUNO, must have sponsors who speak for him and make promises for him which he is expected to fulfill in later days. He becomes obligated and bound by a covenant made in his behalf by sponsors without his knowledge or consent and in disregard of the divine right of agency. Thus it may be seen that infant baptism is utterly in conflict with the will of God.

Faith and Repentance Pre-requisites of Baptism.

Jesus did not say to his ministry "He that is baptized and afterward believes shall be saved," but when the gospel is preached, "He that be-lieveth, and is baptized, shall be saved." Peter said to the Jews who believed: "Repent and be baptized every one of you." Since baptism is for the remission of sins, and since remission cannot come without repntance, it is apparent that repentance must precede baptism. But little children cannot either believe or repent so that baptism does not belong to them at all but is an ordinance designed for those who are accountable before God and are capable of choosing between good and evil and intelligently acting by their own free will.

When Do Children Become Accountable?

The development of mind is coordinate with the development of the body, and under favorable conditions of training and education the mental faculties begin to be exercised at an early age. As soon as children are able to discern between right and wrong and to exercise the power of will in choosing the one or other they begin to be accountable before God. The particular age will depend somewhat on the teaching and training the children have received. If properly instructed under favorable conditions, the Lord says in latter day revelation that they may be baptized at eight years of age. Some may be unfitted at that age, but the ordinance should be performed upon the volition of the child after he has been so taught that he understands the nature of sin, the doctrine of repentance, and the purpose of the ordinance.

Infant baptism conflicts with every feature of the gospel, and only under the darkness of the great apostasy could the doctrine have ever have been brought in. The light of latter days betrays its true nature and origin. Little children have their place under the gospel whether in this world or the next without any ordinance of baptism being performed in which they are not conscious or willing parties. Their nurture and training are provided for with a view to the development of their intellect and will by which they will be capable of choosing aright.

Sin is defined as "Any want of conformity to or transgression of a rule or rectitude or duty \* Disagreement in thought, word, deed, or desire, whether by omission or commission, with the divine law; also the state or condition of having thus departed."

John says "Sin is the transgression of the law." It must appear that where the law requires a certain thing to be done that a neglecting or refusal to do that thing is a violation of the law the same as where a thing is done which the law forbids doing and constitutes a sin. The first definition taken from the New Standard Dictionary goes so far as to say that even a thought which is in disagreement with the divine law is sin, as also a desire, from which it may be concluded that to entertain a belief which is not in harmony with the teachings of Christ is sin, which conclusion is confirmed by Paul when he says that "whatsoever is not of faith is sin."

What a variety of forms and conditions sin may assume! It may be a thought, a word, a deed, or a desire. It may also be the absence of a thought, word, deed, or desire which ought to have had To have no proper thought, motive or reality. desire in life is wrong, for a man can develop his own thoughts, form his own motive, and order his own desires if he will. To allow his baser nature to rule in these things is to surrender to sin, leaving the man in a condition of sin. His thoughts

and dear a will also determine the character of his words and deeds.

Men's conception of sin is too nearly restricted within the limits of the Mosiac decalogue, but its range is far more reaching than that. who keeps merely within the moral law may yet be a long way from full agreement with the law of Christ, and again, the man who has complied in word and deed with the outward forms of the law may be very far out of harmony with it in thought and desire. Righteousness to be complete must spring from the heart, manifesting itself in every thought, desire, word and deed, and leading to an active obedience of every requirement made in the law.

The law of God is the expression of God's character and purpose, and hence as men come into obedience to the law they are coming into harmony with God in his character and purpose, and are being fitted to dwell in his presence. Harmony with the natural law through obedience tends to preserve the natural life in all its health and vigor, while a policy of disobedience either of comission or omission brings man into conflict with the law which itself becomes destructive. The same rule applies in the spiritual realm: Obedience to the law of Christ and harmony with him will bring preservation to the individual while disobedience will bring him into conflict with the law and by the law he will be condemned.

The law of Christ provided for a change of life through faith and repentance, a transplanting from the state of sin into the kingdom of God by the ordinance of baptism, and further prescribes a course of conduct by which perfection may be attained; the whole purpose of the law being to eliminate sin from the human character and the establishment of a character patterned after the divine. In this work man must exercise the volition to do, while the Lord renders the help necessary to overcome every obstacle and the gaining of every blessing, the way having been made possible through the atonement of

#### INDEPENDENCE ITEMS.

Bro. W. H. Garrett präched an excellent sermon Sunday morning, the subject being the relation of pastors to their flocks, first reading Acts 20:28:—"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he halth purchased with his own blood." In connection therewith he read from the 21st charges of St. John the instruction of the Savjor to own blood." In connection therewith he read from the 21st chapter of St. John the instruction of the Savior to Peter, after he had questioned Peter in regard to his loyalty or love for him, to feed his lambs and to feed his sheep. He spoke of character building, that some had been disposed to criticise because so much had been said on that subject, and asked if there was any subject paramount to it. If we expect to meet the Savior and he agreepted of him we must have characters that he d be accepted of him we must have characters that he On the ministry is laid an important and will accept. will accept. On the ministry is laid an important and solemn duty. One line of work for them is to be fishers and hunters and to warn the people, and another class of work is to be shepherds. There are four difference officers in this church—the pastors, the priests, the teachers and the deacons, and all should be workmen that needeth not to be ashamed. The first injunction to Peter was to feed the lambs. Spoke in regard to the duties of the membership to the pastors. Referred to Hebrews 13:17 where the admonpastors. Acterical to freedom short where the admon-tition is given to "obey them, that rule over you," "for they watch for your souls." To his servants the Savior said, "He that heareth you heareth me," and "He that receiveth you receiveth me, and he that receiveth me re-ceiveth Him that sent me." When the servants of the receiveth you receiveth me, and he that receiveth me re-ceiveth Him that sent me." When the servants of the flocks come among you they should be received as the servants or representatives of Christ. "If my people will respect the officers whom I have called and set in

The communion services were held in two sections, the main body being in the lower auditorium, and the young with parents and teachers in the upper. Communion services were also held as usual in the Sani-

In the evening Bro. M. H. Seigfried delivered the second sermon of the series on church history. In the beginning he stated that as a rule future actions were governed largely by that of the past. He took up the narrative about the appearance of the angel of Joseph Smith, and of his unsuccessful attempt to secure the plates of the Book of Mormon. Explained the seeming conflicting statements in regard to the name of the angel. contincting statements in regard to the name of the angel. In the Doctrine and Covenants it is given twice as Morroni, while in the history of Joseph Smith it is given as Nephi. The latter is evidently a mistake in the manuscript, or a mistake of the printers. Explained how Joseph Smith got the name of "money digger." We hired to a man by the name of Notice and as part of his work was to dig where this man Stone directed him because he, Stone, had hoese of finding money, and had he found any money it would have belonged to Stone and not Mr. Smith, because the latter was being paid for his labor. Joseph Smith made his fourth visit to the Hill Cumorah in November, 1827, and was again met by the angel who delivered the plates to him, and delivered to him the greatest words

of caution as regards the cave of the plates. This caution was well needed, as all kinds of means were employed to get the plates from him, and finally he had to go to Pennsylvania, Martin Harris giving him the means to go with. Related Mr. Harris' visit to Pennsylvania, of his taking a copy of the characters and their translation to Prof. Authon, of Authon's acknowledgment of the convolction of the carried than activities in the best of the them. lation to Prof. Anthon, of Anthon's acknowledgment of the errand, thus establishing it to be a fact that Mr. Harris did visit Anthon. Spoke of Joseph Smith letting Mr. Harris have the first 116 pages of the translation, of their being lost by Harris, of Joseph's rebuke for not obeying the instructions of the angel, and of the plates being taken away from Joseph.

The branch business meeting was held Monday night. A good deal of the time was taken up with propositions to obtain branch funds, with a final result of the deacons being instructed to call on the membership for donations for branch expenses, the deacons being authorized to call to their assistance such help as they may need in soliciting. About four per cent of the membership at present are paying the expenses. A report was read from the secretary of the Sunday school, showing an average attendance for the last six months of 1045, indeviding 120 classes. A report was also read from the Religio, and one from the Aid Society, showing as the result of the efforts this society in eight years about result of the chorts this society in eight years about \$2500 has been paid to various church purposes. Three were received into the branch on letters of removal. A motion prevailed that hereafter communion services shall be held in the upper auditorium with overflow meetings in the lower.

Bro. Vernon W. Lee, the bookkeeper in the Ensign office, left with Sr. Lee on Monday for a visit in various parts of Wisconsin their native state, expecting to take a wellearned vacation of four weeks.

Bro. I. N. White Jr., writing to his father from Detroit, Mich., and speaking of the the part his mother took with other ladies in the late local option election, says: "She is taking up politics rather late, and you bet we are proud, though surprised, to learn that she, our own dear mother, had a hand in making Independence a decent place in which to live. I only wish her five big boys had all been there to follow her noble example. If a principle is worth believing in it is worth fighting for. I am certainly glad Independence went dry and hope she stays dry.'

stays dry."

Local option is spreading. One victory paves the way for others. It is eatching. Old Buchanan county is working simultaneously with Jackson. By word from Bro. Fry at St. Joe, he says: "The influence of the local option victory is being felt outside of Independence, and it is a stimulus to the dry forces in other places. The fight is on in Buchanan county outside of St. Joseph, and there are hopes of success. The election will take place the same day as in Jackson county, and we hope both will be as successful as Independence was. Reference is frequently made to Independence.

ence is frequently made to Independence.

It is strange that some good business men will make the assertion that to do away with the saloons will injure business. What is there about the saloon business jure business. What is there about the saloon business that will induce people to spend more money for the necessities of life? How is the man who spends his earnings or any part of his earnings, in saloons going to have more money to spend for the necessities of life than he would have of he did not spend any of his earnings in a saloon? When the colored people were in slavery in the South the whites there thought that to do away with slavery would ruin them. Before the Civil War slave owners were indolent and had no enter-Givil War siave owners were indoined and may no encer-prise, going to the north in the summer and leaving every-thing to their overseers. There was very little develop-ment in manufacture, and industrial enterprises was at a low ebb. After the Civil War northern enterprise was enlisted and the south was rapidly developed. elastica and the south was rapinly developed. In six we learned from a southern paper two or three decades after the war. The saloon business is worse from a business standpoint than slavery, because there was some income from slavery, but money spent in a saloon is

At the meeting of the city council last week the mayor said it would be necessary to economize inasmuch as the revenue received from saloon license would discontinue after next January, the amount for soloon and pool hall license being \$14,000. He thought that expenses could be cut and revenues increased so as to overcome that loss. The mayor and council showed a loyal spirit to the results of the election, and were not loyal spirit to the results of the election, and were not inclined to injure the good services of the city in any department as was predicted by the wets would result because of the loss of the saloon money. The council voted to do away with this week's meeting and save to the city the amount that each one would draw should amount that each one would a session be held.

The primary election of Jackson County was held Tue day, and as far as Independence and the county outside of Kansas City was concerned, it was a contest between the "drys" and the "wets," and pretty much the same tactics were observed as were in the Independence local option election. Women were out (in fewer numbers, though) with cameras, watching for suspicious looking characters. The local option league of Independence had united on the best of the candidates running for nomination on the Democratic ticket, knowing that by so do-ing lay the only possible chance to defeat some of the most objectional candidates, as all other parties combined could make no showing against the dominant party. most objectional candidates, as all other parties combined could make no showing against the dominant party. Thousands of sample tickets were printed with all the candidates on them, and all the objectionable names crossed out. The "dry" voter would take one of these sample ballots with him to the polls and mark the regular ballot accordingly. Then if there was suspicion that he was not a full fledged Democrat he was asked if he had been a Democrat prior to this electon, and if not he was required to make an oath and sign an affidavit, swearing allegiance to the Democratic party and that he would

vote the Democratic ticket as nominated, at the election in November. This quite a good many of our brethren refused to do and consequently were refused the priviledge of voting A good many did, however (the writer being one of them) though it was a hard pill to swallow. Finally a deputy county prosecuting attorney told the judges of the election they must eliminate the clause pledging alleginnee to the Democratic party. Mr. Gabriel, the attorney, is a Democrat. This decision to his credit. He was a candidate also. The entire "wet" and objectional part of the ticket was nominated. Those who signed the affidavit will be compelled to refuse to yote at all at the coming tell election. pelled to refuse to vote at all at the coming fall election. pelled to refuse to vote at all at the coming fall election. That is the only consistent course they can pursue. This ticket is as good as elected now by a great majority, and and Zion is not redeemed yet. Our Sister Yingling had acid thrown on her twice and her camera jerked from her, which was finally rescued from her tormentor. A Mrs. Bush also had some acid thrown down her back, and had to be treated by a physician, but she was soon back on her job. The political situation of Jackson county, to put it mildly, is deplorabe. The local option election of the county outside of Kansas City and Independence will be half above. held August 22.

#### INDEPENDENCE, SECOND BRANCH.

INDEPENDENCE, SECOND BRANCH.
There was an attendance of 230 at Sunday school.
At 11 a. m. Bro. F. L. Sawley delivered a very interesting discourse. The monthly communion service was well attended. The speaker for the evening hour was Bro.
W. M. Aylor, who was able to hold the attention of the large audience.

On monday evening the monthly business session was held. Not much business being transacted. Five new members received on letters of removal. Bro. P. A. Sherman, branch reporter, resigned and another was chose in his stead.

G. W. Tousley.

#### ST. JOSEPH, MO., SECOND BRANCH.

Wednesday evening, July 22nd, found the few faithful ones at their place—the mid-week prayer service. Friday night after the close of the Religio several young any might after the close of the Religio several young folks surprised our two young sisters, Eche and La June Johnson, daughters of Bro. and Sr. William Johnson, who recently moved back here from Texas, where they had been for several years past. A good time is reported and this branch is surely glad to have them here again, as they are all valuable in song service.

Sunday morning, July 26th 10:45 a.m., Sunday school was well attended. The review part of the lessons by two young senior sisters, was especially interesting. Bro. I. N. Gore occupied the pulpit in the morning, using for his remarks 2 John, 9:10. The evening prayer service was marked by the Spirit's presence. Bro. Bear admonished the saints with powerful words to remember that this branch shall not return to the Lord void, but it must go on and on. Even though the weak will fall. others will be raised up in their places to take it on to the final victory. He also dispensed the word at the evening preaching service.

August 2nd Sunday school opened with a goodly attendance and we want to mention that our boys and girls are giving us a fine treat in instrumental music every Sunday. Bro. B sermon James 1:22-26. Bro. Bear used for the foundation of his

We neglected to report the moving into our Branch of two sisters and two brothers of Sr. W. L. Hodson. Their former home was in Fanning, Kans. They are Sr. Helen Whitlow and husband and six daughters, located in Hyde Park, Sr. Luticia Cundiff and family who have bought land one mile east of city, Bro. Enos Gurwell who bought joining his sister, and also Bro. W. A. Gurwell, who, with his family is located 1½ mile east of These are all faithful attendants of our services and seem to enjoy their new church association with this branch. After a good prayer meeting in the evening Bro. J. L. Bear again addressed the audience on the signs of the times and as all saints who are awake know there is much going on now to make people tremble with fear. War and rumors of war are being fulfilled before us and once more our faith is strengthened in these pre

Sr. A. A. Richardson.

#### ST. LOUIS, MO.

There is a steadily growing attendance and interest shown at our prayer services, both mid-week and Sunday meetings. During our sacrament service on August 2nd meetings. During our sacrament service on August 2nd many inspiring and strengthening testimonics were given by the saints and the Holy Spirit's presence was felt in a marked degree.

This increasing interest is also manifested in our preaching services and those attending have listened to preaching services and those according have mostly some excellent discourses during the past month from Brn. T. J. Elliott, W. A. Christy, R. Archibald, George Reeves, Louis Joerndt of Landsdowne, Ill., and others.

Beginning Tuesday evening, August 4th Bro. W. A. Christy will-conduct preaching services in the tent which is now located at 8211 North Broadway. Meetings will be held every evening for two weeks or longer, if the interest justifies. Bro. Christy will be assisted by our interest justines. Bro. Christy will be assisted by our local elders, and our branch president, Bro. T. J. Elliött, has asked for the hearty support of all members, also, Our chorister, Bro. E. C. Bell, announces that choir practice will be discontinued during the month of August, to permit the choir members to attend and assist in the tent services. We trust that with the united support and prayers of the saints the effort will bring forth a good

Maude L. Parrish.

3869a McDonald Ave.

#### SAN FRANCISCO.

Bro. and Sr. M. A. McConley arrived here from Hawaii on the steamer "Sierra" July 11th. They came in good health and fine spirits. He has been preaching here and in Oakland.

Bro and Sr. R. J. Parker arrived July 17th. He stood his journey quite nicely, but was quite prorly the first few days here. They are now spending a few days in Sacramento.

Last Tuesday evening our Sunday school teachers held

Last Tucsday evening our Sunday school teacners near their regular meeting for improvement and advancement. Our Sunday school is in good flourishing condition. Every Wednesday evening we have our prayer meet-ing, which is quite well attended, interesting and spiritual. Thursday evening we have choir practice. Our singing Thursday evening we have choir practice. Our singing is quite good, some of the extra selections are particularly fine. Our singers are a great assistance to the work. The Religio meets every Sunday evening at 7:30

and is well attended.

Our preachers of late have been Bishop C. A. Parking A. Anthony, J. A. Saxe, Ingram, Simpson, and the

All is going nicely with us here.

Geo. S. Lincoln.

#### SAN FRANCISCO AND OAKLAND.

SAN FIKANCISCO AND OARLAND.

After so many years of absence from our district we were glad to welcome to our midst our new missionary, Elder R. J. Parker, and wife. Bro Parker will probably succeed our departed Elder J. M. Terry as the head of the Oakland Branch.

Our Sunday sermons were excellent in both branches, Our Sunday sermons were exceuent in noth branches, Elders J. R. McConley, Parker and Ingham being the speakers. Bro. McConley goes to San Jose and with Bro. C. W. Hawkins our district president to prepare for the reunion at Irvington, Aug.21-30. Let all officers of branches and locals take notice and get in their reports

Religio convention Tuesday p. m. Aug. School convention Wednesday, p. m., Aug. 26th. We expect to have an enjoyable time at the annual Sunday School Religio entertainment on evening of Aug. 28th. Let the young and old magnify their talents in this service.

Conference will probably be on Saturday, Aug. 22. Dont

forget to order your tents, etc., early. A. C. Hawley,

369 Cumberland St., S. F. Calif.

#### SEATTLE.

The interest in our mission work is holding up well. We are not reaching the multitudes, but the interested few. We held interesting services at each of our three missions since last reporting. Bro. Evan E. Inslee gave us good assistance on Monday night with his musical talent and fervent prayer. Bro. Chas. C. Petentler gives us help at the Riverside Mission, also Bro. R. L. Hays.

help at the fiverside Mission, also Dro. R. L. Hays.

Among the visitors attending our Sundays service we noted Bro George Spargo from Wisconsin and Sr. W. J. Hamilton of Miles City, Mont., a niece of Bro. G. T. Griffiths, who was spending a few days with her sister.

Bro. Amos Rhodes, who is taking a course at our State University here, was the morning speaker at the

church, presenting some good thoughts on the inexaustable subject of the Christ in his different phases of life. The pastor preached in the evening the third of his series on prophecy. The and a good interest. The attendance was good at all services

Bro. E. E. Inslee, our district chorister, is stirring up our singers with a determination that will succeed. shall stand by Evan in this move and others will also.

We expect to visit Everrett, 29 miles north, to open up mission work for monthly meetings, visiti the second Sunday instead of Windsor, Calif. visiting there alif. We have a few saints residing there who ask for services.

We are glad to learn of the victory of the temperance element of Independence, as our interests are centered

J. M. Terry.

102 North 39th St., Seattle, Wash., July 29.

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#### KENTUCKY AND TENNESSEE.

Editor Ensign:—Kentucky and Tennessee District Re-union is a thing of the past. Good bys and hand clasps were the order until all dispersed to the various parts of the country from whense we came. We were loth to part after ten days of association together as one family. Certainly the reunion is a time of enjoyment after a year of isolation, as many were in an isolated condition. Oh how pleasant to come together and feast on the bread of life. Certainly the association of God's children is pleasant to behold.

Word was passed along that this was one of the best reunions held in the district while not so many were added to the fold there was good done. We think there should be thoughts taken under consideration that not always the numbers of baptism noted but the truths taught and the good will towards men manifested. Evidently this was manifested among us when we noted in a marked degree the ties of brotherhood strengthened. Our marked degree the ties of brotherhood strengthened. Our reunion was a grand success, notwithstanding the drouth throughout Rentucky and Tennessee. Many were forced to remain at home because of the inefficiency of water for their stock. Pastures also were almost burned up. Some were also forced to drive back and forth to care for stock, where they had to supply water from wells or drive them to the streams.

with all of these hindering causes we had a time of rejoicing, and many faces were seen in our midst not hitherto seen.

Foundry Hill is a grand location for a reunion under the foliage of the forest monarchs, where there is abundance of pure water and ample room for stock. also had the district tent which afforded sufficient room for the people. The only unpleasantness we encountered was the dust which was caused by the drouth or lack of rain. Notwithstanding all these things we had a time of rejoicing and the good Spirit was with us in power and surely we need not murmur nor complain and continue to walk in the light.

This district contains many noble and honest hearted This district contains many noble and honest hearted Saints that are striving to keep the banner afloat, and to build up God's kingdom. We must not think God has withdrawn from us because the land has been invaded with a drouth. Bro. J. R. McClain was chosen to preside over the reunion and certainly we did well in

preside over the reunion and certainty we did well in our choice.

Bro. J. A. Roberts was not permitted to remain with us only from Sunday the 17th to Tuesday the 21st. Bro. Roberts had been failing in health and he had to return to his home to Independence, Mo. He was much needed at our reunion but the conditions that existed hindered. Bro. Robert Ross of Foundry Hill was selected to fill his place as chorister. The music was fine considering our force. The preaching was by Bro. J. R. McClain, J. A. Roberts and the writer, of the missionary force, and Brn. Wm. McClain, S. E. Dickson, John Overcast and Wilis Oliver of the local elders.

J. R. McClain returns to the region of Fulton, Ky., while the writer is proclaiming the message at Bethel Chapel near Cottage Grove, domiciled with Bro. John Hendrix. There was an addition of two last Sun-day and others are near the kingdom, and we trust they will fall in line soon.

Georgetown, Ind., July 25. Editor Ensign:—As some would like to hear from this district, I will drop a few lines to the "Silent Preacher," the preacher that the saints, all, or most all, rather like to hear from once a week. I have been holding meetings at the home of old Bro. and Sr. Wynn near Corydon, Ind. They are saints indeed, as all missionaries know, that have a ways hear at their home. Bre Wynn lets that have ever been at their home. Bro. Wynn lets people know that he is a Latter Day Saint, and alive in people know that he is a Latter Day Sant, and alive in the work. I was at their home a week and baptized five, one lady 77 years old, another 25, and a little girl 9, one man 61, another 29. Others are thinking of join-ing. I don't think they could do any thing better, if they only live it after they accept, do you? The old lady 77 never had joined any church before, and when I asked her way she had never joined any other church, she said they never preached to suit her, and that when she went to church the preachers talked about horse racing, or something like that. Paul said the time would come when they would not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and would turn their ears from the truth, and be turned unto fables. The time is here.

"To the law and to the testimony: if they speak not

according to this word, it is because there is no light in hem." (Isaiah 8:20.)

"While ye have light, believe in the light that ye may be the children of light." (John 12:36.)
"He that rejecteth me, and receiveth not my words,

hath one that judgeth him: the word that I have the same shall judge him in the last day. John Your brother in gospel bonds, John 12:48.

J. W. Presley.

July 7, 1914. It might be interesting to some to know how we are getting along since our dear pastor, Bro. Terry and Sr. Terry has left us. Parting with them was very painful after twelve years of faithful labor. We see the tears flow as their names are mentioned. Shall we ever forget them? Can a mother forget her child? Their names and their work shall ever be held dear to the Saints of Oakland and all over Northern California District. We wish them success in their new field of labor. May then returned them success in their new field of labor. May they return

them success in their new near or labor. May hely recent to Oakland in the near future. Bro. Sheehy preached morning and evening, June 21. On the following Sunday Bro. B. J. Carmiachel preached the morning sermon and Bro. E. Ingham the evening sermon. Our sacrament service July 5 was well attended and spiritual. Bro. Ingham preached a good sermon in

The Sunday school and Religio are moving along. The lessons and programs are very interesting and help ful and we are proud of our young people, and the olde All are working together to build up the work ones too.

and keep it moving along.

Our branch is in good spiritual condition. Six were baptized just before Bro. Terry left us, and three since

united by letter from the Independence Branch. Sr. Savage is with us, arriving from the Islands a few weeks ago. She gave us an interesting talk in our Sunday school and Religio on the work in the Islands. Hope to see the work move onward and upward.

1022 Chestunt St.

Dodge City, Kans., July 31 Editor Ensign:-Would be pleased to say through the Ensign to the Saints of Larkin and Hartland, Kansas, Branches, that we are desirous of learning some of their names so as to enable us to help the Elders who come here to find you and to know of the condition of the work there and to help all we can and in every way. I also want to say that I have a son T. A. Thorp living at Latham, Mo., who has not heard a Latter Day Saint sermon since he was haptited some ten or twelve years ago, by Elder R. J. Parker who also blessed two children. He is very poorly in health and we desire the prayers of the Saints in his behalf that he may be restored to health again if it is God's will. Should any of the Elders be

passing through there will they please call on them as they are very anxious to hear the gospel in its purity once more. My address is, Mrs. Nancy Thorp, 1208 Santa Fe Trail, Dodge City, Kans.

#### FROM THE OZARKS.

Ava, Mo.

Editor Ensign:-After an absence of seven years I am again returned to my old stamping ground, and I assure you I feel at home again, amongst a poor, but kind and as hospitable people as ever breathed the pure air of this or any other country. It certainly is a pleasure to get away from the large congested cities and the more populated districts where pride and outward show has largely took the place of what once was humility and neighborly equality. Those who want a home free of debt, where living springs of pure cold water gush out from the hill sides, a mild climate, plenty of fruit, best free range for sheep, hogs and cattle, and soil that will grow anything if tended right, and a good honest hearted people who come nearer practicing the Golden Rule than any other country I ever was in, and a people that is nearer on an equality with each other where styles and fine clothes are not counted a standard of either wealth or good morals, and powder and paint is no recommendation of pure womanhood, nor plug hats and polished shoes alone make a gentleman. People with thousands mingle freely with those less fortunate, and to one unaccustomed to these people it is quite difficult to tell one from the other.

these people it is quite difficult to tell one from the other. There has a great deal been said and written concerning this Ozark land. This country has many advantages and some disadvantages. Of course amongst the latter it is a rough rocky country, which makes it very difficult to both travel and cultivate the land. It is a poor country to rent as a rule because you can only cultivate about half as much ground as you can in a more level country, and on account of the rough roads a few miles is a "right smart" peice here, and a few hundred pounds is a "right smart" load also.

Yet with these disadvantages there are so many advantages, such as fine healthy climate, an abundance of pure cold spring water, fine free range for sheep, cattle and horses and an abundance of acorns for your hogs, on which they get fat without cost. I know hundreds of farms in this country where the springs would furnish water to make an up to date modern house and irrigate the second bench and valley land at very small cost of

here are only a very few that have taken advantage of these God-favored opportunities, but those who have are reaping a nice reward. Then these nice cold springs are reaping a nice reward. Then these nice cold springs furnish a fine place for your butter and cream which is kept for a week and sold then at 22½ cents for butter fat. There has been a decided change both in country and the people. There is a general air of prosperity discerned all around. With so many advantages I cannot see why more of our people don't avail themselves of the oppormore of our people don't avail themselves of the optunity of getting a good home where land is cheap.

But whatever you do don't go much in debt. It would be better to buy 40 acres and stock it with sheep, hogs, be better to buy and milch cows than to buy a larger farm and go into debt and find yourself without the very things you need the most. Above all things don't trade unsight and unseen, for there is land here not worth 25 cents an acre for farming purposes.

I have lived in this country 26 years. I will gladly

write any one on receipt of stamps.

H. Sparling.

R. 10, Springfield, Mo.

Indianopolis, Ind., July 27.

Editor Ensign:—I write to congratulate the Ensign force and the good people of Independence for their commendable work in their campaign against the whiskey element. I feel to thank God for their glorious victory and I hope and pray that there never will be another whiskey shop in Independence. We are busy here with a tent in this large city with pretty good interest. We hope we will be able to build up the work here in this city. Bro. and Sr. Rowe are here with me helping in the work. Bro. Rowe is not only rendering assistance in preaching, but he is using his violin with the organ, so we are having pretty fair music to help draw the rinto the tent. Our reunion will be held at Derby, we are having pieces, ..... into the tent. Our reunion will be held at Derby, mu, from Aug. 15 to Aug. 25. We expect a good, spiritual time. We will have Bro. R. C. Russell with us.

I am as ever yours in bonds,
J. W. Metcalf.

220 E. St. Clair St.

Brooklyn, N. Y., July 20.

Editor Ensign:—Here of late we have been able to set forth the difference between our church and the Mormons, forth the difference between our church and the Mormons, by the aid of the newspaper in New York City. We have had a dozen long articles in the papers the last year; recently a lady upbraided the Reorganization in a meeting of Presbyterian ministers, her sayings were published by our leading Brooklyn newspaper, the daily "Forth". I acceed to be a published. "Eagle." I caused to be published in the same paper on July 5 an answer to the article referring to the Reor-ganization [published in issue of July 23d. Ed.]

On the 18th another article appeared in one of our ading papers, the "Chat." Herewith I enclose a copy. leading papers, the I send you these clippings to let you know what we are

doing in this way.

Bro. Paul M. Hanson was with us over Sunday, during which time Bro. Ephriam Squire was ordained to the office of high priest by Bro. Hanson and Jos. Squire, Sr. Kind regards and success for the work you are en-

Your brother in Christ,
E. B. Hull.

The Providence which punishes is just as divine as the Providence which rewards.

# SERMONS AND ARTICLES

#### WILL THERE BE ONE COMING OF CHRIST OR TWO.

I was very much interested in the article by Bro. William Lewis in the Ensign of May 28, 1914, wherein he related his dream about Christ's second coming and gave reasons for his belief that the Lord will "come to his saints before he comes in glory." He states that both "reason and scripture support this thought," yet he remarks that "a very prominent idea is that Christ is to come only once." He says that he was given to understand in his dream that one coming would be "not to the world," but to the Church only, and he believes that his dream is in accord with revelations given in the past to the church.

Having myself received testimony many years ago that this idea is correct, I therefore give herein some other proofs and arguments on this important subject which is so vital, for the saints to consider.

For instance the record of Luke is of great value, wherein he gives Christ's own prophecy—words which are made still clearer in the Inspired Version that he was to come three times, and that there yet remained two comings after that first coming nineteen hundred years ago, and that both these should be expected by the saints and prepared for. Luke's record reads as follows:

prepared for. Luke's record reads as follows:

"For, behold, he cometh in the first watch of the night; and he shall also come in the second watch, and again he shall come in the third watch. And verily I say unto you, He hath already come, as it is written of him; again and when he shall come in the second watch, or come in the third watch, blessed are those servants when he cometh that he shall find so doing; for the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:41-43.

Evidently the space of time between the watches does not matter, and the third watch cannot be at the end of the millennium, because the saints will then have been living with Christ a thousand years, and they will not any more be looking for his appearing.

Then examining the scriptures further, we find that the Lord is to appear in two very different characters and to act on two widely different scenes in the great drama and tragedy of the world before the millennium is ushered in. He is to come once as the tender, loving, faithful bridegroom to meet and be united with his bride, in accordance with the divine plan announced in Matthew 22:2, Matt. 25:1-10, Rev. 19:9, Ephesians 5:22. His other character and work is to be when he comes as an avenger of the wrongs that have been done during the six thousand years of man's misgovernment, and to punish the ungodly world for its wickedness, for its shameful and awful deeds.

Now the things prophesied as to be done by the Lord in these two characters differ so much from each other that the deeds mentioned cannot be performed at the same time. The purposes and works are the very opposite of each other and they will not be brought to pass as one event nor at the same appearing. To John the Revelator it was made known that when he comes in judgment every eye shall see him, "and all the kindreds of the earth shall wail because of him." (Rev. 1:7). And no doubt Paul meant the same time of trouble when he prophesied in 2 Thess. 1:8 that Christ will come "taking vengeance." But his coming to his church will not be for any destruction, nor to cause anybody to suffer. That event is everywhere spoken of as a time of gladness, of joy, and a fulness of love, both human and divine. Isaiah prophesied that then God "will wipe away all tears from off all faces," and that his people will say, "We have waited for him, we will be glad and rejoice in his salvation." Paul declares that the Lord will come to be "admired" of his people. Yet these two comings are so near each other in time that they are spoken of in a general way as one coming. And they are only different parts or scenes to one great event, namely the final and glorious coming of our lard Jesus Christ to reign over the earth and over the nations thereof, along with his disciples and saints as prophesied in Isaiah 9:7, Dan. 7:13, Ps. 2:8, Rev. 5:10, and Zech. 14:9.

Also the parable of the ten virgins is very plain in showing that the Lord will come directly to his church, although he will find his saints devoid of the measure of light they should have, and when he must waken both the wise and the foolish virgins from slumber by a cry that will be sounded from above, then will come the auxiety and commotion among the virgins as to whom of them have laid up a store of divine light that will entitle them to go with Christ in to the marriage and who of them may not go in. The parable is very clear that only one half of the saints living will be "ready" when He appears suddenly to the Church to take the accepted ones to the place where the ceremony will be had, even that which is called the "marriage of the Lamb." Now when a man comes to be married he does not come to all the people in city or country, but he comes to the chosen bride, and in the presence of a select company the marriage takes place. So it will be with Christ and his bride when he to her, but there may be a select "company of comes only to her, but there may be a select "company of angels" as witnesses of this notable marmiage.

Also when a man takes a wife she becomes a partner with him in all that he possesses. In like manner I understand that after this marriage Christ's Church will come into possession of gifts, blessings, and powers hitherto unknown to it, even through a heavenly endowment, which will give light, wisdom, understanding and intelligence, such as will be far beyond anything previously received. No longer will there be uncertainty, hesitancy, differences and divisions in views and plans, but instead a universal understanding of the work to be done and how to do it. All the hitherto perplexing questions, all the matters of controversy in the past, all the mysteries will be solved, and the straight, plain way will be pointed out by the Holy Spirit, and by the "One mighty and strong," who shall speak "Eternal words," who is to set in order the house or God and arrange by lot the inheritances of the saints," even the Lord Jesus himself.

Then those who are to be missionaries will be endowed with the divine gifts to go to all nations and in their language preach the gospel, convincing and converting people as never before done; and they will gladly gather to Zion. This missionary work will be with such power that kings cannot prevent, nor prisons hold, nor men kill. At the same time those appointed to manage the gathering and to build the city and temple will be endowed with wisdom and intelligence to accomplish that work successfully. And thus all parts of God's great purpose will go forward harmoniously and in acordance with the divine plan.

Perhaps some have not noticed that there will be two gathering times for the saints, the last one being at the great crisis in the world events, when Christ's time is up for the final coming. These last saints to be gathered are spoken of by him as "the remainder;" and it is plain that they are suddenly gathered from great danger by angels who are sent for them in haste. We read as follows:

"Even thus shall it be in the day when the Son of Man is revealed. In that day the disciple who shall be on the house top, and his stuff in the house, let him not come down to take it away; and he who is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it. I tell you, in that night two shall be in one bed, the one shall be taken and the other left. Two shall be grinding together, the one shall be taken and the other left. Two shall be in the field, the one shall be taken and the other left. And they answered and said unto him, Where, Lord, shall they be taken? And he said unto them, Wheresoever the body is gathered in, or, in other words, Whithersoever the saints are gathered, thither will the remainder be gathered together. This he spake signifying the gathering of his saints and of angels descending and gathering the remainder unto them, the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth."—Luke 17:30-38, Inspired Translation.

At the first gathering both Christ and the Church regard the legal rights of husbands and wives, the world and its conditions continuing as they have been in all past time, so that husbands and wives are not taken from each other,

nor are those who are involved in business obligations to their partners, or upon which business the support of their of their families depend But when the time has come to the full, when the day of peril and calamity is near, when Christ is at hand in judgment, then God will send angels to take the faithful and devoted "remainder," from the evils to come as well as from their companions and partners, even by God's own power, and his only. And who shall deny his right.

Thus we see the two gatherings and the reasons why the second differs so much from the first one, the first being those who are accepted by Christ and spoken of as "the body," while the last is composed of those whom Christ calls "the remainder," those whom the Father gathers by his own special power that they may not be involved in woe and destruction. It appears very plain in connection with the previous events narrated, not one gathering but two, the first when Christ receives and marries his bride, the last when the Father brings home the scattered ones that they may not lose their well-earned right to reign with Christ, along with the other saints.

There is also a plain promise in the Book of Covenants that Christ will be with his people in person at the redemption of Zion. After giving assurance that such redemption shall take place the revelation reads as follows:—

"Therefore let not your hearts faint, for I say unto you as I said to your fathers, mine angels shall go up before you, but not my presence; but I say unto you mine angels shall go before you, and also my presence."—Doctrine and Covenants, 100:3.

Through manifestation in vision or dream this very point was made plain to the leading man in the church a few years ago, after he had repeatedly expressed disbelief in such personal coming and work by the Savior before his final appearing. Certainly this promise in very definite, and it should be carefully considered by all who wish to come to understanding on this subject.

The ministry have preached everywhere that the Lord will come to the world when the people do not expect him and are not prepared for his coming, but the strongest prophecies made by Christ say that he will come most unexpectedly to his own people, and that they will be taken unawares. The Inspired Version contains his words by Matthew, Mark, and Luke as follows:—

"Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."—Matt. 24:51.

"Watch, therefore, for ye know not at what hour your Lord doth come \* \* \* Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."—Mark 13:53, 55.

"Verily I say unto you be ye therefore ready also; for the Son of Man cometh at an hour that ye think not. Then said Peter unto him, Lord, speakest thou this parable unto us, or unto all? And the Lord said, I speak unto those whom the Lord shall make rulers over his household, to give his children their portion of meat in due season."—Luke 12:47-49.

All this agrees with the parable of the virgins, that he will appear to his people unexpectedly. Not only so but also Christ declared that when he comes some of his servants will be found beating and smiting their fellows, and that because of existing wrongs the love of some will become cold. It is clear that some now have lost their hope and become cold in the gospel, though they ought not to lose faith in God and his truth because of evil doers. Christ said that his kingdom was like a net that gathered all kinds of fish, both good ones and bad ones. If so when he was present with them it cannot be any less so now when he is away. As for those foreseen beating and smitting, it means any personal injustice, any wrong in business, and any misuse of ministerial or temporal power, any lordly assumption of right to do so and so because of office, or opportunity, when those acts and words trespass upon justice and break down the lesser, and he has to submit whether or no.

All these things have been apparent, but instead of saints losing faith in God, the fact that Christ himself foretold that these very conditions would exist just before he appears to the church, all this should give strength to the saints to endure a little longer. Christ said; "He that endureth to the end shall be saved." Also, "Offenses must needs come." But we find that en-

durance is the triumphant virtue in such cases.

Another thing to be noticed is that Christ, in Luke 12:47-49, gave a special warning to those who should have charge over his saints just preceding his coming, that they were the ones he referred to, as he informed Peter. This warning we can see the need of from 1844 and onward, and every servant of God needs to take heed lest he hurt or do wrong to some one.

Another thought: Christ said that some will say, "He delayeth his coming." There must be some cause for this, perhaps in part because of the longer time elapsing than was expected, but I believe chiefly because it is argued that He cannot come until the Jews are gathered, and Jerusalem is so nearly taken by the wicked nations that Christ has to come as their deliverer; and at that coming he will also come to his church. But I understand that there will be quite a number of years between the two, and that one is not dependant upon the other. And the idea that he cannot come until certain things have been accomplished in Jrusalem and in Zion is chiefly responsible for the error in saying that he delays his coming. The general idea has been that the leading authorities of the Church will certainly know when the preparation for the Lord's coming is to be made, because they will institute the "gathering" as the prelude to that event. "There is no cause for haste until they move and tell us to get ready to go." That is the thought that a financial preparation is the chief need, whereas the Savior shows that a great amount of preparation is to be moral and spiritual.

You may notice that Paul says that "There shall come out of Sion the Believer and shall turn away ungodlinss from Jacob." He must first be in Zion to go from Zion to Jerusalem for that deliverance. See Zech. 13:3. 4.

deliverance. See Zech. 13:3, 4.

Another point is that all the ten virgins must have received the gospel and had the Holy Spirit to some degree, because when the cry comes from above they all accept it. They believe in revelation, and are not like those of other religious bodies who reject all messages from God. All have been "called to be saints," and those who do not go in to the wedding are not left out because they have not believed the latter day message, but because they have not used their lives and their time as God wants them to do. They have not been busy in the Lord's cause, or in doing good to others, as commanded. In Doctrine and Covenants 76:6 it says that a portion of those having the glory of the moon will be those who have not been "valient" in the gospel, "wherefore they obtained not the crown." were saints in name, but they failed to put their hearts and lives into the Sunday school work, or as ministers filled not their calling, or if they had neither of these obligations they failed to let their light shine out to those around them, in accord with the command, "Let him that heareth say, Come," or else they failed to aid the poor, the troubled, the sick, and to lift up the fallen and the despairing of the earth, who needed them.

Yes, there will be a temple built before the final victorious appearing. In his promise to Abraham God set one hundred years as a generation, and the generation spoken of in September, 1832, lacks eighteen years of completion. When the wedding endowment is given, of wisdom and power, there will be no halting, no hindrance, and the "short work," sometimes spoken of, will find its fulfillment, and rapid work will be done. Yet sufficient time will be had for preparing a city for the final coming of the King to his waiting people who then will be looking for him.

Those who have been acquainted with the gospel work in the Reorganized Church for thirty or more years remember well the time when certain men in high office caused much commotion and distress in the Church, and that finally they withdrew and were released in April, 1886, and went their own ways. However, some time before this result, my mind became perplexed and my heart greatly concerned because of that trouble, and because of the continued conflicts taking place in revelation to authorities, governments, methods of procedure, and courses of action about both spiritual and temporal affairs. So many things pertaining to church progress appeared in controversy, as to how, and by wheel, and in what manner such or such things should be done. Though the law was cited yet the interpretation put upon the passages quoted varied a great deal, and the conclusions

reached were widely different as to the proper course of action.

But greater than these was the wonder in my mind as to how and when there could ever come the unity, harmony, and seeing eye to eye, in brotherly love, such as is according to the divine purpose, while the diversities of view existed, and indeed were then increasing. Under such conditions how could the church be prepared and ready at any near time for the expect-d gathering unto the riches of full spiritual communion and joy, such as is clearly the intention of the Lord for his people when they become his bride? Then I saw in Matt. 25:1-10 the Savior plainly taught that at his second coming he would find his church asleep, all asleep, both the foolish and the wise, and this was in conflict with the idea that one thing needful is to gather together, when we are strong enough to purchase land, and then the Lord will come. If that parable is true I wondered how we could expect that all would be in Zion, and all very much awake and anxiously looking for the Lord to come at any moment, so that all may welcome him and all be welcomed by him, as has appeared to be the full expectation from the beginning of my experience with the Church fifty years ago.

So I prayed and meditated, seeking for a solution. And suddenly there came to me an illumination of mind which assured me and convinced me that Christ will come and find his people unprepared, as said in the parable, as yet on the journey and asleep by the wayside, and only onehalf of them ready for acceptance as wise and faithful virgins in their service to God and humanity. But I considered that God intended for all the church to be ready, and for all to make the gathering, but owing to their failure to keep his commandments this was prevented. Not only had Christ said, "How often would I have gathered you, but you would not," also he had said in this dispensation, "They might have been redeemed even now, but behold they have not learned to be obedient to the things which I require at their hands." D. C. 102:2.

Then Luke 12:40 to 56 was opened up to me, and later D. C. 100:3 and 85:18, 19. This last promise is yet to be fulfilled, I believe. The past supposed fulfillment really fulfilled so little that it was but a small thing compared with the evident intention of these promises.

Thus I have for over thirty years studied this subject carefully, prayerfully, and with earnest anxiety to know the truth. And I now present my reasons for this belief, largely because others who have long known of them have urged their publication in order that some may seek and pray take heed lest they be taken unawares. I may be so taken, but my soul desires to understand and to be among the wise.

The important questions are, Which of the five are we likely to be numbered with? Are we making ready to be counted with the five wise, if it is possible? Are the shepherds and pastors doing all they should do to comfort, to strengthen, to cheer, and to inspire the flock and to give daily encouragement by example, and kind advice and counsel by word, as the sheep go on the journey? Some are being sorely tried, and some are fainting, and perhaps some are falling by the way because they lack food and drink divine, which only can sustain them. Christ may come to the Church at any time and find it sleeping on the road, and only half of those who can be called virgins ready to go with him to receive their portion of the wedding endowment which will entitle them to remain.

A few days after sending the foregoing for publication I decided to append the following fact because it may comfort others who have been troubled and discouraged.

A number of years ago in a time of trial and uncertainty as to probable results of conflict in authority and purpose, a letter came to me from a brother living many hundred miles distant. I had not written him, nor had others, and he was at one side and unknown, hence there could have been no suggestion to start any thought or any response. He wrote that a message had been given him for me, and he was told to write it, but he did not know why it was sent. It reads as follows:

"Fear not. O my servant, concerning the troubles that are among you. For lo, and behold, I am the Lord God, and I am at the head.

And I suffer these things to be so for a little while until all things shall be discovered and made plain to the Church even as they are plain before me. But behold, it shall not be for long, for I will not allow my work to be destroyed nor my people to be divided; but the chaff must be separated from the wheat. Amon."

I read it then to one of the old Lamoni standard bearers, and he shed tears and said, "Thank God, he has not forgotten his people." The words so unsought and unexpected, coming in a time of stress, have often strengthened me, and I will be thankful if they prove of comfort to others also. I will be glad to know if they do.

H. A. Stebbins.

Lamoni, Iowa, July, 1914.

#### DAILY PRAISE.

The writer tells of a visit to the famous Calumet and Hecla mines, in northern Michigan, shortly before five o'clock in the afternoon. As they came to the mouth of the mine, a friend said to him, "Stand here and listen." There was silence for a moment, and, coming from the earth beneath their feet, faint sounds were heard. They grew stronger and more distinct as they waited, seeming like the weird melodies played by the wind on telegraph wires. Nearer and nearer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of "Nearer, My God, to Thee." In a moment the cage reached the top of the shaft, and the day shift of Welsh miners, who had been singing their way up from the depth of hundreds of feet, stepped out, and, baring their heads, joined in "Praise God, from Whom All Blessings Flow," and then quietly turned homeward. "They do this every night when their work is done," said the friend. "It is their expression of praise and thanksgiving."-American Messenger.

## IMPORTANCE OF BATTLE OF BANNOCKBURN.

Various communities where there are many persons of Scotch ancestry, on June 24, held exercises commemorative of the six hundreth amiversary of the Battle of Bannockburn, in which famous engagement, fought on June 24, 1314, Robert Bruce, with 30,000 Scotch, gained a signal victory over Edward II, with 100,000 English, and secured his throne and the Independence of Scotland. Of this momentous battle, affecting as it has done the entire English-speaking race, Andrew Lang, English critic and historian says:

Perhaps, if the first dreams of Edward I had been realized, and union had been achieved on terms which respected Scottish national sentiment, there might have resulted a strong and contented kingdom. In that case, France would have fallen before English arms, and there might have come into existence an unweildy empire stretching from Cape Wrath to the Pyreneesrich and imposing, but internally as uncomfortable as Austro-Hungary. But if the War of Independence had ended, as at one time it seemed likely to end, in irretrievable defeat, Scotland would have become a second Ireland. National sentiment in Scotland was a real thing long before the days of Wallace; and all national sentiment is a thing which cannot be conquered by force. Had Edward II become King of all Britain, he would have spent half his strength in dealing with the chronic discontent of the north. Ireland was conquered, and has always been a fruitful source of anxiety and danger. Scotland won her right to work out her destiny in freedom; and when her destiny led her, as was inevitable, to union with her "auld enemy," she brought to the empire only additional strength, because it was the willing contribution of a free The victory of the Scots at Bannockburn seems on the surface to be only an incident in three centuries of war; in reality, it was one of the facts which in the long run made for the stability of the British Empire.

One must be careful not to attribute too much to any single historical event; for, even the most outstanding is only a single link in a long chain of contributary causes. But Scotland, England and France were all vitally affected by Bannockburn; and thus it becomes not merely a notable event in local history, but an important event in the records of Europe, which in turn has affected vitally the history of America.

THE CHEMISTRY OF CHARACTER.

John, and Peter, and Robert, and Paul,
God in his wisdom created them all; God in his wisdom created them all; John was a statesman, and Peter a slave, Robert a preacher and Paul—was a knave. Eyil or good, as the case might be, White or colored, or bond or free— John, and Peter, and Robert, and Paul God in his wisdom created them all.

Out of earth's elements, mingled with flame, Out of earth's elements, mingled with flame, Out of life's compounds of glory and shame, Fashioned and shaped by no will of their own, And helplessly into life's history thrown; Born by the law that compels man to be, Born to conditions they could not forsee, John, and Peter, and Robert, and Paul, Collable, window average them. God in his wisdom created them all.

John was the head and heart of his state. Was trusted and honored, was noble and great; Peter was made 'neath life's burdens to groan, And never once dreamed that his soul was his own; Robert, great glory and honor received, For zealously preaching what no one believed; While Paul, of the pleasures of sin took his fill, And gave up his life in the service of ill.

It chanced that these men, in their passing away From earth and its conflicts, all died the same day; John was mourned through the length and breadth of the

Peter fell 'neath the lash in a merciless hand, Robert died with the praise of the Lord on his tongue, While Paul was convicted of murder and hung, John, and Peter, and Robert, and Paul--The purpose of life was fulfilled in them all.

Men said of the statesman: "How noble and brave!" But of Peter, alas!—"He is only a slave?"
Of Robert, "Tis well with his soul, it is well;"
While Paul they consigned to the torments of hell, Born by one law, through all nature the same, What made them different, and who was to blame? John, and Peter, and Robert, and Paul— God in his wisdom created them all.

Out in that region of infinite light, Where the soul of the black man is pure as the white; Out where with the spirit, through sorrow made wise, No longer resorts to deceptions and lies; Out where the flesh can no longer control The freedom and faith of the God-given soul. Who shall determine what change may befall, John, and Peter, and Robert, and Paul

John may in wisdom and goodness increase; Peter rejoice in an infinite peace; Robert may learn that the truths of the Lord Are more in the spirit and less in the word;
And Paul may be blessed with a holier birth
Than the potience of man had allowed him on earth;
John, and Peter, and Robert, and Paul, God in his mercy will care for them all.

--Kansas City Times. (Author unknown.)

#### TOWER OF BABEL.

The explorers of the German Oriental Society believe they have discovered the foundation and basement of the Tower of Babel. They were able to trace the wall of the city built by Nabupolassar, the father of Nabuchadnezzar, and the royal castle where they found a huge lion of basalt. Their work at Assur is bringing to light many most valuable objects of Assyrian art. On the opposite bank of the Tigris they explored the palace of King Ninib, who reigned B. C. 300, several temples and discovered a large number of wall paintings illustrating the advanced civilization of that epoch.—The Presbyterian,

Tenants Harbor, Me

I had two shocks; the first leaving my body seemingly dead, while my spirit seemed to float around in the air. I saw something beautiful and then my spirit returned to my body again.

When the last shock came I had not faith to be healed. It struck my foot, then hand, and then head, stopping my speech.

D. S. Seavey.

Independence, Mo., July 28.
Editor Ensign:—I wish to say to all the readers of the
Ensign that I am sick, but while I am able to write I
want to bear a living testimony to the truthrduness of
this latter day work. Truly Joseph Smith was and is
a prophet of God. Whether I live to see it or not, this
work will move triumphantly on to victory. Who will
wow with it? and who will fall out is the question a propnet or God. Whether I live to see it or not, this work will move triumphantly on to victory. Who will move with it? and who will fall out, is the question. Truly it is worthy of the best efforts of the young, the middle aged and the old. I may live years yet and I may not, God knows. Let death come when it may. I trust it shall serve as a door to the triumphant entrance into the paradise of God.

Enid, Oklahoma, Aug., 1, Dear Ensign:—Do you ask me if it hot down here?— only 110 and 111 degrees for the last few days. The Lord strely know what he was about when he chose Inde-pendence for a Center Stake. It is not only hot but dry, tool no rain here for a month; everything is drying up. Notwithstanding the heat, we are preaching away to very interested crowds on the courthouse lawn each even-ing. Baptized two more precious souls into the kingdom hast evening using the font of the Christian Church. I am feeling just fine and best of all, enjoying the blessed

am feeling just fine and best of all, enjoying the blessed Spirit of the Master.

How is everything in Zion's land since they went "dry"? Please announce my home address 1617 W. Lexington St., Independence, in the Ensign, from which all mail will reach me.

Agra, Okia., July 31.

Dear Ensign:—On the 16th of May, I left home and loved ones, for the Central Oklahoma District, my field of labor. I stopped a few days in Pittsburg, Kansas, and preached one sermon. I was pleased to meet the few faithful ones that I have known from my childhood, that

I visited my daughter's (Ferol) school and was satisfied with her work as a teacher. Her school closed on the 23rd and she came to me at Sperry, Okla,, and re-mained with me for six weeks. She enjoyed the meet-ings and the association of the saints, and was quite a

ings and the association or the saints, and was quite a help in taking charge of the music.

Since coming to this mission I have preached in Sperry, Javina school house, Skiatook, Teriton, a school house near Teriton, Yale and Agra.

Bro. W. W. Chrestensen has been with me much of the

time and is making putte a successful missionary. The future is bright for many of our young missionaries if they do not learn it all, before they see the real scope of the gospel. Bro. Chrestensen left for home yesterday to prepare to attend the Joplin reunion, and I am continuing the meetings here. We have had the best interest and the largest audiences in this mission that I ever had. I am feeling well and enjoying fine liberty.

ever had. I am feeling well and enjoying fine liberty.

I am interested in the two articles on the atonement that have been published in the Herald. It is a big subject and like all the works of God, we only understand it partially. It is only the ignorant that can be positive and dogmatic. But the more we read and meditate on any subject the more we will learn. I am pleased to see these articles in the Herald, although the writers are looking at the subject from entirely different view points, and I hardly think either will be affected by the other's arguments. This is the way of many of our debates and both sides claim the victory, saying the other did not answer his arguments. But after all is said we will have to conclude that under the circumstances that have prevailed it was necessary for Christ to have been crucified. It is not a question as to what would have been necessary if conditions were different, but what must be done under existing conditions. The unfortunate must be done under existing conditions. The unfortunate man with a mangled leg, finds that it is necessary to have it amputated. It does but little good to tell him, if it were in a different condition it would not need amputation. The question with him is what is necessary under present conditions.

"Without shedding of blood is no remission."-Rom.

9:22.
"Wherefore, as I said unto you, it must needs be expedient that Christ should come among the Jews, among those who are the more wicked part of the world; and those who are the more wired part of the word, and they shall crucify him; For thus it behooveth our God; and there is no other nation on earth that would crucify their God."—B. of M. 75:1.

their God."—B. of M. 75:1.

The Jews are the only nation that would crucify him and hence it "behoweth our God" to send him among them. "For according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidedly perish; \*\*\*for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast \*\*\*but it must be an infinite and eternal sacrifice." B. of M. 297:27. Again,. "I would that you should understand that God himself shall come down among the children of men, and shall redeem his people." B. of M.172:5. "And now the plan of mercy could not be brought about, except an sman reneem his people." B. of M.1723.5. "And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of necey, to appease the demands of justice."—B. of M.

There may be questions that are asked about this subject that one does not understand and that an other can not satisfactorily answer, but that does not justify me in repeating these plain statements, any more than it would be wise for him to say the grass does not grow, because he does not understand how it is done. grow, because he does not understant how it is one. The whole subject is complicated and puzzling, and so is every other subject that pertains to the work of God, and the man that sees no puzzles is the one that knows very little if anything about the plan of salvation.

We may not fully understand why or in what sense Christ is called "God," but such is the case. Nor are we

told when or how he became God or if the same methods that made him God would make others the same. He may have been simply a representative of God, a minister, but something more is implied by these statements, and these harmonize with the Bible and Doctrine and Cove-nants. In the Doctrine and Covenants, Sec. 18:2, Christ says, "For behold, I, God, have suffered these things for all \* \* \* which suffering caused myself, even God, \* \* \* to bleed at every pore," etc.

If he had stated that he was a representative of God and was not God in any sense, any more than any other minister, only a more faithful one, he would have conveyed quite a different idea. Then we would have had simply a human "sacrifice" which would not have been sufficient, for "a sacrifice of man" will not do, but the sacrifice must be "the Son of God," and he is also called "God himself." Perhaps when we have the atonement question settled we will have this part of it settled also. It is very hot and dry here. The corn is ruined and the outen is suffering. The pastures are about dried up If he had stated that he was a representative of God

question settled we will have this part or it seemed and It is very hot and dry here. The corn is ruined and the cotton is suffering. The pastures are about dried up and many are feeding their stock. This will cause hard times in Oklahoma and thus affect the finances of the

as possible and the saints should do what little they can by paying in their tithes and offerings. Many say they are anxious to have preaching in their neighborhood, and they are, but they can help carry the gospel to their neighbors and others, if they will pay as much tithing and offerings as they are able. When a missionary comes to your place and you enjoy the preaching of the gospel, remember that some one is paying the expense of that missionary and his family and you are getting the benefits. Can you realize this without feeling that you should do your part? If all should quit paying tithing the missionaries would have to go home.

The signs of the times indicate that all should be alive and in line of duty.

and in line of duty.

y. Yours for Zion's triumph, W. E. Peak.

Ute, Iowa, July 27.

Ute, Iowa, July 27.

Dear Ensign:—You are a weekly comfort to me. I receive so much strength and light from you pages—the letters from the dear Saints, the sermons and articles are all dear to me. The church papers are my only preachers. I love this great latter day work and long to be where I can take an active part in branch services. All we can do now is to speak a word here and there, and sometimes give out tracts, all of which brings persecution. But we are thankful to bear this for his name's sake, for He is very good and mindful of us in our and sometimes give out tracts, an accuration. But we are thankful to bear this for his name's sake, for He is very good and mindful of us in our isolation. As truly as God loved and cared for Elijah, so he loves and cares for his isolated children. I know there are those who, if the law would permit, would take our lives because of the gospel we love and advocate; yet right in the midst of the enemies of truth we live. We have some friends who are non-members, but they are few; yet God blesses us, keeps us, and comforts us with the sweet peace which the world can not have they are few; yet God blesses us, keeps us, and comforts us with the sweet peace which the world can not have or understand. They can't understand how we knows, and if people would listen we are able to to give a reason for the sweet hope we have within us. Praise God for this assurance. Twenty years or more ago I read a poem in the Ensign entitled "Rum's Victims." I don't remember the author, but I taught the poem to my little brother who recited it one Friday afternoon at wheel I to a pleased by the teacher that the school. It so pleased his teacher that she sent him to the professor with a note, when he was asked to speak it to High School pupils and from there to every room in the school house. I am sending you the poem. I write from memory, so if I misquote I hope I may be pardoned. With love to all I am as ever your sister in the faith once delivered to the saints.

Mrs. Sadie Burch.

#### প্ৰী DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR, 1417 W. Walnut St., Independence, Mo.

#### NOTICE.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaftes, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J A. Gardner, 711 S. Fuller Ave., Independence Mo. AUXILIARY DESCRIPTION.

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18 Mill St., Council Bulls, Iowa.

18 Edith Cochran, 207 S. Seventeenth, St., St., Oseph, vo.

Voung Woman's Department, Mrs. J. A. Gardner, 711 S. Fuller

Ave. Independence, Mo.

OPEN LETTER TO ALL THE LOCALS. DOMESTIC SCIENCE WORK.

As Auxiliary workers we are greatly hadicapped in the matter of taking up the Domestic Science work. It is not because the different locals are not interested in this line, but that there is such a crying need for competent persons to present and teach it. It is true that the theory of the subject in hand is very essential, but furthermore the actual presentation of the practical work-

furthermore the actual presentation of the practical workings of it is equally important.

As superintendent of this department, let me urge
that as many locals as possiple take it up as a regular part of their work. If there is no one in
your midst who has had opportunity for special
training in this course—obtain textbooks on the
subject and study them out for yourselves—outlining
lessons of moderate length and then in your meetings
discuss the results obtained by the different members in
their practice work, such as making the tests which are their practice work, such as making the tests which are suggested, and making use of the receipts.

"Elements of the Theory and Practice of Cookery" by

Williams and Fisher is the textbook suggested by Sr. Donaldson, the former superintendent. This is indeed a splendid text to use and may be obtained through any a splendid text to use and may be obtained through any book store from the Macmillan Co., New York City, price \$1.00. If you have already made thorough study of this book, I will gladly suggest other books on the subject. Please feel free to write me at any time for I am wil-ling and anxious to be of service in every way possible. Short articles will appear from time to time in these columns concerning different phases of this subject, which we hope will benefit at least a few who are inter-ested.

Very sincerely, Bertha Anderson Hulmes Supt. Domestic Science Dept. Address 616 Mill Street, Council Bluffs, Iowa.

www.LatterDayTruth.org

EDUCATION IN THE HOME.

There are so many phases of home training that come to the mind at the suggestion of "Education in the Home." To some the subject sounds big-embracing the idea of private schools and the endless study of books, dull and uninteresting. Such a definition is appalling to the woman who has each day full of duties and no library or else a library full of books with a title that means little or nothing to her.

The secret of the value of a literary side of home life lies within the mind and soul of the woman who has learned that in spite of work she may keep in touch with life and its meaning. Not all throught experiences.

with life and its meaning. Not all throught experiences, however. It would take thousands of years to experience

however. It would take thousands of years to experience all the human mind may gain in a lifetime by reading. A few moments each day may give the home maker information to impart at lunch time or at the dinner hour about, "What one City did for its idle Boys," "Why Pres. Wilson objected to this or that law," or "What one school did in arranging healthful sports for its girls," A short poem, giving, as poetry always does the ability of the company of the shift o ories. A short poem, giving, as poetry always does, the philosophics of life in phrases and similies which touch the spirit, becomes a song in the heart for the

touch the spirit, becomes a song in the heart for the rest of the day.

A brief perusal of the lives of our great men and women, the real characteristics of daily life make one forget the wearisome tasks and fill the mind with new aspirations and ideals which cause the trivial duties to fit in their places as necessary parts in working out those ideals. those ideals

those ideals.

In fact, the best definition of what "Education in the home" may mean to the busy worker seems, the daily acquiring of bits of information, inspiriation, and wisdom which will give them a cheerful and wholesome outlook on life and will make them entertaining and helpful leaders in the home.

Many may not have access to the beautiful things of Many may not have access to the beautiful things of a literary nature. The Woman's Auxiliary may fill a real need along this line. True helpfulness may be shown if the sisters who have material will loan it and if they will exchange the ideas they have gained. The Educational and Literary Department, it is hoped, will get these matters before the women of the church in a tangible form and place them on a working basis.

Many of the hest megazines seems expensive, but why

Many of the best magazines seems expensive, but why Many of the best magazines seems expensive, but why not have the members of the society in each locality put their funds together and subscribe for some of them, selecting wisely the ones that will give the widest range of subject matter. For instance "The Mentor" for excellent work on modern artists, "The Literary Di. for excellent work on modern artists, "The Literary Di-gest," and a good magazine on current events. Read these at society meetings and carry their truths to others in the home. The beautiful pictures, brown prints of the masterpieces, which come with each issue of the "Mentor" could be given to the members, each taking one in her turn and before long there would be in the one in her turn and betore long there would be in the home pictures expressing ideas well worth study. This magazine gives explanations of pictures, lives of artists and many beautiful ideas to be passed on to the whole family by mothers and sisters who are thoughtful and have the standard of the home at heart.

There are topics of a literary nature or of every day experiences which many would like to talk over or ask questions about. It will be noted in the work outlined for the literary department study, which will appear in the August number of the Autumn Leaves that topics are the study. ics are to be added later. This gives any one having any particular topics they would like to study a chance to send them to the Superintendent who will give them due consideration.

Mrs. L. S. Wight, Supt. Ed. Dept.

THE RUDENESS OF CHILDREN.

Lamoni. Iowa.

THE RUDENESS OF CHILDREN.

The rudeness of our children is a standing disgrace to American social life, and a serious reflection upon American mothers. In Europe, one is impressed upon every hand with the politeness of children and young people. Here, one is constantly shocked by the almost total lack of courtesy among children on the streets, and the Here, one is constantly shocked by the almost total lack of courtesy among children on the streets, and the general lack of respect among children everywhere. The rush that characterizes life in the city tends to produce, in old and young, disregard for the rights of others. Our boasted liberty easily degenerates into license, and among certain classes of the foreign-born population, into a total lack of restraint. But we get at the root of the trouble only when we come back to the home—The home is the place where children the latter that the contract of the place where children the latter than the contract of the of the trouble only when we come back to the home—The home is the place where children should be taught good mainners. Mothers and fathers have grown careless about enforcing the simple rules of politeness. Schools cannot take the place of the home. The boy who tips his hat politely to a lady, who gives his seat to a lady or an older person in a car, or who apologises when he jostles you in the street, is becoming a rare product. The English have an expression "I am sorry," which they use where we would say "Pardon me" or "Excuse me." Imagine an American boy taking time to say "I am sorry," when he had bumped against you in a crowd. It is up to the mothers of today to give to their children a course of the mothers of today to give to their chanter a course of training in the little courtesies of life, which in grand-mother's day had a prominent place in child training in the home.—Leslies Illustrated Weekly, July 14, 1914.

#### MISCELLANEOUS

CONFERENCE NOTICES.

The Central Okthona District will hold its conference at Holdenvill, Okla, August 21 to 23. One week's preaching after conference. Branches and those holding the priesthood make out reports and send to me at once.

C. T. Sheppard, Dist. Sec.

### CONVENTION NOTICE (CHANGED.)

The Northern California Sunday School Association will convene at Irvington, Aug. 28th instead of Aug.

26th as was first advertised. The Sunday school and Religio will hold joint entertainment on Friday evening of same date. Local librarians please send a catalogue list Religio wan account of same dato. Local librarians please senu a campunation of all books in your libraries, those who have not already responded. Secretaries don't forget your credentials to

222 Danvers St., S. F. Calif.

REUNION NOTICES.

The Eastern Oklahoma District reunion will convene Aug. 21, 1914, at Haileyville, Okla. The Sunday School Aug. 21, 1914, at Halleyville, Okla. The Sunday School Convention will convene the 28th of August and the 29th of August will be the Semi-annual Conference. I would like a report from each branch in the district. This reunion has been advertised to convene the 24th of August, which is a mistake, it should be the 21st of August.

Mrs. B. M. Bowers, Dist. Clerk.

#### NOTICE.

To the Saints of the Spokane District, Greeting:-We wish to state frankly that we are in need of money We wish to state frankly that we are in need of money to supply the Bider's families who are laboring under conference appointment. The burdens of the missionary is sufficient without having to worry about his family's support. The hungry must be fed; they can't wait, so we ask you to send in the Lord's portion that the needy may be supplied. Never mind the close times as this is a day of sacrifice and the Lord can turn and overturn to our good. Let us remember a tenth is the Lord's and he has waited on some of us a long time for a and he has waited on some of us a long time for a more convenient time. The Lord has recently said, that the time will come when his servants of the bishopric, and general will not need to beg the members to fulfill their duty, but their time will be occupied in caring for that which will be willingly and readily brought into the treasury of his house. Saints, let us hasten this time by doing our part before it is too late.

W. W. Fordham, Bishop's Agt. S. 238 Haven St., Spokane, Wash., Aug. 1st.

GENERAL SUNDAY SCHOOL ASSOCIATION NOTICE Brother W. N. Robinson having placed his resignation as superintendent of the General Sunday School Associas superintendent of the General Sunday School Associ-ation in the hands of the First Presidency, the executive committee of the association in connection with Eibert A. Smith of the First Presidency and John W. Rushton of the Quorum of Twelve met at Independence, Missouri, July 20th, and selected G. R. Wells to occupy as superintendent until the next General Convention. D. J. Krahl is to act as assistant, with the office of second assistant vacant.

The following was unanimously voted by the executive

committee: "Resolved, That we deeply regret that Brother W. N. Robinson has found it necessary to resign from the office of superintendent of the General Sunday School Association, but at the same time we feel that he is fully justified in the course he has taken under the circumstances that have arisen in his affairs."

E. D. Moore Secretary General Sunday School Association Elbert A. Smith, for the First Presidency.

#### West Virginia Saints Take Notice,

Owing to circumstances and conditions existing in the Clarksburg Branch they will not be able to entertain the Clarksburg Branch they will not be able to entertain the District Conference at the appointed time and after council with the district president and vice president and the missionary in general charge, we have been authorized to notify the Saints through the church papers that the time of holding the conference will be extended to the last Saturday and Sunday in September, 1914. Yours in bonds

Francis L. Shinn District Sect.

ADDRESS AND TRIBUTE TO BISHOP R. C. EVANS. During the Reunion of the Toronto Saints at Lowbanks the following address was read. A resolution prevailed that copies of the address and song be sent to the church papers for publication.

Florilice Miller Reporter for Reunion.

To Our Beloved Bishop and Reunion President, Greeting:
We, the campers of 1914 Reunion, are taking this opportunity of re-assuring you of our high esteem for you, and our great appreciation of all you have done for us, and for the work we all love so dearly, throughout our fair Dominion.

We realize that it has been largely through your unstinted labors that the Great Latter Day work has been spread abroad in the land of the maple leaf, and has attained the heights of success all the world is recognizing today.

The majority of us here first heard ahe gospel message—given with no uncertain sound—in the golden tones of the Church's orator, and since we have obeyed the gospel commands we have often been encouraged and strengthened through your counsel and sympathy.

So we desire while here at this Reunion to show our

loyalty to you and the church and Canada.

The poet has said, "To God, thy country and thy friend be true," and we have chosen these pennants to proclaim

be true," and we have chosen these penuants to proclaim we are, and ever wish to be true to our church, our Canada, and our R. C. The letters "C. C. and R. C." stand for that, and the colors signify truth and purity.

We are proud to wave these penuants in your honor and to place them on our tents, and when we go home they will be to us souvenirs of most blessed and happy experiences of the Reunion which you have labored and sacrificed for, to make it so enjoyable and beneficial to your children in the gospel, also such a great success and means of spreading the work in this part of our country. Our Bishop, our brother, and our friend, we trust that you will ever remember that the love and true friendship of the campers have called forth this expression of appreciation and that you will kindly look pression of appreciation and that you will kindly look

upon the manner in which it has been given, for words are feeble things to convey the heart throbbings and highest and purest thoughts which are entertained by

all for you.

May the giver of all good prolong your life until you have accomplished all that He has so efficiently fitted and qualified you for, and leave you with the true Canadians who love and take great pride in you.

Signed in behalf of the campers,

While Mrs. Miller read the address several of the campers held up the blue and white penants, then Mrs. W. S. Faulds sang the verses composed by Mrs. Washington for the occasion, to the tune of "The Maple Leaf Forever." The Bishop said he was completely surprised and was deeply touched by the expression of love and appreciation.

#### A TRIBUTE TO BISHOP R. C. EVANS. (Tune, The Maple Loaf Forever.)

The gospel message is restored unto us in Latter Days. We hail its glory and rejoice and sing aloud its praise, Through storm and shine the chosen few Have braved the world's displeasure; We'll rally round our standard true, God's chosen saints forever.

CHORUS:-

The church restored in Latter Days Our country's fame increasing; Our Bishop dear, beloved by all God's chosen saints forever.

The gospel message has been spread over our Canadian home;

We love our country's fame and strength and glory in its

Our fair Dominion God will shield. His angels guard His mission; We'll rally 'round our standard true, God's chosen saints forever.

A true Canadian God has called To proclaim His gospel here His fame has spread throughout the world, His name has comfort given; His cheer and counsel and advice Has raised the weak and fallen; We'll rally 'round our leader brave God's chosen son forever.

> SHALL WE KNOW HIM? Now I hear my Savior calling; Sweet his voice does sound to me; And I long to be made perfect, That his face I soon may see.

From his mansion far away. And his face will change this gloaming Into everlasting day.

Oh, what joy awaits the weary, Who have toiled with earnest heart; Soon this burden will be lightened With the love he will impart.

Oh, that all in truth would some him Till that glad, glad day shall dawn, When we'll meet our Lord and Savior And shall know as we are known.

Mrs. Fred Peasley.

Perry, Iowa.

#### CONFERENCE MINUTES.

The Southern Wisconsin District Conference held at Evansville, Wis., June 20th and 21st, 1914, was called to order by E. A. Townsend who was chosen chairman, he

order by E. A. Townsend who was chosen chairman, he choosing for his associates in the presidency J. O. Dutton and Virgie M. Flint secretary.

Branches reporting were Beloit, Janesville, Buckwheat Ridge, Madison, Flora Fountain. No reports from Wheat-ville and East Delevan. Ministerial reports were received from Leander Noble, W. I. Dennis, W. H. Hadley, and verbal reports from E. A. Townsend, H. D. Stevens, H. J. Archambault, H. W. Ranney. Missionaries reporting verbally were;—J. W. McKnight, L. O. Wildermuth, F. M. Conne. and A. E. Garta research on written wristness. Cooper and A. E. Gratz presented a written missionary report. A motion was moved and seconded that the recommendation coming from the Buckwheat Ridge Branch, asking for the ordination of Bro. Geo. E. Burton to the office of elder.

Bishop's agent's report showed the following:—Balance on hand, \$80.76; receipts since, \$779.18; total receipts, \$859.94; disbursements, \$368.00; balance on hand to date, \$491.94. Received from all the branches for church debt, \$263.00. District treasurer reported as follows: Balance on hand, \$9.60; receipts since, \$10.07; total receipts, \$19.67; disbursements, \$12.32; balance \$7.35.

Bro. McNight was chosen district president in E. J.

Goodenough's place.

Miss Virgie Flint, Dist. Sec.

#### CONVENTION MINUTES.

CONVENTION MINUTES.

Alberta.—Religio convened with Michigan local near North End, July 3. Officers chosen: President, John P. Benham; vice president, Clyde C. Walnath; secretary, Ruth Walrath, treasurer, W. J. Nuckles, librarian, Elsie Burton; superintendent gospel literature, Howard Wesley; superintendent home department, Lyle P. Nuckles. Adjourned to meet at 10 a.m. Friday, preceding next conference. Mrs. Ruth Walrath, secretary, Edgerton, Alberta.

The strongest of all men is he who controls himself.

HOW TO KILL FLIES.
To clear rooms of flies carbolic acid may be used as follows: Heat a shovel or any similar article and drop thereon twenty drops of carbolic acid. The vapor kills the

files. A cheap and perfectly reliable fly poison, no which is not dangerous to human life, is bichromate of potash in solution. Dissolve on dram, which can be bought at any drug store, in two ounces of water, and add a little sugar. Put of this solution in shallow dishes and distribute them about the house. Sticky flypaper, traps and liquid poisons are among the things to use in killing files, but the latest, cheapest and best is a solution of formaline or formaldehyde in water. A spoonful of this liquid put into a quarter of a pint of water and exposed in the room will be enough to kill all the files.

files.

To clear the room quickly where there are many files, burn pyrethrum powder in the room. This stupefies the files, when they may be swept up and burned.

If there are any files in the dining room of your hole, resturant or boarding house, complain to the proprieter that the premises room of the control of the proprieter of the files.

are not clean.

BEING A GOOD FELLOW.

The word loyalty is, however, in some other connections often overworked. Loyother connections often overworked. Loy-alty among the polititians means that a man must stand by his political associates and his party organization whatever they may do. Very often when the cry of disloyalty do. Very often when the cry of disloyalty is raised against a politician it means that he has decided to go ahead on a new and hard path of honor. Social loyalty often means that one must stand by his friends, his "crowd," no matter what his conduct. This is false loyalty. A man must be loyal to truth, loyal to honor, loyal to justice; and when his friends waver or halt; or turn aside, he must go on alone.—The Christian Herald.

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Alomin so knimog NO. 33

#### ZION'S ENSIGN

Published by the Roorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo. at \$1.00 per year.

CHARLES FRY, EDITOR

W. H. DEAM, BUS, MANAGER
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HE IS CALLING, AND COMING This the voice of the Master who calleth; Give heed while he calleth today, To work in his service and vineyard, Up! hasten the call to obey.

The angel hath flown with his message; The gospel and kingdom are here: bride to prepare for his coming; Rejoice! for his coming is near.

Yes! the Savior is coming in glory, To claim the white robed as his or Tie the voice of the Bride and the Spirit. is the voice of the Bride and con-Even so, Jesus Lord, quickly come. —M. H. Bond.

### THE GOSPEL OF PEACE.

For many years efforts have been made toward the maintenance of peace among the nations of the earth. Peace conferences have been held, temples of peace have been built, the cause of peace has been endowed with great sums of money for its strengthening, and representatives of the different nations have met in council and agreed upon the elimination of some of the more brutal methods of modern warfare, and in fact the disarmament of the nations was hopefully talked of, with the ushering in of universal peace. But the sudden bursting out of the war flames involving practically all Europe has dispelled the hopes of the most optimistic, and the early stages of the war show a tendency among the governments to throw to the winds all agreements and treaties which may in the slightest degree stand in the way of their progress.

With so much effort why has peace failed? Why should nations forget the Christian civilization which has enabled them to know the value of good will and brotherly love, and follow the course of savages who seek only to destroy human life and all that life holds dear and sacred? Can humanity turn suddenly from peace and love and righteousness to strife, hatred, and vengeance? Hardly, but the primary causes of war may be traced to the depths of human hearts where its fires have been nurtured and kept smoldering for time indefinite. Greed, lust for wealth, lust for power, and lust for luxury and pleasure, with vanity, pride, extravagence, and a disregard for human rights, are the things which lead to war as certainly as a flowing stream leads to the sea. So long as such conditions remain in human hearts, peace conferences, treaties, and peace funds can not stop the inevitable results.

### The Prince of Peace.

One of the titles divinely given to the Son of God was "THE PRINCE OF PEACE," yet in his coming he never acted as the mediator between warring nations or factions, and the world did not recognize in him even a peace-maker, much less of having earned the title of "The Prince of Peace," but his method of procedure in establishing peace is fully set forth when one of the Jews who was at variance with his brother over some property cause to him asking that he meditate in his behalf. (Luke 12:13) Jesus refused to intorvene as the man desired but said: "Take heed, and beware of covetousness," and enlarged upon this teaching with a parable. As the Prince of Peace he struck war at its very root: there

could be no peace so long as covetousness existed. Lord Roberts, commander of the British armies, said not long ago: "While greed and strife dwell in the heart of man, war will spring up among the nations," but Jesus the Messenger of peace recognized that fact long centuries ago, and taught the remedy by which the human heart could be converted.

### The Gospel of Peace.

One of the purposes of the mission of Christ was the establishment of "Peace, good will to-ward men." Of his fore-runner, John, Zacharias prophecied in part that he was "to guide our feet into the way of peace." The things which John taught as leading into the way of peace were "the baptism of repentance for the remission of sins," and preparation for accepting the "mightier than I" who was to follow. The way of peace is found through the gospel and by no other means. Paul calls the gospel "the gospel of peace." It was preached by Jesus and his apostles to Jerusalem, but the city rejected it, and it was most proper for Jesus to say to Jerusalem "If thou hadst known \* \* \* the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee," etc. In the work of bringing about peace the gospel begins with the individual, seeking to change his nature by the elimination of all that tends to strife and with the development of all that tends to peace. The first words of Christ's teaching were "Repent ye, and believe the gospel;" his message was one of peace to those who obeyed, but those who refused he could promise nothing but the sword.

#### No Peace to the Wicked.

"There is no peace, saith the Lord, unto the wicked," (Isaiah 48:22.) "And the work of righteousness shall be peace." (Isaiah 32:17.) Sin is destructive of happiness, peace, and love, and they cannot exist together; righteousness is unifying and tends to harmony. The curses pro-nounced upon ancient Israel in case of their turning to wickedness had their climax in war; the result upon the Jews of having rejected their Messiah with his message of righteonsness was war and destruction, such wars being but the terminal of the road which people had chosen to follow. The Scriptures speak of some who will cry peace, peace, when there is no peace, and the great discussions of peace of late years have seemingly come at a time when peace is farther away than in any time past. Paul speaking of the last days says: "For when they shall say, Peace and safety; then sudden destruction cometh upon them." (1 Thess. 5:3.) upon them."

### A Way of Escape Prepared.

In consequence of men having lost sight of the right way, the Lord in these last days restored the gospel that it might offer a means of escape from the disasters which he saw were impending. At the time of restoration the Lord said:

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, pre-pare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have have broken mine strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image 

The Lord recognizes the light which the world has received under the teachings of Christianity though indicating that the world had failed to to ocme up to it. The preaching of the full gospel would make greater demands upon the world for obedience, and those who accepted would be blessed thereby, but of others it is said: "He that repents not, from him shall be taken even the light which he has received for my Spirit shall

not always strive with man, saith the Lord of Hosts." The Lord further says: And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respector of persons, and willeth that all men shall know that the day specifly

cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world. D. C. 1:6.

Whether the day has come when peace shall be taken from the earth we may not say, though the rapid spread of the war spirit and the terrible hatred engendered between nations, would lead to the conclusion that if it has not come it can not be very far off. Other statements of latter day revelation declare that "the day of wrath shall come upon them as the whirlwind," Behold, and lo, vengeance cometh speedily upon the ungodly, as the wrirlwind, and who shall escape it? the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet it shall not be stayed until the Lord come." (D. C. 63:2; 94:5.)

Is it not time that men were seeking their God, if it is not already too late? In this land where peace yet reigns the opportunity is yet extended of hearing the gospel message, an acceptance of which will bring to each seeking soul an assurance of peace and safety through the divine Spirit. "Great peace have they which love thy law" say the Psalms, and the promises of God are assuring to those who obey the gospel, for the Lord will care for his own. Zion rejoice, while all the wicked shall mourn. For over eighty years God has been pleading with men through the restored gospel by the power of his Spirit but comparatively few have accepted it, but to such is promised salvation both temporal and eternal if they continue in obedience to the commandments. The promises and prophecies of the Scriptures, both of ancient and latter days, are being fulfilled regarding both the righteous and the wicked. Shall we be on the side of peace?

#### COMMENTS.

The War Spirit.—The suddenness with which the war spirit flared up and spread over the entire world is astonishing, and very few could perhaps give any cause for it becoming so general. Like many other things of evil, its immediate cause is very trifling reminding us of the words of James: "Behold, how great a matter a little fire kindleth! A forest may be set on fire by a spark which is counted the immediate cause, but the weeks of drouth constitute a cause running back for some time and which made it possible for the spark to do its work. Conditions of readiness for war have been developing for many years, and a mere spark was sufficient to start the flames. What the result will be is difficult to imagine.

Our Missionaries in Europe.-A number of missionaries sent out by the Church were faithfully carrying on their work at the time of the breaking out of hostilities. Bro. H. N. Hansen and wife were in Denmark at last report, Bro. Peter Muceus and family in Norway, Brn. O. K. Okerlind and C. A. Swenson in Sweeden, Bro. Peter T. Anderson in Denmark, and Bro. Alexander Kippe in Germany. A considerable number of conference appointees are in Great Britain most of whom are residents and citizens of that nation. Bro. R. May and wife are in London. How far the war may affect Palestine is uncertain, but we have in that land Brn. U. W. Greene of the Twelve,, Rees Jenkins and wife, and A. H. Koehler and wife. All of these brethren may find their work interfered with if not stopped altogether by the unsettled conditions, and governmental restraints in these countries. They should be remembered in the prayers of the saints.

In all things throughout the world, the man who looks for the crooked will see the crooked and the man who looks for the straight will see the straight.—Ruskin.

#### INDEPENDENCE ITEMS.

The Sunday morning's discourse was by Apostle J. Curtis. He was introduced as Bro. F. J. Curtis. Bro. Curtis said he did not know why Missourians got his initials reversed, unless it was because he was frequently called Frank, but it is J. Frank instead of Frank J. For Curtis. the basis of his sermon he read the entire. 12th chapter of Romans which is an excellent exhortation of Paul's on Christian graces and virtues, duties and responsibilities one towards another. The speaker said that possibly he would not be the only one who would make Quoted Paul's words to Timothy that in the last days perilous times should come. Referring to the first verse perilous times should come. Referring to the first verse of the chapter read, in which the words, "that ye present your bodies a living secrifice, holy, acceptable unto God, which is your reasonable service," said that some gave as an excuse why they did not comply with that admonition was because of the acts of others. He also admonition was because of the acts of others. He also stated that the Saints as a rule where he went were striying to live their religion. Told of a man who said that God did not consult him when he was brought into the world, and that he did not think God had a right to compel him to do just as he thought best. Bro. Curtis said he asked if his children were consulted by him before said he asked II his children were consulted by him before they were brought into the world, and if he did not think his children should obey him in doing what he thought was right. In speaking of the great war he asked what it was for, and what it would accomplish for the good of humanity, if it would benefit the poor or bring comfort to those who need comfort, or prevent other wars in the future. We are called to be soldiers, he said, and as such we should have on "the whole armor of God," having our "loins girt about with truth," and have on "the breatsplate of righteousness," the "shield of faith," "helmet of salvation and the sword of the Spirit." This is the armor recommended by Paul. He asked if every one present were in a position to say that they had on the "full armor." He said that it had been stated that all great questions would now be settled by arbitration, and that there would be no more war, and from that he had had to defend the Doctrine and Cove nants where it says war shall be poured out upon all nations. How is it now? Referred to Zion's location far inland from foreign attacking nations, should there be such a thing,

We are sorry that we did not have a chance to report the evening's sermon, being the third of a series by A. H. Parsons on the first principles of the gospel.

Sunday afternoon Bro. B. J. Scott delivered a ringing speech on local option at the Maywood M. E. Church. He used a good many Bible quotations in support of positions taken. Bro Scott is speaking throughout the country districts and at Mt. Washington every night in

The Independence City Light department has lately installed a large Allis-Chalmers engine which is capable of developing from 200 to 700 horse power. The fly wheel of the engine is 16 feet in diameter and weighs thirty thousand pounds, and the engine proper weighs sixty thousand pounds. This new engine will effect a saving of one-half in fuel and will be large enough to furnish electrical energy for the city when much larger than at present.

The flag on the Government building has been at alf mast since the death of Mrs. Wilson, wife of Presi-Wilson, and the postoffice was closed during the time of the funeral Monday afternoon.

I have often thought of what Gen. Sherman said about war, that it is "hell." Whether he had a proper conception of what hell is like or not, he certainly knew what war is. War is the most flagrant violation of about war, that it is moral obligations enjoined by civil governments on their subjects. It is wholesale murder, it is highway robbery to the greatest degree, not simply holding up a train and taking a few hundred dollars, but taking whole trains and monstrous ships with all contained therein including millions in money. War is incendiarism on a large scale, therein including and monstroom. War is incendiarism on a large sum, millions in money. War is incendiarism on a large struct, it is ravage, it is plunder, it is merciless, it is cruel, all to satisfy greed, to settle a disputed point or avenge a trifling insult.

W. H. Deam.

#### INDEPENDENCE SECOND BRANCH.

On last Tuesday evening the young folks prayer meet, ing was largely attended, with a good interest manifested. The Sunday school attendance was 246. Our pastor H. W. Goold, was the speaker at 11 a. m., his subject being the redemption of Zion which was ably handled, using for a basis of his remarks Sec. 98, D. C. F. M. Gowell occupied in the evening showing the necessity of examining ourselves to see whether we be in the faith.

The Sunshine Band met Sunday evening after prayer meeting. A splendid program was rendered in the way of music, songs; and readings. The band now numbers They are engaged in a good work of visitabout 95. that need encouragement, and doing other sunshine deeds.

On Thursday, the 6th, two more of our young people were united in marriage at the home of Bro. and Sr. A. K. Dillee, Bro. Hubert H. Wiitfong and Sr. Bertin Bailey, Bro. Dillee officiating. They expect to live in Lawrance, Kansas, where Brc. Wiltfong is employed at the Kansas University.

Bro. J. T. Cuttis was called upon to preach the funeral ermon of Mrs. Stacey F. Neighbors who was a mem-er of the Baptist Church, she having heard Bro. Curtis preach her sin-in-law's funeral in 1909, had made the equest that he also preach hers.

G. W. Tousley.

#### SEATTLE.

SEATTLE.

Bro. and Sr. J. W. Davis spent a few days with us, sailing for Honolulu on the 4th. Bro. Davis preached the evening sermon at our church on Sunday to a large congregation. By previous arrangement he was followed in a half hour lecture by Rev. A. D. Carpenter, a representative of the Anti-Saloon League of Washington. He was paid every respect by our people and expressed satisfaction. We took occasion to tell of the vote of our honorable president in the late Independence struggle. Sunday last was a record breaker in the attendance of both our Sunday school and Relgio, which we are pleased to note. Brn. Rhodes and Johnson Jr., are working the Medical Control of the Saloon of the Sal

ing hard for success.

On Monday night a goodly number of saints gathered the home of Bro. Wm. Johnson and wife as at the home of Bro. Wm. Johnson and wife as a farewell to Bro. and Sr. Davis. Speeches were made by Brn. Wm. Johnson, Heman Hale Smith and J. M. Terry, being responded to by Bro. J. W. Davis, whereupon Sr. Inez Davis called for the singing of "Fellowship." The time was pleasantly spent in gospel converse by young and old and the singing of songs of praise. Bro. F. W. Holman was the master of ceremonies.

Sunday's accramental service was especially good—a

Sunday's scaramental service was especially good-real pentecostal outpouring of the Spirit. One bless feature all seemed to receive of the Spirit. May v often have such heavenly feasts—we need them. B Johnson was with us, but starts north today to look after conference affairs. Bro. Chas. J. Dalberg from Kent was present and rejoiced in the service.

Two of our young men were recommended at our branch business meeting for ordination to the office of priest—Bro. E. E. Inslee and William J. Johnson. The recommendation was sustained by unanimous vote of the branch, the ordination to take place as may be arranged

J. M. Terry.

102 North 39th St., Seattle, Wash., Aug. 7.

#### OMAHA, NEBRASKA.

"Yet, keep me ever in thy love, Dear Father, watching from above, And let me still thy mercy prove,

And care for me."
The sacrament service this month was excellent, some bearing testimony who have not been heard often. If every one could appreciate the reward attending for making the effort, what different meetings we would have many times.

F. Clarke, of Ringling Bros. Circus, worshipped with us Sunday evening, and at the close of Religio a number of prayers were offered for the safe return of his wife, who had gone to England to bring back their children, on account of the war. Almost 2,000 years since Christ came to teach people to love each other, and still diffi-culties between nations are settled by bloodshed.

Sr. Audentia Anderson of Independence with her three children, Sr. Doris, Duane and Rogene, were with us Sunday evening. Sr. Doris rendering a solo at the evening service, which was much appreciated. They were visit-ing Sr. Hulmes of Council Bluffs, Sr. Anderson's eldest daughter.

Born to Bro. and Sr. Jesse Johnson a little girl July 1st. Some times the news does not reach the correspondent promptly.

M. A. Peterson and daughter, Ellen, are visiting relatives near Inman, Neb., where her son Emery has been since school closed.

An ice cream social will be held on Tuesday evening, August 18th, at the church under the auspices of the Woman's Auxiliary and the choir. Also the Woma Auxiliary will be entertained at the home of Sr. C. Coffeen, 2312 South 24th St., on August 26th, and hold their first shower of aprons and handkerchiefs, for the coming bazaar.

coming bazaar.

Those occupying the pulpit: Elder Wm. E. Shakespeare and W. E. Stoft, who gave us many good thoughts in portraying high ideals. How many are endeavoring to reach their ideal day by day?

"Oh, still in summer's golden glow, Cast me not off with

all my sin.

But make me pure and true within, And teach me how thy smile to win, Thy care for me.

Alice Cary Schwartz.

345 Omaha National Bank

#### VISITS ENOCH'S HILL

I was a visitor at the Sunday school conducted on what the Saints please to call Enoch's Hill, on the United Order of Enoch grounds, and surely it must be, for there seems to be an inspiration that fills the souls of those who attend, and inspires the mind with new thoughts. When you visit the place, you will hardly be able to refrain from taking a retrospective view of the beginning and the end, so far as I can do, and count the number that attended the little brick church on the hill east of the city, and then follow the time along to the present, noting the fact that the time had come for the beginning of the gathering, and slowly but surely the numbers multiply until now we see the stone church with a capacity of about 1,500, the south side church capable of seating about 600, the Walnut Park Branch with perhaps 150, and a little church building that will seat about 200, then the mission on north Liberty Street, and last but not least, the Enoch Hill Branch, and sure a wide awake little gathering, very enthusiastic in the work, anxious to give a ready answer to all questions propounded. The superintendent, Bro. C. S. Warren is very alert, and seems to take a pride in bringing out the best thoughts, for when questioning the primary classes about their leszon, i could not help but note the the gathering, and slowly but surely the numbers classes about their lesson, 'could not help but note the promptness of the answers from the little ones. The attendance was 58, collections \$1.06. There are seven classes. The time of meeting is 9:30 a. m.

W. S. L.

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Honolulu, T. H., 1863 Miki Lane.

Dear Ensign.—We reached Honolulu on the 26th of
June after a very pleasant trip. This is a very nice
place, quite different from any place we have ever seen.

The Saints are all very hospitable and all seem to be
carnest in the work. We have visited most of them.

Quite a number of Saints met us at the steamer, also
at Mission Home, and on the evening of our arrival,
folder McCouley and myself west across the city where Honolulu, T. H., 1862 Miki Land

at all sisted from the evening of our arrival, Elder McConley and myself went across the city where I preached my first sermon through the aid of an interpreter, Bro. Charles Lee, and again on Sunday forenoon with the assistance of Bro. Onehou Putonou interpreting, both very promising young men. Bro. Lee is assistance of the Charles Lee and the province of the Charles Lee. ant superintendent of the Sunday school and Bro Puuohou is president of the Religio.

is president of the Rengio.

Sr. Jones was elected superintendent of the Sunday school. We have eight meetings on Sunday, four being held in the Church, and the other four are held in different parts of the city. There are only six meetings through the week, three in the church, and the other three in homes in different parts of Honolulu.

We expect Elder and Sr. Davis about the twelfth of

Elder Walter will soon be leaving us for a time; he oes to California where his family is located. all miss him very much, as he surely has been a father to this people. The good he has done here is known only to Gol. He is so untiring in his efforts, and the Saints depend so much on him.

Trusting the Saints and our friends will continue to pray for us that we may be able to do the work the Master has appointed us to do, I a your brether and coworker for Christ.

Charles E. Jones.

Hammond, Ind., July 15.

Dear Ensign:—Last December we moved from Mentor, Ohio, to Hammond, Indiane, and was delighted to find a few Saints here. Sunday we met at our home for Sunday school and preaching. Monday evening we have prayer meeting and Tuesday evening Religio.

We are only a few in number but feel that we are greatly blessed in more ways than one. It is our prayer that we shall be able to open up the good work here in

Last Sunday my husband and two children were baptized by Bro. James Smith, and I feel to praise God for his goodness to me. Surely our Father in heaven hears and answers our prayers. I rejoice in the gospel and love this work.

I ask you all to pray for me that I will be given strength to fulfill my duties and to overcome all evil. I have been blessed in so many ways. One year ago last January Bro. Joseph Luff removed a tapr warm 45 feet long from my little girl after other doctors had failed and given her up, and today she has the best of health, and I feel as if I had so much to be thankful for. Pray for me that I may be faithful to the end.

In gospel bonds, Sr. Dessie Bainer.

307 Logan St.

Los Angeles, Cal., July 27,

Time for reunion draws near, and the general impressions are for a good meeting in all which goes to

pressions are for a good meeting in all which goes to build up the Saints in the work.

The Santa Ana Saints have just cause for pride in their new Church which nears completion. Located in a desirable portion of the city convenient to the main electric line adjacent to the populous and business center of the city, and centrally located for the members as well; it is a beautiful building of modern architecture and pleasing design, that gives one a spontaneous desire to enter. Haven't heard for sure, but believe the one service is to be right after reunion, probably August

Tent meetings at Pomona closed about two ago and since then have been held at Cucamonga.

The meetings of the Elders' Quorum was held at San Bernardino, Sunday, July 12, and a good time was en-joyed by those present, the only regret being that more were not in attendance. Incidentally while there Brn. were not in attendance. Incidentally while there Brn. Cooper and Adam rendered three musical numbers at the morning service of the First Methodist Church, through the invitation of the organist, Miss Phillips, who is a personal friend of "our" Bessis Bemis, and we hope to have the pleasure of reciprocity by the presence of Miss Phillips and her mother at our reunion. Such relations with our church neighbors are certainly desirable and to be cultivated and tend towards a better understanding of Church fel-The brethren speak very highly of their receplowship. tion by the pastor, Rev. Scott, and the choir directress, Mrs. Mable Jerome, and in the absence of our standbys, Nettie Paulson, now at Graceland, and Olive Lytle, who has gone East, Miss Phillips will be a great addition to our musical forces at reunion.

The Los Angeles Parlimentary Club were the guests of the Garden Grove Branch last Monday evening. A goodly number were present and the time was well occupied till after 9:30. There are several promising parliamentarians there whom we hope will keep up their study and become full fledged, able to hold up the standard in the district. Those attending from Los Angeles were Sr. Ethel Pierce, Brn. V. M. Goodrich, Wm. Schade, and R. T. Cooper.

Bro. MacDowell has returned from a tour through San Bernardino, Pomona and Cucamonga.
R. T. Cooper, correspondent.

Dalby Springs, Texas, July 4.

Editor Ensign:—I arrived at this part of the Lone Star State on yesterday from Avery, Texas, where ended our ten days reunion on the 2nd inst. The attendance was better than we had expected, large crowds being present at the night meetings, notwithstanding the fact that one of the Split-in-two Baptist wings, or ciurch, started a series of day and night meetings in their arbor, and from house to house, for the purpose no doubt to counsel and prevent their membership once saved, never unsaved, from attending our services, lest they might taste of the good milk of the word and be lost or fall, regardless of once in grace, always in grace. These hirelings almost compel us to believe that they dare not trust their members out from under their ministerial wings, or that they have not enough brains to take care of timeslews, forcing upon us the right to question their thread-bare theory of once saved, never unsaved. However dry pasture and short dry grass or food caused many of these noble souls to jump the fence and come nightly to hear-us, and well might they when such towering minds as those of Elders John Harp and J. M. Smth, in thunder tones broke the bread of life to them. Another drawing card was the good singing by the choir while Sr. Harp made the organ talk with no uncertain sound. People were heard to remark that it was the best circuit and the content of the they are not at the tot income and the tone of the them they are not better the they have not hear they are a such as the best circuit on the proper was the good singing by the choir while Sr. Harp made the organ talk with no uncertain sound. People were heard to remark that it was the

winte Sr. narp made the organ tans with no interesting sound. People were heard to remark that it was the best singing or music that they had ever heard.

Elder B. F. Pollard with just -a few helpers had done all in their power to make the reunion a success, and as such it will go into history. Our meetings were spiritual and orderly from first to last, without any disturbance of any kind on the grounds. We have met with a noble band of Saints in this state as well as at Wilburton, Fanshawe, Halleyville, and Manning, Oklahoma, and some of them have kindly remembered our financial needs; hence have no complaint to make. I shall remain a few days, thence northward, and all being well, be at Halleyville, Okla., in time to attend the ten days reunion and district conference to begin Aug. 21.

In gospel bonds, J. C. Chrestensen.

Field address, Wilburton, Okla.

Manchester, Texas, Aug. 4.

Dear Ensign:—I have just returned from Avery, Texas, where 1 have been attending the reunion of the saints held at that place, closing on the night of the 2nd. We had a grand time and I think everybody enjoyed them.

held at that place, closing on the night of the 2nd. We had a grand, time and I think everybody enjoyed themselves regardless of the hot weather and dust.

There were some fine sermons delivered by those of the missionary force, Elders John Harp, J. C. Chrestensen, and J. M. Smith. We had very good attendance at night. The Baptists were holding a meeting there at the same time, but several of their members came to our meetings, just the same. I think there are a good many people around there who will obey the gospel sooner or later. There were two or three who gave their names for baptism at the close of the meetings.

I think I can safely say that they were all true Latter

I think I can safely say that they were all true Latter Day Saints and I hope that I will be able to meet them all again some day, and if not in this life, let us all pray that we'may so live that we shall all meet again when Christ comes to reign a thousand years here on earth. I ask the prayers of all the Saints that I may hold out faithful to the end. For Christ said, "He who holds

I ask the prayers of all the Saints that I may hold out faithful to the end. For Christ said, "He who holds out faithful to the end the same shall be saved."

There are only a few of us here and the clouds look dark sometimes, but we rejoice to know that there is a brighter day coming for us if we will only do our part. Yours in bonds.

C. R. Caswell.

Pond Greek, Okla., Aug. 3.
Editor Ensign:—I came here (six milles south east of
Pond Greek) the 21st of June to visit with my son and
his family, coming about the beginning of the wheat
harvest.

It surely has been a great harvest. And now that threshing is nearly done it will enable the many farmers who lost so much last year from the failure of crops, to square up most of their indebtedness.

My son's father and mother-in-law came bere in 1893 on their homestead, and now they have a good farm. They have been isolated ever since. They with this son and wife, are the only Latter Day Saints in this part of the district, except a few at Enid, over twenty miles away. Very seldom has an elder of the Reorganized Church come this way but when one did come, this brother and sister would have a feast of good things. Some times two men of the Utah Church would stop and this brother, Joseph Cooper, would entertain them as men needing food and shelter, but not as servants of God.

They didn't like that part, for they saw that Bro. C. knew too much of the inside workings of the Mormon Church.

Now I want to tell you of the great surprise we all had yesterday, Sunday, Aug. 2nd. We went to spend the day with this brother and sister, and when we got there our surprise was great, to find Bro. L. C. Hopkins and his family from Enid and Bro. Joseph Arbor who had been holding meetings in Enid. After dinner we repaired to seats under the shade of some trees and heard what Bro. Arber had to say to us.

Two of Bro. Hopkin's children who had been baptized on Friday were confirmed. The words were good instruction to the children and encouraging to their parents. Then the secrament was administered, after which testimonies were borne. All were so thankful of having a chance to again renew their covenant, Bro. Joseph Cooper in particular, it being the first time in fourteen years.

The subject of Bro. Arbor's sermon was The Gathering. He could have chosen no other that would have in-

terested more. We enjoyed it so much and received much information along that line that was new to the lonely saints.

Yours for the Truth, Mrs. (Sr.) Emma P. Wheeler

#### GLEANINGS.

Mrs. John Randall, Scottville, Mich., July 30.—We have a fine Sunday school, held in the school house, and meetings every Sunday night by an elder from Free Soil, Mich. We have spiritual prayer meetings in homes of Saints when we are humble. We had an edifying prophecy given to us Wednesday night, July 29. We are very much encouraged in this place.

Mrs. Theo. S. Caffey, Manistique, Mich., July 31.—I love to get the "Silent Preacher," as all the sermons we get now are in the Ensign and Herald, but I would like to hear a good sermon again. Although this is a town of about 6000 we are the only family of Saints here. There are eight or nine churches. In our family of ten, seven are in the church, and two more would like to be baptized when an opportunity is offered. Would be glad to have any elders who might stop here to come and see us. We live in the Soo Line section house, just west of the S. L. Depot. Think this would be a good town. for street preaching. It is the only way to reach the people here. Pray for us.

#### NOT IN VAIN.

My God, I thank thee! may no thought E'er deem thy chastisements severe; But may this heart, by sorrow taught, Calm each wild wish, each idle fear.

Thy mercy bids all nature bloom;
The sunshines bright, and man is gay;
Thine equal mercy spreads the gloom,
That darkens o'er his little day.

Many a throb of grief and pain
Thy frail and erring child must know;
But not one prayer in breathed in vain,
Nor does one tear unheeded flow.

Thy various messengers employ;
Thy purposes of love fulfill;
And 'mid the wreck of human joy,
Let kneeling faith adore thy will.
—Hymn Book.

#### RACE TOLD BY HAIR.

Scientists are able, by the use of the micrascope, to tell from a single human hair to what great racial division the original wearer belonged. If a cross section of the hair is elliptical the man was black; if round, the man was yellow or red; while the white man's hair is oval.

The Australian native has hair with the least diameter, the bushmen of Africa the next, then the American Indian, the Chinese, the white races of Europe, and lastly, the Japanese, the coarsest of all. The beard of a white man is 50 per cent thicker than his hair, and is almost identically the size of the hair of the chimpanzee. The strength of human hair is, as a rule, in direct proportion to its thickness.—Popular Mechanics

#### HELPING HIS INFIRITIES.

There is a beautiful story told of Professor von Herkomer, the celebrated sculptor and painter. His father, who was himself a sculptor, lived to a great age; and in his declining years the keen sight and sensative touch, so necessary to the modeling which up to the end of his life he delighted to do, departed to a large extent from him. The modeling he did in these later days was, of course, far from reaching his accustomed standard.

After he went to bed, however, each night the brilliant son who loved him would go into the studio where the old man had been at work and, taking his work in hand, would correct all its deficiencies, giving it here a touch and there a touch, and rounding off its corners and crudities, as he was so able to do. Then when the old man came to the studio in the morning, the time when his failing eyesight was keenest, he did not see the imperfections and was happy in the work, all unconscious that someone else who loved him had been correcting his work and beautifying it.

We do not know if the story is true, but we are sure that is what Jesus does for us when we honestly do our best for him. He who has begun the work by inspiring us to begin, will overrule its mistakes and transform its poorness by his own beautifying touch until it is something of real value to his cause in the world. His faithfulness is our security, now and always.—Selected.

#### SATISFIED OR UNSATISFIED.

There is little hope for the person who is perfectly satisfied with himself. After all is said and done, nothing is so stale as a satisfied man.

Within the breast of the purest, noblest, and best there is some slumbering ambition which is ungratified. We are always looking forward to something better than we have known. "It is better farther on." better farther on." The sweetest joys are set before us to win. Even Paul says: "Not that I have already attained, or am already made perfect: but I press on, if so be that I may lay hold on that for which I was laid hold on by Christ. Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." There can be no perfect rest There can be no perfect rest and satisfaction until we land in the heavenly port. Being filled with gratitude for the blessings we enjoy, we should reach out after lasting joys and unfailing treasures.

#### CARE AND WORRY.

You have heard of Care and Worry-dark visitors they

Say,
Who stalk about familiar as Hamlet's ghost at play,
They come and tarry with you, unbidden and unasked,
And flaunt their gaunt arms o'er you—add weight to
every task.
They watch the rays of sunshine, and guard your open

door,
Lest Light and Hope may enter and sing the songs of yore.

Lest Light and Hope may enter and sing the songs of yore. Close friends are Care and Worry, they laugh and dance with glee,

And pile the faggots higher at each white lock they see.

They glory in the shadows their black robes fling about,
And while the cloud is o'er you they laugh and dance and
shout.

They ever walk before you, for should they fall behind,

They ever walk before you, for should they fall behind, Their forms would vanish from you like mist before the wind.

But over on the other side wait Love and Hope and Joy, Mother and wife and sister, and little Bob, your boy. The robin sings in the willow and the skylark chants his lay.

And flowers blossom about you from the morn till close of day.

Fling back at Care and Worry their black robes of despair, And know as the years pass swiftly God's hand hath rested there.

Smooth out the great furrows cut wide on brow and cheek, For trouble lies in the valley—you are nearing the mountain peak.

Tit-Bits.

#### PRESERVE MILK WITH ELECTRICITY.

Important results have been obtained at Liverpoel with an apparatus for killing by electrical treatment bacteria of all kinds present in milk, and an extensive plant is now in practical working at the Earle Road Corporation Milk Depot, from which 100 to 125 gallons a day are distributed in about three thousand bottles.

Dr. J. M. Beattie, the Liverpool City bacteriologist, states in a report that the apparatus was designed by Mr. F. C. Lewis, assistant lecturer in bacteriological methods at Liverpool University, by whom also all the preliminary work was carried out. The first experiments with uni-directional electric currents failed to produce sterilization and caused undesirable changes in the constitution of the milk. By the use of uni-directional and slowly alternating currents and the addition of minute quantities of salt to produce chemical reactions, it was found that all kinds of bacteria could be killed; but the milk was spoiled from the consumer's point of view.

The foundation of the system which has now proved successful was the use of a rapidly alternating current which practically sterilized the milk during its passage through a long tube fitted with copper or other electrodes. In the large scale plant now in operation the continuous tube has been replaced by three electrode chambers connected by glass tubing with rubber joints. The work with the experimental aparatus established that "the invariable result" was the "complete destruction of all colon becilli and bacilli of similar nature, with an enormous reduction in the total number of bacteria of all kinds." periments with tubercolosis milk showed that the bacillus of tubercolosis was destroyed, while bacteria which caused blood poisioning were also stroyed, or so reduced in number as to be harmless. There was also a great improvement in the keeping qualities of the milk, the chemical composition of which, according to the city analyist, so far as chemical analysis can ascertain is unaltered.

Two guinea pigs inoculated last February with the untreated milk showed definite tubercolosis, whereas the animals inoculated with the treated milk from the same samples were not tuberculous. —The London Times.



## SERMONS AND ARTICLES

THOUGHTS ON EVOLUTION.
"Thou makest thine appeal to me;
I bring to life, I bring to death:
The spirit does but mean thy breath:
I know no more." And he, shall he.

Man, her last work, who seem'd so fair, Such splendid purpose in his eyes, Who roll'd the psalm to wintry skies, Who built him fames of truitless prayer.

Who trusted God was love indeed And love Creation's final law— Tho' nature, red in tooth and claw— With ravine, shrick against his creed-

Who loved, who suffered countless ills, Who battled for the True, the Just, Be blown about the desert dust Or sealed within the iron hills?"

In Memoriam

The history of the nineteenth century will be famous because of the discussion of two hypothesis which attempt to account for the existence of the innumerable species of living things which inhabit the earth: the theory of creation and the theory of evolution. According to the theory of creation, all the individuals of every species existing at the present day are derived by a natural process of descent from a single individual, or pair of individuals. On this hypothesis, these parent forms—which precisely resembled in all the essential respects, their existing descendants—came into existence by a so-called supernatural process known as Creation.

According to the theory of descent or organic evolution, every species existing at the present day is derived by a natural process of descent from some other species which lived in a former period of the world's history. According to this theory, if the individuals of any existing species could be traced back far enough, their characters would be found gradually to change, until finally a period would be reached at which the differences were so marked and extensive as to require the placing of these ancestral forms in a different species from their descendants at the present day. Also if the species of any one genus could be traced back they would gradually approach one another in structure until they finally converged into a single species, differing from those now existing, but standing to all in a true parental relation.

It should be remembered that the theory of descent or organic evolution is not concerned to show how life itself came to be; its existence being taken as a fact which does not fall within its range of discussion.

Darwin's own view of the doctrine of descent is set forth in the following quotation from the "Origin of Species." "It is interesting to contemplate a tangled bank, clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other, and dependent upon each other in so complex a manner, have all been produced by laws acting around us. There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one: and that while this planet has gone cycling or according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved."

Professors Jordan and Kellogg have this to say in 'Evolution and Animal Life:' "The term evolution is not wholly acceptable as the name of a branch of science. The term 'bionomics' is a better designation of the changing of organisms influenced through unchanging laws. It is a name broader and more definite than the term 'organic evolution,' it is more euphonious than any phrase meaning life adaptation, it involves and suggests no theory as to the origin of the phenomena it describes."

The doctrine of spontaneous generation certainly finds no support among evolutionists of the present day if the following strong statement of David Starr Jordan in "Footnotes to Evolution" is authoritative:

"Nor is evolution identical with the notion of spontaneous generation. There is no necessary

connection between the one theory and the other. If there is now spontaneous generation of protoplasm, it cannot take the form of any creature we know. An organism fresh from the mint of creation would be too small for us to see with any microscope. It would be too simple for us to trace by any instrumentality now in our possession. It would contain but a few molecules, and a molecule in a drop of water is as 'small as an orange beside the sun. Such a race of creatures, spontaneously generated, without concessions to environment, would grow hoary with the centuries before it came to our notice. Its decendants would have belonged for ages to the unnumbered hosts of microbes before we should be aware if its creation."

Furthermore, this same authority disclaims the supposed evolutionary theory that man is a developed monkey. While he supports the evolutionary doctrine that life first began in simple protoplasm from which have been evolved the almost numberless species known today and that therefore organisms are blood-related; descended from one another; he claims that the question of the immediate origin of man is not the all-pervading question of evolution.

To quote again from his "Foot-Notes to Evo-"It is perfectly true that in the higher lution. or anthropoid ages the relations with man are extremely intimate; but man is not simply 'a dveloped ape.' Apes and men have diverged from the same primitive stock-apelike, manlike, but not exactly the one nor the other. No ares nor monkeys now extant could apparently have been ancestors of primitive man. None can ever develop into man.. As man changes and diverges, race from race, so do they. The influence of effort, the influence of surroundings, the influence of the sifting process of natural selection, each acts upon them as it acts upon man.

"The movement of monkeys is toward semianity. The movement of cat life is toward felinity, that of the dog races toward caninity. Each step in evolution upward or downward, whatever it may be, carries each species or type farther from the primitive stock. These steps are never retraced. For an ape to become a man he must go back to the simple characters of the simple common type from which both have sprung."

"Humanity is not the 'goal of evolution,' not even that of human evolution. There will be no second creation of man, except from man's own loins. There will not be a second Anglo-Saxon race unless it has the old Anglo-Saxon blood in its veins."

In contrast with the foregoing thoughts on evolution it is interesting to consider the following quotations from an article entitled "Life, Death and Immortality," by William Hanna Thomson:

"But when man appeared an immeasurable advance took place, whose nature is often obscured in the minds of many by their too exclusive attention to the progressive series of animal forms which preceded it. As man is the perfected animal, they think that he is still only an animal, and, as such, closely allied to those anthropoid apes, the gorilla, the orang, and the chimpanzee. But as a being, the chimpanzee can no more approach man than he can grow wings to fly with.

"We cannot too earnestly call upon our intelligence to dwell upon this great subject, for often it is very imperfectly appreciated. Man is a being who could do and could know everything in the universe if only he had time instead of the few years of his earthly existence. What he can do or make now he shows by covering his globe with wonderful creations which comes into existence solely by his own purpose. What he can know he shows by making a small glass prism which enables him to tell that a star is double, when no telescope could reveal it as such, and which of the two stars is approaching and which receding from him. His world in short, is not a chimpanzee's world in any sense, for he takes up Shakespeare to read, or investigates the ether to make it his messenger to the ends of the earth. In all this he is not partial nor circumscribed, for he can do anything well, be it the tasks of a statesman or the problems of a scientist.

"These are incontestable facts. But what causes this transcendent difference between man and any other animal? Nothing whatever in his physical frame and nothing particularly in his brain. In his brain he closely resembles the chimpanzee, as all anatomists know.

"But in mental rather than physical effects, biologists have discovered evidences of a marvellous difference between the human and any animal brain. The agency which causes that difference also explains why man is so immeasurably above all animals in his powers and capacities. Though man's brain, like that of all mammalia, is composed of two completely matched hemispheres, yet it is only one of these two which is the human brain in its wonderful faculties. It is only the left hemisphere in right-handed persons and the right hemisphere in the left-handed which can speak, read, write, remember, think, recognize, reason, or perform any mental act whatever. All the other hemisphere can do is to receive bodily sensations or execute muscular movemnts, but never an idea nor word nor purpose can arise in it.

"It is here that we meet with that new and tremendous fact in this world's life which came into it with the advent of man. It is facts about the brain which make this revelation. At birth man's brain knows nothing in either of its hemispheres. After a time he developes the exclusively human faculty of speech, whose material seat is in this left hemisphere if he be rightnanded or in his right hemisphere if left-handed. But as he grows in years he may wish to add another language to the mother tongue which he first learned. How can he do this? His brain can not now help him in the least. Neither one hemisphere nor both together can offhand speak any language. It is not the business of brain matter to know how to talk, for if so we should all talk as soon as we were born. What a person must do to learn a new language is to do it all himself. No one can learn that language for him, and he can do it only by long, tedious practice which takes at least months, if not years. During this practice he, and no part of his brain, has slowly modified a thin layer of brain matter so that it can talk, say French; and then this French layer he then lays upon the similar previous layer for English, as one would lay the wax leaves of a phonograph one over the other. This is proved by the fact that when an apoplectic clot from below has ruined his English sheet, but not damaged his more recent French sheet, he then is not able to speak a word of English, but can still talk French.

But just the same process must be gone through with in the case of evry faculty which is not congenial but acquired. As Euclid said to King Ptolemy, there is no royal road to geometry. In fact, there is nothing so personal as the knowledge of any science. No one can become a great mathematicism, nor chemist, nor geologist by having any one else spare him the trouble of becoming so. The reason is that for every special kind of knowledge there must be a special place slowly organized in his brain, and no one on earth can do this but the man, that is the person himself just as learning a new language is solely a personal accomplishment. A highly accomplished person is literally one who has accomplished a great deal in fashioning his own brain.

This revelation of the personality in us doing everything with the brain to make one of its hemispheres human in its capacities, proves that the difference between man and the chimpanzee is not one of degree but altogether a difference in kind.

"The reason for all this is that man is a person, which no other creature on earth is.

He himself recognizes this as his greatest certainty in the world, for he can truly say of himself, 'I am.' Whatever else there may be outside himself, whether it exists or is only an appearance, he knows that he unmistakeably exists, and that he is endowed with personal powers which no other living thing can approach.

"It is, we repeat, his ever invisible personality which makes one of his brain hemispheres human in faculty, and which of these two collections of brain matter it will be depends on which hand he used most when he began this marvelous work; for it was not the brain that made him, but he who made it the instrument for his manifold wants. That his conscious personality is quite indpendent of his material body is shown by the undoubted fact that when he loses an arm for example, by amputation, all that he loses is an important instrument which he uses; but no part of his personality goes with it, any more than when his hair is cut. And so modern science proves that his brain

also is an important instrument for him to use, as he does his hand, but that his brain is no part of himself. This slender connection between man's physical frame and his real self is one reason why I believe that the universe of personal minds is vaster than the universe of insensate and lifeless matter.

"One result, therefore which only pesons could attain to and which therefore we find to be exclusively human, is a fixed conviction of personal immortality. This is so universal in the human race that it is as generic as the faculty of speech itself. It may take different forms here and there, but its essential oneness remains the same through them all."

It will be noticed that the writer of the foregoing article has made some very strong points against the evolutionary theory—against evolutionary materialism at any rate.

In showing that the difference between man and the chimpanzee is not one of degree but altogether a difference in kind. He furnishes strong corroboration of the account of the creation of the vegetable and animal kingdoms contained in the Book of Genesis: "Let the earth bring forth grass, the herb yeilding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind."

The language here used contemplated that each separate genus or kind should through the laws of propogation and procreation, always maintain its individuality and not become merged into something else. As a matter of fact the numerous forms of life which we can observe at the present day, including the microscopic forms, are always individual and particular. Nor do they ever merge into another or into anything else. Professor Agassiz relates having found in a reef off Florida, the remains of insects estimated to be thirty thousand years old, and they were just like the living insects of today. So there are evidences of marked fixety in certain forms of life, at least. And this holds good so far as the genus "man" is concerned: at least, so far as it has been possible to trace his history in the geological cycles.

It is always well to keep in mind the fact that the conclusions of science are not final. They are merely its last and best. This must necessarily be so when scientists themselves admit that no ultimate fact is known to science. Science speaks hypothetically, not conclusively. In replying to certain questions through the columns of a leading newspaper Professor Lucien Larkin said: "You use the word 'origin.' I do not know the origin of anything. I do not know all there is to know about anything." So there is good reason for believing that as science becomes acquainted with new facts its sentences are apt to be modified somewhat, and that if such modifications bring it in closer touch with the teachings of true theology it will not be the first time that "revelation" has shown itself to be in advance of "science." Take for instance the fact recorded in the book of Genesis, that light appeared on the first day-before the sun was visible from the earth. This used to be a standard difficulty with skeptics. So much so that a skeptical writer said of the Mosaic narrative, "It would still be correct enough in great principles were it not for one individual over-sight and one unlucky blunder!"—the blunder (?) being light apart from the sun. But science has made progress toward revelation since that Professors Dana and Guyot, the distinguished geologists confirm the testimony of Genesis on this point. Dana says: "In the first place, it may be observed that this document, (referring to the book of Genesis) if true, is of divine erigin. For no human mind was witness of the events; and no such mind in the early age of the world, unless gifted with superhuman intelligence, could have contrived such a scheme-would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the fourth day, and, what is equally singular, between the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan."

Guyot, under the caption—"The Beginning of Activity in Matter"—says: "In such a beginning

the activity would show itself instantly, by a manifestation of light, since light is a result of molecular activity. A flash of light through the universe would therefore be the first announcement of the work begun." So the impeachment proceedings against Moses on this point have had to be withdrawn; the "cosmogony" of the Mosaic account is proven correct; should not this fact inspire confidence in the "biology" of that account?

Passing now to the creation of man as related in the Mosaic narrative, we are told "God created man in his own image; in the image of God created he him." And again: "the Lord formed man of the dust of the ground." Some people claim there is a contradiction here. Is there any contradiction? Are not both statements true?

We know that man's body is formed of the dust of the earth. Chemistry discloses the fact that the same elements enter into the composition of man's body as are found by analysis in the dust of the ground. Hence this statement is true in a very literal sense. But the creation of man was one thing and the formation of his body another thing. As Dr. Thomson points out in his article, previously quoted, there is a transcendent difference between man and any other animal—not physically, but psychically. The part of man that God created was the "ego" which can say, "I am." On the physical side of his nature he may approximate the mammals, but on the mental, moral and spiritual side he can approximate God. Horatio W. Dresser, in "The Power of Silence" says:

"At any rate, evolutionary materialism is a failure. There are decided limits beyond which mere evolutionism has been unable to go. It is difficult also for natural science to advance into the inner world, for science deals with the universal, and the inner life is in a peculiar sense the home of the individual. Even experimental psychology fails in the attempt to discover the true character of the inner life. The most interesting questions are still unanswered when psychology has completed its description of our states of consciousness.

"Personality-what is it, whence came it, and what does it mean? Your world and my world, how much alike, yet how dissimilar! How many and varied the aspects of a single personality as presented to different people, all equally true perhaps, all drawn out from a single source under ever changing conditions! Self exists within self-the social self, the self with impulse and emotion, and the self of reason, the conscious self and the subconscious-wherein we view ideas in all their aspects until they become fixed habits of thought-the fleeting ephemeral self, which reveals itself in an endless variety of moods, opinions, and feelings, and the permanent self which we call 'soul'-that deeper consciousness which is intimately related to the Supreme Self.

"Either then-note the alternative-God put forth his own life in the world, and is immanent yet transcendent, is present in it, transforming it in this age as truly as in the irrevocable ages of the past, or there is no God. Let me repeat: Either God is revealed through the cohesive force which holds matter together, and holds the planets in their positions in space, through the love which draws man to man and the fortunes and misfortunes which characterise his progress, through the insensible gradations by which our politics are changing and our own conflicts are making us true men and women, or there is no Divine Father. For the true Father is the God of experience, the Supreme Reality which experience reveals, which makes experience possible. He is the God of action, the God of the concrete. It is our own concrete experience that makes God's presence known. God is not the same as our experience. He is not identical with the world. But the world from moment to moment real by virtue of his immanent presence.

The omnipresent Spirit aspires through, cooperates with, and seeks co-operation from the individual soul to whom it is ever trying to make itself known. God is immanent in evolution."

Truly, if there does exist a process of "continuous progressive change, according to unvarying laws, and by nicans of resident forces" it cannot be a process of annihilation if God is immanent in it. It may be true that the earth

will finally lose its energy of rotation, as well as that of revolution round the sun. The sun may wax dim and become useless as a source of energy and our solar system become a lifeless mass. For it is only a garment, this visible universe; glorious indeed, but not immortal. But what matters it if this process of divine evolution shall then unroll a new heaven and a new earth in which shall dwell righteousness? For in terms of theology this process is not known as "evolution" but as redemption.

Edward Ingham.

Oakland, Calif., July 27th.

#### FIRST THINGS FIRST.

It is frequently asked: What is the first step for the union of the Church? Certainly, it is an important question, and we do not have to go very far to find an answer.

As applied to Methodists, Baptists and Presbyterians, it should be wiping out the memories of the Civil War, which the nation has long ago for-The fault is not with either section alone. Both the Northern and Southern sections of these communions are at fault and, consequently, both should make concessions for reconciliation. It is a blot on the whole Church that what the nation divided on long ago and settled, the Church is still divided on and keeps alive by an unbrotherly division. For either section to say that it is not ready for union is a self-condemnatory confession that ought to make us all bow our heads in shame until grace shall be supplied for the victory over the fiesh. Out of the fine experience of the complete adjustment of this difference will doubtless come the union of the sixteen branches of Methodists, the fifteen branches of Baptists and the twelve branches of Presbyterians.

As applied to the Lutherans, it is wiping out national animosities in the remembrance that God hath made of one all nations on the face of the earth. To keep alive these national distinctions is contrary to the will of God. As applied to the Episcopalians, it is spanning the chasm between the Episcopal Church and the Reformed Episco-However small numerically the latter may be, there is a chasm, and the Episcopal household should seek for its bridging. As applied to the Disciples, it is reconciling those brethren who have instrumental music, who contribute to a general foreign missionary treasury, and who practice open communion, and those who just as conscientiously practice the opposite of these. Had the apostles divided on so trifling a thing as instrumental misic, missionary offerings or the observance of the Lord's Supper, conscientious as they may have been in it, Christianity would have perished in the first century.

Here are six of the great communions in America with their own households in schism, not to speak of the six kinds of Adventists, four kinds of Plymouth Brethren, seven kinds of Eastern Orthodox, two kinds of Catholics—Roman and Polish, twelve kinds of Menonites, four kinds of Reformed, two kinds of United Brethren, etc. As one reads the list he is led to inquire whether each one of these represents a separate God as they stand for a separate infallibility. It is a scandalous condition and bespeaks a forgetfulness somewhere in human conscience of the cross upon which died the Savior of the world.

It must be remembered that these are not creedal divisions which come in for so much present-day discussion, as though agreement upon a creed were the essential thing to a united house. These divisions have to do with pride, conceit, impatience, love of power, jealousy—the very things of which the apostle said: "The works of the flesh are manifest, which are these: fornication, uncleanliness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like, of which I forewarn you, that they who practice such things shall not inherit the kingdom of God." It is no mistaken utterance of the apostle and it applies with significant force to our divided Christendom. not time to clean our own houses of these filthy practices? Each neighbor has as much as he can do to get his own house clean without tendering his services to another. It is a serious task.

Our first work is at home in our own communion. The scandal of our pride, conceit, im-

patience, love of power, jealousy, and other works of the flesh are known around the world. They must be got rid of as the drunkard gets rid of his drunkenness and the fornicator of his fornication, and the idolater of his idolatry. As important as is raising great sums for missions, education and benevolences-and it is necessary that this be done—it is far more important that, before we bring our offerings to the altar, we first bring ourselves. Our difficulties are not beyond us, but within us, and reconciliation comes of the spirit and not of the letter. It is well enough to work for the larger interests of Christian union, but these matters which have to do with the union of our local households must not be overlooked, for here is the real beginning of union. Christ deals with individuals. It is the willinguess of the individual Christian to enter the league of reconciliation of interests nearest at hand that means union of the Church at large. The Christian Union Quarterly.



MRS, MADGE SIEGFRIED. EDITOR.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leafets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J A. Gardner, 711 S. Fuller Ave. Independence Mo. 2014/2009 02-120.

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### THE MAN WHO COULDN'T LET GO.

By Rev. Frank T. Bayley.
Walking on the street one day he saw a wire lying on the ground. Without thinking much about it, he stooped the ground. the ground. Without thinking much about it, he stooped to pick it up. That was natural enough; why shouldn't he? It seemed harmless, to be sure. But when he grasped it he couldn't let go! He tried to but he couldn't. It was a "live wire." A strong current of electricity was running through it. It was burning him

electricity was running through it. It was burning him cruelly and he cried out with the pain. His whole body was writhing in distress. But his hands still gripped the wire, and when men came running to help him, they had to drag him away from it by force.

That is one of the dangers of a live wire. If you once lay hold of it you cannot let go, no matter how much it is hurting you. I know a boy who grasped a live wire a while ago and it is hurting him cruelly. But he doesn't let go. He says he can't, even though his mother and father are begging him to and the doctor says it will kill him if he doesn't. The live wire is the circarette.

cigarette. he boy is only sixteen years old, but he is a slave. The boy is only sixteen years oid, but he is a slave. When he began smoking, he was holding the wire; but now it is holding him. He has a weak heart already, poisoned by tobacco. He has to give up some of the sports he loves because of it and he knows it is killing . Yet he is clinging to it still, smoking every day, nobody can stop him. If he were holding a live wire he might be dragged away from it, but no one can

were he might be dragged away from it, but no one can compel him to drop the cigarette. You can see what habit is. We say a boy "has a habit." But after a while the habit has the boy. The only way to be safe with a live wire is never to touch it. And the cigarette is the live wire.—Congregationalist.

### WHAT DO YOU KNOW?

The above was the usual greeting of a brother who belonged to our branch several years ago. So the Auxilbelonged to our branch several years ago. So the Auxiliary asks the sisters, do you know anything that would help some one else? Do you want to know more about home-making in any of its branches? If so, the Auxiliary

home-making in any of its branches? If so, the Auxiliary wants to become a bureau of information and help you. At this season of the year when there are reunions in so many districts, will not some one in each place where reunion is to be held write for leaflets and ask for one session from the presiding officers of the reone session from the pressung oncers of the re-union, then endeavor to make a short instructive session that every one who attends will enjoy? Have music by the local talent, especially by the children. Ask those of the sisters who are capable to prepare short talks (three to five minutes, not longer) on some home

subject.

At our district conference we assigned one subject to each local. Out of six locals five responded and the sixth was prepared but the sister appointed was too sick to attend. For subjects we used some of the questions asked an our general conference sessions, such as, (1) Should chibbren's acts of disobedience be referred to the father for correction? (2) Is commanding the best way of secriting shedience? (3) Is it wise to give small children something to do?

The nance was a located of the conference of the conf

The papers were all short, instructive and read so that

all in the church could hear.

Don't you think mothers and young people could learn from a wise and open discussion of such sub-

nething from a wise and open discussion of such sub-ts as the above?

What is the surest way of imparting character children? Is it wise to teach the gospel to young ldren? Why? Should parents set the example of stenance and self-control, and why?

abstenance and self-control, and why?

These and many other subjects could be suggested and arguments supplied to those needing material. We urge you to try at the reunions and district conferences to give instructions to improve homes and children in health, mind and soul.

We are going to give some samples of papers read

at our Landsdowne session.

Sr. Gall had the question of referring children's mis-

deeds to the father for punishment. She said:

"Coming over on the car I asked our missionary in charge what he thought the effect of such action would be, and he replied, 'I don't think it would have a bene-ficial effect..'

ficial effect."

"Talking with a young mother a few days ago, she dwelt on a mother's responsibility in caring for her children, but not a word about the father. We well know this must be so, as the father so seldom sees the child. frequently only in the morning, or, if he goes early to work, not until the evening. Is it fair to him to re-quest that he spend his short period of intercourse in correcting misdeeds?

"I never referred acts of disobedience to the father because I felt that such acts should be corrected at the time they occurred.
"We all love o

"We all love our children and dislike to correct them but when necessary it should be done.

read an article written by an able writer who had made a study of crime and its causes and he concluded from his investigation in prisons and reformatories that the majority of erminals could be traced back to "Mother the majority of reminis could be traced back to "inducer love," Now you cannot imagine a mother loving her child so much that she makes him a criminal, but her shielding him in wrong doing, over indulgence of his weaknesses, a shrinking from inflicting any punishment—that develops weakness rather than strength in moral

A new neighbor moved in the house next door to A new neighbor moves in the house next door to me.

I was surprised to find she was a friend of my girlhood
days. She had a son about the age of my boy—what
good times our boys would have together! I was delighted to have them there. She came of a fine family and of course her son would be a desirable companion.

I was soon undeceived. Her son went to picnics, ball games, or fishing on Sunday. I asked her if he could go to Sunday school with my boy and she replied that when she was young she was made to go to Sunday school every Sunday and had to stay to church, it was so unpleasant to her that she would never send her children, she believed in letting them have a good time.

"I discovered that I could not let my son associate with the boys her son made campanions of. The boys were near 15 years old, and one day she came home to find that her boy was locked up in jail with some of his companions.

"The mother was responsible for this-not the fathershe allowed him to choose his associates and gave him every liberty(2) to "have a good time." The father was a traveling man, so she had entire control. Here was a case where the father must be "referred to," not to inflict punishment—the law was seeing to that—but to effect a release from punishment.

"We as mothers are responsible for our children. We love them and want them to be happy, but we must teach obedience, correct when necessary, but not necessarily by whipping. Some parents are so often using the switch or strap that a "whipping" has no terrors and the child becomes more wilful and stubborn. A loving remonstrance and a teaching them to love right and to avoid the wrong can be made more effective even with very young children. Teach them to respect your authority
Do not let it be said of you that your children pay no
attention to what you say—I have met such mothers in

my visits.

"I read an article lately by a lady who has had much experience with children. She says: 'To make your children happy teach them to do something. You can begin when they are very young to teach them to occupy their time, to be obedient and helpful.' If you do this they will be ready at the age of accountability to enter the kingdom of God. This is a mother's duty. Thank you for your attention."

### CONGRATULATIONS.

The editor of this department of the Ensign, has been called from her duties, as editor, for awhile, to attend to the advent of a dear little boy in her home. We are glad to be able to say that mother and baby are doing well and in extending congratultions, we are sure that we voice the sentiment of the Woman's Auxiliary.

Mrs. B. C. S.

Woman's Auxiliary Dept., Aug. 13.

## **MISCELLANEOUS**

CONFERENCE NOTICES. The Pittsburg District Conference will convene Oct. 3 and 4 at Wheeling, W. Va. James E. Bishop

226 Edgar Ave., Stubenville, Ohio,

The conference of the Western Maine District will convene at Little Deer Isle, Maine, Aug. 29, at 3 p. m. Those holding priesthood are requested to report in writing.

Wm. Anderson, Diet Pres.

To the Saints and friends of the Ohio District:-Please take notice that the District Conference will convene at

Creola, September 26th at 10:30 a.m. For particulars see notice later by district secretary.

R. C. Russell Minister in General Charge.

Semi-annual conference of the Eastern Coloredo District will meet with the Saints in Colorado Springs, Septict will meet with the Saints in Colorado Springs, Sep. 5, 1914, at 10 a. m., for the election of officers for the ensuing year and for the transaction of such other business as may come up.

E. J. Williams, Dist. Sec.

1210 So. High St., Denver, Colo.

#### CONVENTION NOTICES

Zion's Religio Literary Society of the Northern Cali-fornia District will meet in convention at Irvington, Aug. 25th, 1914, at 2 p. m., on reunion grounds. Entertain-25th, 1914, at 2 p. m., on reunion grounds. Entertainment Friday evening. It is hoped there will be a good attendance.

Pauline O. Napier, Dist. Sec. 910½ 22nd St., Sacramento, Calif.

The Sunday School and Religio Convention of North East Kansas District will assemble at Topeka on Reunion Grounds, Friday Aug. 28th.

Mrs. E. S. McNichol Supt. Sunday School.

Fred A. Cool,
Pres. of Religio.

The Central Oklahoma District Sunday School and Religio conventions will be held at Holdenville, Okla., Aug. 21. A good attendance is desired.

Delcie Bly, Dist S. S. and R. Scc

The convention of the Western Maine District will convene at Little Deer Isle, Aug. 29, at 1 p. m. Sunday school workers are especially requested to be present. There will be papers read on subjects of interest.

Wm. Anderson, Supt.

Stonington, Me.

Eastern Colorado District Religio will convene at the 4th. Interesting and instructive program Thursday even-ing, September 3rd. Business session September 4th, 10 a. m. Election of officers.

Blanche Sampson, Secretary. 571 Emerson St., Denver, Colo.

#### REUNION NOTICE.

The Western Nebraska and Black Hills Reunion of the Church of Jesus Christ of Latter Day Saints will be held Church of Jesus Christ of Latter Day Saints will be held at the Pleasant View Branch, eight miles south of Tryon, Nebraska, from Sep. 11 to 21. All are invited to attend. Those coming by railroad will be met at North Platte on September 10th. Please let us know by September 1st so that we can make arrangements. W. F. Godfrey, Sec'y.

The Southeastern Illinois District Reunion will convene at Harmon Summer Grove 1½ miles east of the Parrish Church. Those desiring to come by railroad please notify Harmon Summers who will meet you at Thompsonville. Also those expecting mail during the reunion should send it to Thompsonville, Ill.

W. E. Presnell.

The Northern Illinois Quorum of Elders will meet during Northeast Illinois District Reunion at Plano, Ill., Aug. 21st to 30th.

Yours very truly, P. G. Fairbanks, Sec.

4039 W. Van Buren St., Chicago, Ill.

Northeastern Illinois Auxiliary Workers, Attention!

The Northeastern Illonois District Reunion will be held at Plano, Ill., commencing Friday, Aug. 21, 1914. Auxiliary work will be a prominent feature. All engaged in nary work will be a prominent reature. All engaged in or interested in Sunday school, Religio and Woman's Auxiliary work are earnestly invited to attend. Not only to attend, but also to take careful notes of such items as they believe would be of vital interest to local needs. Come, expecting to take an active part in round table talks. For further information address

F. F. Wipper.

Sandwich, Ill.

### QUORUM NOTICES.

The Pacific Coast Quorum of elders will meet during the reunion at Irvington, Cal., Aug. 21 to 30. Make out reports to Aug. 1, and send to H. A. Hintz, Chico, Cal. Report blanks furnished on application.

H. A. Hintz, Sec.

#### A CORRECTION.

Conference of the Northeastern California District will convene at Irvington on August 29th at 9 a. m., instead of the 28th at 10 a. m., as previously published. John A. Lawn,

#### CORRECTION.

CORRECTION.

In the article of Bro. H. A. Stebbins entitled "Will there be one Coming of Christ of Two?" in the Issue of August 6th, the following corrections should be noted: Page 4, third column, third paragraph in the quotation from Doctrine and Covenants, instead of "for I say unto you as I said to your fathers," it should be "for I say not unto you as I said to your fathers," etc.

In the next paragraph instead of "the leading man," read "a leading man."

Page 5, first column, third paragraph should read:

Page 5, first column, third paragraph should read:
"There shall come out of Sion the Deliverer," and not
"the Believer." Also same column, ninth line from bottom

should read: "conflicts taking place in relation to authorities," instead of "in revelation to authorities."

The article in issue of August 6th entitled "Importance of Battle of Bannockburn" should have been credited to The Presbyterian.

#### SEVENTH QUORUM OF ELDERS.

Manchester District.

A meeting of the above Quorum was called by President J. E. Meredith (Birmingham) for Saturday, July 18th, 1914, at 6 p. m. in the East Manchester Branch. Bro. E. Maloney, Acting Sec. Assembly called to order, president Meridith in the chair.

president Meridith in the chair.

Roll: James Baty (Evangelist), W. R. Armstrong and
G. W. Leggott High Priests; Elders, Meredith, Nadin,
Worth, Hall, Barton, Maloney, Foden and J. L. Griffiths.
The only reason for him inviting the members of
higher quorums was to get the benefit of their experience,
advice and counsel. He had prepared a paper entitled
"Christian Duty and Grace" and it was presented by
Rro. Maloney. Bro. Maloney.

Brn. J. Baty, W. R. Armstrong and G. W. Leggott expressed their appreciation (and thanked the assembly for it) of the invitation to be present.

The paper was then discussed at great length, all tak-ing part and a bright and enjoyable as well as instructive and spiritual meeting was brought to a close at 10 p. m. Edward Maloney

Clerk pro. tem.

To the Saints in Saskatchewan, Greeting:
The appointment of J. L. Mortimer, by action of General
Conference was left to the First Presidency and Minister in charge of Mission No. One. We therefore recommend that Bro. Mortimer be appointed to Saskatchewan District, particularly the southern part.

Elbert A. Smith,

For Presidency.

Jas. A. Gillen.

Minister in charge Mission No. 1.

To the Saints and Friends of the Independence Stake:—
The committee appointed to provide for holding of a reunion which already was advertised to convene at Pertle Springs, Mo., August 13th to 23rd, met again August 5th, and after due and serious consideration decided that in view of several serious matters it was our wisest course to cancel those arrangements and declare the reunion postponed for this year at least. The reasons for this action may be briefly stated as follows:—

Very few comparatively had expressed any intention of

attending, too few by many to warrant the assumption

of a heavy expense.

At the present time there is a general stringency finan cially which our church is feeling acutly, in common with the community at large and to run the risk of increasing church debts even locally is not desirable.

Again, the recent developments in Europe in which all the large powers with a tragic suddenness have become invelgled in war, make it imperative that every unnecesexpense be eliminated and the strictest economy and prudence be exercised by all.

While we are deeply sorry that this course had to be taken we feel sure that all concerned will approve our action as the only safe course to adopt.

Very Respectfully, Pro. the Commi

John W. Rushton.

Independence, Mo., August 6th, 1914.

#### NOTICE OF RELEASE.

To whom it may concer:—J. W. Duboise, who was appointed to labor in Arkansas and Louisiana, has been released from the field for the balance of the confernce year by his requst.

W. M. Aylor, Minister in General Charge.

Independence, Mo., Aug., 6, 1914.

### TWO-DAY MEETING.

There will be a 2-days meeting at Grant, Mich., Aug. 22 and 23. All trains will be met. Train from Grand Rapids gets in before morning services, leaves after evening services. Good speakers in attendance. All cordially invited to be present.

G. A. Smith, Dist. Pres. W. P. Buckley, Dist Sec.

#### MARRRIED.

Wiltfong-Bailey.—At the home of Bro. and Sr. Alma K. Dillee in Independence, on Aug. 6th, 1914. Bro. Hubert H. Wiltfong and Sr. Bertha L. Bailey both of Indepen-dence, Elder Alma K. Dillee officiating. They expect to live in Lawrance, Kans.

#### MANCHESTER DISTRICT.

A meeting of the above was convened at East Man-chester Branch on Sunday, July 19th, 1914, by President J. E. Meridith (Birmingham) at 10 a. m. President called assembly to order, Bro. E. Maloney, acting secretary. The Saints of East Branch combined with Quorum Meet-The Saints of East Branch combined with Quorum Mechan, Roll: High Priests; H. Greenwood, W. R. Armstrong and J. W. Tavlor; Elders J. E. Meredith, John Balley, T. Brien, Jas. Scofield, F. Nadin, G. Towers, E. Maloney, C. H. Berton J.S. R. Baty and Jas. Waugh.

Bro. Frendrom; outlined reason for the combined meeting which met with the approval of the brethrem. He was pieased to find the spirit of reconciliation present with the assembly and for the healty and hereavy.

the assembly and for the beauty and harmony of the Saturday's meeting.

Bro. H. Greenwood gave a stirring testimony and ad-

dress. Paper rend before First Quorum of Elders at Independence Conference by President Hale W. Smith on Leadership (reported in the Herald for June 17th, 1914) was presented by Bro. E. Maloncy by request of president. An interesting discussion enaued, during which many ex-cellent talks were given, from which we all gained light, knowledge and general instruction. All took part save one. Bro. Meredith promised to send a resume to Herald for publication. for publication

Elder G. Burton wrote expressing desire to be enrolled in Quorum.

Edward Maloney, Secretary pro. tem.

#### CONVENTION MINUTES.

Texas Contral Sunday School Association met in convention at the Saints' Church near Hearne, July 29, 1914. The district officers were all present. Reports were received from each school, which showed quite an increase in attendance. A committee representing each school was appointed to solicit funds to purchase a district organ. Lizzie Mitchell, Maude Hay and W. J. Birkhead were appointed a committee to arrange a program for the next The Standard of Excellence, as published in Quarterlies was adopted. An excellent prothe present Quarterlies was adopted. An excellent pro-gram was rendered by the Texas Central and Shady Grove schools which was appreciated very much by all present. Sheldon Armstrong, Sec.

#### CONFERENCE MINUTES.

North Dakota District Conference convened at Logan, June 24, 1914, Bro. J. E. Wildermuth was chosen to preside, Wm. Sparling and Jas. S. Wagerier, associates, J. W. Davling secretary and Emily Coucy assistant.

The following branches reported: Dunseith, Minot, Far-

go, Lansford, and Milroy. District Officers reporting: Wm. Sparling, President: Jas. S. Wagener assistant President.

and J. W. Darling, Secretary and Treasurer.

Ministerial reports: Elders J. E. Wildermuth, J. C.
Page, Wm. Sparling, Jas. S. Wagener and E. E. Weddle; Priests, Thos. Leitch, Warren McElwain, M. Rasmusson, W. J. Murray, T. E. Butler, C. A. Smith, W. H. Lively, Calvin Wagar and J. W. Datling. Bishop's Agent, J. E. Wildermuth, reported on hand Jan. 1, 1914, \$408.35, receipts to June 1, 1914, \$1149.85, total \$1558.20; total paid out \$1250.70. Report referred to an auditing committee who reported accounts correct to date.

The matter of organizing a branch at Dun Center was referred to District President Wm. Sparling to act as he

Requests from Lansford and Dunseith Branches asking the ordination of Warren McElwain and J. W. Darling to office of elder was granted.

The following officers were elected for the ensuing year: Wm. Sparling, President, Jas. S. Wagener and Warren Mc-Elwain Assistant Presidents, J. W. Darling Secretary and Treasurer. Sr. Emilie McLeod member library commission.
Thomas Leitch, Warren McElwain, and J. W. Darling

were ordained elders. A request from Fargo branch asking the winter con-ference to be held at Fargo was granted and the time left to district presidency.

Thorne, N. D.

J. W. Darling, Sec.

Conference of the Northeast Missouri District conver at Higbee, Mo., June 27 and 28, J. W. Rushton and D. E. at Higoee, Mo., June 27 and 28, J. W. Rushton and D. E. Tucker presiding, Wm. C. Chapman and W. B. Richards secretaries. Bevier, Higbee and Menefee branches reported. Elders F. T. Mussell, D. E. Tucker, F. Lofty, John Fassnacht, Wm. C. Chapman, F. O. Delong, Ed. E. Thomas, Wm. B. Richards and Wm. Kelso reported, also Priest Ivon Surridge, Teachers Charles Edmunds and

Bishop's Agent, W. B. Richards reported cash on hand and receipt \$398.32; expenditures \$343; balance on hand July 1st, \$55.32. Wm. B. Richards was elected district president, Ed. E. Thomas vice presdent, Wm. C. Chapman

secretary, F. O. DeLong member of library board. Wm. B. Richards, D. E. Tucker and Wm. C. Chapman were chosen a committee to prepare a code of by-laws to govern the district in their business sessions, the same to be presented at our next conference. The time and place of holding the next conference was left in the hands of the district officers.

Wm. C. Chapman, Sec.

The Portland District Conference convened at Estacada, Ore., July 18 and 19, 1914. Apostle F. M. Sheehy associated with the district presidency, N. T. Chapman and M. N. Cook, presding. R. E. Chapman was chosen

Branches reported as follows: Portland 232, Vancouvers Wash, 50, Condon 122, Wood River 47, making total mem bership of 451, showing a goin of 11 members since Feb. 1914. Bishop's Agent reports, since Jan. 1st, 1914, to July 1st, 1914, as audited by comittee, receipts 616.40, expenditures \$592, leaving a balance of \$24.40. Reports of the ministry were read in which encouragement given, especially the report of our district president, N. T. Chapman, his report being very encouraging to all. Following the conference a reunion was held, in which all who attended enjoyed themselves in the work, resulting in the baptism of one lady and others were interested. R. E. Chapman, Sec.

#### THE MISSIONARY'S FINANCIAL CARES.

The writer of this paper is a missionary and the many years he has traveled gives him an opportunity to write knowingly on the subject as above stated. The missionary has grievances and unpleasant things to bear and while he may sometimes complain of his lot it is more often that he bears patiently and without murmuring.

Much of the giving of money to the missionary is with-

out order or system, and more from this, and not from lack of sympathy for him and his needs, that he often needlessly suffers many inconveniences and annoyances. Paul says those that "preach the gospel should live of the gospel," (I Cor. 9:14,) and that the elder should be worthy of double honor, "especially they who labor in word and doctrine," and that "the laborer is worthy of his reward." (I Tim. 5:17, 18.)

in word and doctrine," and that "the laborer is worthy of his reward." (1 Tim. 5:17, 18.)

In a revelation given to the church in 1832, (D. C. 83:13) the missionary is commanded to go without purse or script, which simply means that he is to depend on the public whom he labors among to provide for his daily needs, and in paragraph 16 he informs us that the daily needs, and in paragraph 16 he informs us that the one who receives the missionary receives Christ and he will feed, clothe and give him money and in so doing will show that he is a disciple of Christ and for such will receive a reward, "and he that doeth not these things is not my disciple." The missionaries are not expected to call on the bishop, or his agents, only in case of an emergency, when those whom he has traveled among fail to provide for his necessities.

It is not necessary that all communities, branches, districts and recursors should have the same method of meeting the needs of the missionary, but all should have some system by which their needs should be properly met. The isolated one can give to the missionary personally, so can individuals in a branch where a system

of collective giving is not provided for.

Some of the evils resultant from a lack of system, and because individual members do not properly realize or perform their duties unselfishly, are as follows.

it. Discrimination is made because of official stand-also because of being popular as a result of a fascinating personality, or for other reasons known to the persons and not to the writer. None but the missionary knows the keen sense of dsappointment and humiliation that he is made to feel because he is the victim of selfishness and the vanity of human nature. His faithfulness to his ministry and his pressing and just needs do

not appeal to them.

2nd. Trancients making a short call to see old friends or passing on to their field of labor are sometimes the recipients of lavish kindness and the missionary appointed to that particular field of labor may find it necessary to ask the bishop's agent for assistance to get out of town. There is nothing specially wrong in remembering the old friend but it is most decidedly wrong to neglect the one whom the church has appointed in a

neglect the one whom the church has appointed in a particular locality.

3rd. Because of overlooking the needs of the missionary it compels him to go to the bishop or his agent for assistance, and that is an additional burden on the church for money that is needed for the missionaries' families and other legitimate purposes, and in the elder's financial reports it will have the appearance that he is a special burden to the church. The writer of this paper has not been made a special victim of these unfavorable conditions so he does not write as a disappointed grouch but more as an observer of the misforpointed grouch but more as an observer of the misfortunes of others.

#### Suggestions.

If the saints will think about the following suggestions or originate some better ones and put them into practice it will in a large measure add to the comfort, convennce, and happness of many of the missionaries.

When a missionary comes to your home or neighbor-

When a missionary comes to your home or neighborhood, whether in a branch, or if you are an isolated one, he is your guest as a representative of Christ sent out by the church, and in proportion to your ability, consistent with your other duties and responsibilities give to him of your store that you have been blessed with. Do not excuse yourself with the thought that he may have received abundance at the last place he visited, perhaps he has not enough to buy a postage stamp to send a letter to his wife. send a letter to his wife.

sond a letter to his wife.

In a branch a fund could be created for that purpose and paid out by the officers, or at the time of the visit of a missionary a collection could be taken up in a private or public way and given to him by the officers.

The above plans are used in some branches where the writer has traveled.

In the district in connection with the conferences the plan referred to above in use in some branches can be adopted with profit. It often happens when the missionary arrives there that he has not money to take him to his next appointment. Most districts in which the writer has labored have the above method, but some have not

has labored have the above method, but some have not and the missionary often feels the need of it.

The important thing is to help the missionary, to supply his just and proper needs, and not have any quibbling over the method.

James in writing to the church said "my brethren, ye

cannot have the faith of our Lord Jesus Christ, the cannot have the latth of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons." James 2:1 (I. T.) Do not make any distinction between the missionaries on account of official position or social standing. Be kind and considerate of their needs, they are God's servants and your brethren, and when the church knows that they are unworthy of your confidence and support it will call them home.

Your brother in gospel bonds,

A Missionary.

### DIED.

Simmons.—Leon Mayhew Simmons, son of Bro. S. H. and Sr. Ruby M. Simmons, of near Old Far West, Mo., was born May 17th, 1913, and died July 31st, 1914, aged 1 year, 2 months, 14 days, his sickness being of only six days duration. He had medical aid and the elders were called, but the Lord deemed it wins to call him home. Funeral from the home, Aug. 2nd, 1914. Funeral in charge of Elder N. V. Sheldon, and sermon by Elder J. T. Ford. Interment at family cemetery, west of Comeron,

Are You in It?

It is a dreadful thing that the word "society" in the worldly fashionable sense has come to mean exclusiveness. It means that a small circle of prosperous people have shut themselves away from real social followship. In fact many of those who reign in so-called "society" have made their way to this high place of exclusiveness by treading on the rights of others. They have fought the way for them, at the expense of others into this exclusive circle. It is a worse than foolish thing to have ambitions to get into society in this sense. To get into society in this sense. To get into society in the sense that Jesus interprets society and in the sense in which interprets society and in the sense in which he wants us to be truly social.—The Christian Herald.

A PERFECT LIFE SAVING COAT. A PERFECT LIFE SAVING COAT.

Bathers at McKinley Park Beach recently attempted to drown each other, but none succeeded, despite the fact that superintendent French had given permission to go as far as they liked. The occasion was the introduction to Milwaukee bathers of the "Noversink" garments. These garments, which have the outward appearance of ordinary Norfolk jackets, are lined with a light fluffy substance, said to be found in Java. They are buoyant and it is impossible to get the wearer's head below water.

Hundreds of bathers tried the coats and though their friends tossed them into deep

water not one got his hair wet.
One of the most important features of the new life-saving device is that the wearer finds no inconvenience in swimming, a fea-ture not found in the old fashioned life pre-

It is said to be compulsory for the crews of the United States torpedo boat destroyers and hydro-aeroplanes to wear the coats while in action.

Milwaukee Journal.

#### ENSIGN PUBLICATIONS.

And Other Books for Sale by the Ensign Publishing House.

Zion's Ensign, the missionary paper, con-taining gospel sermons and arti-cles, church news and interesting letters. Per year ......\$1.00

Three Bibles Compared. A comparison be-tween the King James, the Revised and the Inspired Versions. Paper covers, 25c, 5 for \$1.00; cloth.\$0.35

Faulty Creeds. This book shows show, at the coming forth of the latter day work, the churches had drifted from the truth into apostasy. Paper covers, 20c, 6 for \$1.00

From Palmyra to Independence. A book of 444 pages. A brief review of the Book of Mormon is given, with many testimonials and affidavits. Paper covers, 60c; cloth. \$1.00

Sabbatarian Theories a Delusion. 113 pages. Price, 15c or 2 for. \$0.25

Webster's Businese and Celiege Dictionary. Busines  and Celiege

French Seal, flexible overlapping, il-lustrated, self-pronouncing, red under gold edges. Size, 5x71/2x 11/2. .......\$1.85

11%. \$1.85

E16—French Morocco, divinity circuit, rad under gold edges, button clasp, 51/280 \$1.10

S125—A fine Bible for those who want large type and not so particular about it being small. Long primer type, self-pronouncing, full page illustrations, French Seal, divinity circuit, etc. \$2.25

circuit, etc. \$2.25 Same as S125, except it is patent indexed \$2.50

F65X—India Paper edition, French Morocco, divinity circuit, red under goldedges. Size, 54x34, only 4 inch thick.

Same as R65X, except binding French Levant and leather lined... R70X-\$4.25

#### NEW TESTAMENTS.

E212—French Morocco, limp, red under gold . ......\$0.30

OXFORD BUBLES.

04207X—Persian Moroceo, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, black faced type, thin India paper. This is a beautiful little Bible. Because of the thin India paper it is only % of an inch thick.

Same as 04207X ... \$4.50
French Morocco, divinity circuit, round corners, red under gold edges, nonpareil type, setf-pronouncing, maps and 32 photo views of scenes in Bible lands. \$1.35
-The Bible for home use. Large, clear print, French Morocco, divinity circuit, round corners, red under gold edges ... \$2.60
-A model Bible. India paper, black faced minton type, French Morocco, divinity circuit, linen lined, round corners, red under gold edges ... \$2.75
-Alaska Seal, leather lined, Oxford India paper, silk sewed, large long primer type, round corners, red under gold edges ... \$3.75
-Alaska Seal, leather lined, Oxford India paper, silk sewed, large long primer type, round corners, red under gold edges ... \$3.75
-French Morocco, self-pronouncing, French Morocco,

.\$0.05

Evans.
"The Book of Mormon; Evidences of Its
Divinity," by Elder R. C. Evans.
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#### OUR CREED: "ALL TRUTH."

VOL. 25

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 20, 1914

SPACE O RAMBET

#### ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of ter Day Saints, every Thursday, at Independence, Mo..

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CHARLES FRY, EDITOR
W. H. DEAM. BUS. MANAGER
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#### THE HEART AS WELL AS THE MIND NEEDS EDUCATING.

With the rapid increase of sin and crime of almose every kind, and that in the face of an advanced standard of education, we are led to ask "What is the matter with the present system of education which admits of moral laxity to such an alarming degree?" History reveals neither age nor people having a more universal and advanced system of education than is found at the present time among the civilized nations, yet the percentage of violations of law, of moral delinquencies, of divorces, and other evils, is increasing year by year. Dr. Arthur J. Brown in a recent address at Chicago, said:

"Of 522 men who were sentenced to the penitentiary for fraudulent use of the mails in 1912. 106 were college graduates, and of 1,026 inmates of an inebriate asylum in England, 970 had a high school or college education, and some had won high university honors."

It seems that modern education in very many instances does not restrain the baser impulses of human nature, but rather places in the handsor in the minds of the evilly disposed the means which enables them to more effectually accomplish their evil designs. Is not this due to the fact that education is so largely directed to the training of the mind while the moral and spiritual natures are left almose untouched? Notwithstanding it is boasted that the people of America constitute a Christian nation, we believe that Christ is not given his proper place in the great system of education, and that consequently the most vital element in education is neglected.

The tribute paid to Jesus by Nicodemus is acceded to by Christian people everywhere: "Thou art a Teacher come from God." He is the embodiment of truth, the light of the world. The Holy Spirit which he promised to send was to "guide you into all truth," and we must recognize that the field of truth into which the Spirit was to guide extended farther than to cover merely the doctrinal points of the gospel. No line can be drawn, and as the light of the morning sun opens to view the realities of the material world, so the light of "the sun of righteousness" reveals to the spiritual man the whole world of truth. "How knoweth this man letters, having never learned?" was the exclamation of the never learned?" Jews as they heard Jesus discoursing in the temple, and who will say that his learning was restricted to the few fundamental principles of "the doctrine of Christ"? The whole field of truth comes within range of the work of Christ and the Holy Spirit which he sends.

All truth leads toward God, but this fact is not considered in modern education. heavens declare the glory of God," but the astronomer seldom thinks of them that way, God being left out of the science, as he is left out of all sciences taught in the modern institutions of learning. It is strange that graduates who have had God ordited from their education wander about in the mazes of uncertainty and error, and many sooner or later fall into some form of sin or crime? The Scriptures declare that "the fear of the Lord is the beginning of wisdom," showing that true learning is based upon a proper recognition of God and a due regard for him, and system of education which leaves God out will fail in accomplishing its proper purpose.

In latter day revelation the Lord has said: "Seek learning even by study, and also by faith," and in doing this there was to be established "a house of prayer, a house of fasting, a house of faith," clearly showing that in the matter of education God was to be given his proper place. That this seeking for knowledge was not to be restricted to doctrinal subjects is also shown by the command to "study and learn and become acquainted with all good books, and with languages, tongues, and people," and also "to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and of man."

The teaching of Christ that "Thou shalt love the Lord thy God \* \* \* is the first and great commandment," and that "Thou shalt love thy neighbor as thyself" is second, offers a parallel in the matter of education: The teaching of God and his laws being of first importance, followed by teaching of the things of men and of the physical world. Then will the things coming under the natural sciences be seen in their true light, and then will the Lord also appear to the mental vision in his glory. Not only will the heaven declare the glory of God but every science will help in the unfolding of his character and work.

With Christ given his proper place in education the moral character will be reached and trained as well as the intellect, and the mental power and knowledge gained will be directed and used in the further development of right conduct, and the present increase of sin will be stopped. The training of the mind in theory must ever be secondary to the training of the moral and spiritual natures in righteousness.

### CUMULATIVE EVIDENCES.

The convincing evidences which have given assurance to many of the truthfulness and divinity of the restored gospel and which have led them into the Church of Jesus Christ are not the only evidences which the child of God may receive showing the divine origin of the gospel and the Church which bears it to the world. That the evidences are cumulative is clearly implied in the statement of Christ "If any man will do his will he shall know of the doctrine," and the blessings promised upon the condition of obedience when received are confirmative, adding daily evidence in favor of those things which have been believed

Knowing the doctrine is frequently understood to be knowledge gained through divine revealment, and we by no means disagree with this view, but it should be understood that the work of the Holy Spirit in its revealing to human minds the things divine, is often accomplished by a gradual process of unfoldment rather than by an extraordinary manifestation of divine power. The working out of truth by daily practice under the inspiration of the Holy Spirit may bring just as strong and abiding assurances, giving the individual stability and safety, as a direct manifestation giving him knowledge of its truth. The astronomer may photograph objects instantaneously where light is abundant, but the distant unseen star requires an exposure of the photographic plate many hours in order to gather the cumulative rays of light and cause the plate to record them, but when once recorded the picture shows the existence of the star as certainly as those which are in plain view.

The reception and application of truth to the daily life broadens the vision and enlarges the understanding, and brings other truth into view which before was unseen, and since truth is of God, God is revealed thereby, and the recipient of truth comes to know God. Such a knowledge is no less the work of the Holy Spirit than that which comes suddenly by the immediate manifestation of divine power, for the work of that Spirit as stated by the Lord is to "guide you into all truth," which clearly indicates that it is a constant work, or as Isaiah puts it "For precept must be upon precept \* \* \* line upon line \* \* \* here a little, and there a little."

The daily work of the Holy Spirit in the gradual unfolding of truth may be undiscerned by the child of God, except as he may discover from time to time that advancement has been made, and that his knowledge of God is far greater than in former years. He may even mourn the thought that so far as he knows there has come to him no spiritual manifestation, and he fears that he is out of favor with God, but what are the gifts of faith, wisdom, and knowledge, which Paul says come by the operation of the Holy Spirit, but the gradual development of man's most useful qualities under the constant direction of the Spirit of God? These gifts can be had in no other way, for to place a vast store of knowledge suddenly in the mind of a man unprepared for it would be overwhelming, and must result disastrously. So knowledge is cumulative and with it come the evidences which confirm more and more other truth which has already been received.

It is not strange then that the discoveries and revelations of truth in chemistry, physics astronomy, and other sciences, as also in archaeology and ethnology, appear as new truths which confirm the old, and thus the gospel finds support on every hand. Evidences are being added continually to the divinity of the latter day work, both by the revelations of men who are engaged in scientific work, and by the operation of the Holy Spirit upon those who are open to its influences. The faithful man need not lack abundant assurance of his faith in the gospel.

#### COMMENTS.

The Navy and Liquor .- A radical change was made in the United States navy when the order forbidding the use of intoxicating liquors upon board of any vessel or in any navy yard of the United States after midnight of June 30th. The supply on hand had been reduced to the minimum against the time when the order became effective, and some ships had none left over-unless it was stored under some officer's waistcoat. In several cases the small quantities of liquors left on hand were thrown into the sea.

Prohibition in West Virginia.-At the same hour twelve hundred saloons in West Virginia closed their doors to open no more,-at least not as saloons, for the most rigid prohibition law ever passed by any state became operative at that Even drug stores are not permitted to sell intoxicants, not even on a physician's pre-scription except upon a personal examination of the patient and upon evidence that he is not addicted to their use.

New York Intoxicants.-New York may be a long ways from being a prohibition state but the recent Workman's Compensation Law will have a far-reaching effect in stopping the use of liquor. The law bars from compensation the man whose injury results solely from intoxication. Many large employers will not employ men who drink, but when men who work come to see that in drinking they forfeit their rights to compensation in case of injury, they will have a practical reason for letting it alone and they will not await an order from the employer before doing so.

Constitutional Amendment.-There is little likelihood of the Shepherd-Hobson Bill providing for National Prohibition coming up at this session of Congress. The liquor interests have urged its early consideration, probably knowing that delay will only give it strength. There is little doubt but that such an amendment will sooner or later be passed by Congress and approved by the requisite number of states. Nine states are now under prohibition and in a number of others the majority of the people are living in dry territory under local option. The liquor business is in bad repute and cannot stand against the enlightenment and progress of the times.

#### INDEPENDENCE ITEMS.

INDEPENDENCE ITEMS.

In the morning service Bro. A. H. Parsons delivered an excellent sermon on duties and responsibilities. It came with no uncertain sound. He quoted Rev. 16:15, "Behold, I come as a thief," etc., the effort being to show that all should be prepared. This was followed by quotation from Gal. 6:7, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. Said the bride must make herself ready, and recovered to the viteriax who folled to make themselves ready. reap. Said the bride must make never ready, ferred to the virgins who failed to make themselves ready We must not be deceived. It is easy to deceive ourselves but he cannot deceive God. We should take heed unto th things that we have heard, that we might become the sons of God. The great conflict going on now admon-ishes us to live higher, more perfect and holy. Spoke of how suddenly the present great struggle had been preor now sunderly the present great straggle had been cipitated, showing that we, never know when we safe, that "When they cry peace, peace, then beware, sudden destrution cometh." Now all the great nat when we are Now all the great nations Europe are engaged in war with a possibility of the tire world participating. People are fleeing to this entire world participating. People are fleeing to this country, but are they safe anywhere? Speaker read a beautiful poem, commencing, "The day of the Lord cometh, it cometh like a thief in the night." etc. Only a few hours and all the nations of earth are in arms for a few hours and all the nations of earth are in arms for war. He spoke of sacrifice, and of each one doing their duty along financial lines. The man or woman who does nothing towards paying their share of the branch expenses were allowing their neighbor to sacrifice for them, and was likened to a tramp at the back door asking for a "handout." Do we want to be church tramps, allowing others to pay our way when we can pay some thing ourselves, be it much or little?

In the evening Bro. T. J. Sheldon delivered the third of his series of discourses on the Book of Mormon, His sermon, he said would be especially to the young, and that he would endeaver to give some external evidences in support of the Book. Said the question may be asked why the Book of Mormon was needed. Quoted from third chapter of First Nephi where it is stated that from third chapter of First Nephi where it is stated that the great and abominable church had taken away many of the plain and precious parts of the gospel, that it was necessary for a book to restore these parts, and quoted Isaiah 24:5—"they have transgressed the laws, changed the ordinance, broken the evrlasting covenant changed the ordinance, proken the evriusting covenant. The book settles many disputed points, such as the mode of baptism, which some claim should be by sprinkling, others by pouring, and others by immersion, etc. This because the plainness of the scriptures has been taken away, but the Book of Mormon makes it plain as language can make it. Spoke of the land shadowing with wings, and referred to Dr. Rice as saying that the scripture speaking of a land shadowing with wings referred

Bro. J. F. Curtis left last Friday morning for the Nauvoo reunion which began last Saturday morning. Usually this reunion has been held at Bluff Park, just across the river from Nauvoo on the Iowa side, but we understand it is being held on the Illinois side this year. Bro. W. M. Aylor also left last Friday morning for his field of labor

Govenor Major has appointed a commission of two Democrats and one Republican for the purpose of revising the election laws. It is to be hoped that the next legislature will do something to amend the election laws that an honest election may be held. Even if all sides desired to be dishonest, as it is the ones in power control everything, and when the saloon element and grafters once get control they continue to control in spite of the wishes of the people, because if they cannot win by fair means they do it by foul means. Zion is not altogether the best place to live in while rotten politics control through ineffective laws.

On Thursday evening at the home of the bride, Sr. Hazel L., second daughter of Bro. and Sr. Joseph A. Brackenbury, was united in marriage to Bro. Edward Brackenbury, was united in marriage to DIO. Edward
A. Curtis, son of Bro. and Sr. Emsley Curtis and brother
of Apostle J. F. Curtis. The wedding was a quiet affair,
no invitations outside of the immediate families concerned being given. Bro. J. F. Curtis was the officiating minister. We are glad to chronicle in these columns this sacred and holy ordinance uniting two so exemplary young people of the church as are Bro. Edward and Sr. Hazel. May the dear Lord bless the union thus affected, and may they be controlled by the true principles enjoined by holy

...atrimony to their eternal joy and peace. It is of great importance to the "dry" son County that a vote on local option be taken before the general election in November, for the reason that it is expected that the legislature will pass the county unit law and then the vote would necessarily include Kansas , and it would take nothing less than a miracle to Kansas City "dry," and the "wets" knew this and tried their best to prevent the election at this time by tried their best to prevent the election at this time, by seeking to get an injunction from the circuit court, having some of the best lawyers in Kansas City, but Judge Robinson ruled against them, evidencing that there is some justice in Jackson County. However they still show fight, and no stone will be left unturned to prevent the election next Saturday, August 22. With Independence and all of the county outside of Kansas City "dry" it will stop some of the liquor traffic. The "wets" are contesting the Independence local option election, because an election judge, one of their own men, either intentionally or otherwise folials to give the property of the contesting the contesting the stop of their own men, either intentionally or otherwise folials to give the contest of the contesting the cont or otherwise, failed to sign his name to some of the bal-

INDEFENDENCE, SECOND BRANCH.

As usual the Sunday school met at 9:80. The orchestra of six pictos grov excellent service to the musical department. At the 11 o'clock hour two meetings were held. Bro. P. A. Sherman interested the little folks in the basement, and in the upper room Bro. A. C. Martin held the attention of a good sized audience, showing by

the Scriptures that we should always be on the watch tower, as we know not when the Son of Man cometh. He also preached at Grandview in the evening.

E. Guinand was the speaker for the evening hour, having good liberty, his text being, "He that is not for me is against me," showing while the war spirit is in the land the church is engaged in a warfare against evil, as we cannot occupy neutral ground and still be on the Lord's side.

On Monday evening, the 11th, a local option meeting was held at Mr. Luther's place south of town. Bro. B. J. Scott was the speaker, and succeeded in creating quite an interest in the "dry" movement. Bro. J. F. Curtis having secured the location also took out a load of singers for the occasion. The same was repeated Wednesday evening at Young's chapel about four miles south of tow

G. W. Tousley.

### ST. JOSEPH MO. FIRST BRANCH

## Things have been very puict among us for the past few weeks. All the regular services have been held, to

few weeks. An the regular services have been heat, to the benefit of the few who attended and the loss of the many who remained away. Why is it that God's people who must recognize the significance of the times, are

who must recognize the significance of the times, are not more awake to their opportunities for service?

Bro. Fry, our pastor, has been giving us food for thought in his sermons, and they have been encouraging and strengthening to the Saints. Let us encourage and strengthen him by showing by our presence at service that we appreciate his efforts in our behalf.

At our last, monthly business meeting it was decided to change the hour of our Sunday evening prayer meeting from six to six-thirty o'clock, the meeting to close at seven forty-five, thus shortening the service fifteen minutes.

Our Sunday school and Religio have begun to feel the effect of the continued hot weather severely, though there is no abatement of the interesting features of the sions. Vacation time is upon us, and we hope all absentees will return, refreshed and vigorous and ready for another year of active campaign.

Bro. and Sr. Goold of the Second Independence Sun-

day school, were visitors at our session Sunday morning. Goold addressed the school briefly. The primary department gave an interesting little exercise entitled Builders."

Brn. Fry. Winning and Fifer, also Bro. C. Archibald

On last Thursday evening, a picnic was given at Lake Contrary by a number of our people, in honor of Srs. Ethel Kinnamon, Nell Scott, Pearl Gardner and Bro. Hugh McNutt, all of whom are visiting among us. The party attended the concert given by Pryor's band in the evening, particularly to hear Sr. Ethel sing. The outing was a pleasant sociable occasion.

At the Sunday evening preaching service the darling little son of Bro. and Sr. M. S. Ross was blessed under the hands of Brn. Charles Fry and Roy Fifer, and named Howard Vinton. If this meets the eye of Bro. V. M. Goodrich he will know that he is still cherished in the earts of the people here. Bro. and Sr. John Nixon are the happy parents of a dear little son.

On Sunday evening the 8th, Bro. Coventry Archibald administered the holy rite of baptism to his little daughter Nellie, who was afterward confirmed by Bro. Fry and him-self. Thus we "Bring the little ones to Jesus." Sr. Tilford Bell lies very dangerously ill and not much hope is had for her recovery.

Bro. O. K. Fry of Independence attended all our services on Sunday and bore a strong testimony at our evening prayer meeting.

The preaching services on yesterday showed an increase in attendance over the past few Sundays. At the evening hour, Sr. Ethel Kinnaman sang "Save me, O evening hour, Sr. Ethel Kunnaman sang "Save me, O God," touching the hearts of the congregation by her beautiful interpretation of the subject. Her year's study in the east has wonderfully improved her splendid voice, and how ardently we wish we might be privileged to hear her often, but she returns east shortly to resume She was accompanied on the organ by her sister, Mary Sours.

Reporter.

SAN FRANCISCO, CAL.

Our branch at present consists of 234 members, including three high priests (Bishop C. A. Parkin and his two councelors) 5 elders, 4 priests, 1 teacher and 7 deacons. The branch is in a good flourishing condition, under the presidency of Jno. A. Saxe. There is at present no difficulty of any kind, but all are working together in harmony for the good of the cause. Our meetings in harmony for the good of the cause. Our meetings are quite well attended, and the services spiritual. The preaching is instructive and uplifting and accompanied by the Spirit

Sunday, Aug. 2, we had our regular sacrament meet-In the evening the writer was the speaker. Among visitors were J. S. Glover, from Providence. He is speaker. Among in the Navy, on the ship Jupiter, and J. C. Briggs from Pittsburg, Kansas. Last Sunday H. D. Simpson was the

morning speaker, and Elder Ingram in the evening.

Bishop Parkin officiated at the funeral of Sr. Adamson, in Lake County., Aug. 1, and last Sunday he preached at Windsor and Santa Rosa, Sonoma Co. Elder R. J. Parker has located, and taken up his work at Oakland.

#### BENNINGTON HEIGHTS BRANCH.

Owing to neglect of our reporter we sent no news last month, but we are still on the map and doing what we can to further the work in this place. Since our last writing we have elected new officers in Religio: Sr. Wm. Beaman being our president Bro. A. Tannehill, vice president. Bro. C. A. Selbe, our presiding Elder has bap-

tized three new members during the past month, and several have united with us by letter.

Notwithstanding the hot weather, we have had good attendance, and all seem to be trying to live their re-

We have procured a small fund and started a library for our branch. Since Bro. Rudd was here and spo along that line we feel that we have much to be than for, and ask for an interest in the faith and prayers of the Saints

of the Saints,

Bro. F. C. Smith was with us last Sunday evening and
told us the gospel story and it came with power and
much assurance and we feel greatly encouraged in pressing onward.

Branch Reporter.

### Manaraman Marinan manaraman CORRESPONDENCE By marine marine Marine marine

Davidson, Okla., Aug 5.

Davidson, Okla, Aug 5.

Editor Ensign:—The Bootman-Nunery debate is now history. It came about in this way: Bro. S. W. Simmons had done considerable preaching and had baptized some of the Baptist members, and the Baptists challenged him for discussion on church propositions. Bro Hubert Case having the work in charge, asked me if I would do the debating. The Banking country in the continuous propositions of the continuous propositions. debating. The Baptist people had selected J. N. Penick of Martin, Tenn., to represent them, but just before time for discussion he notified them he could not come; so they selected A. Nunery, Editor of the Baptist Worker of Granite, Okla.

The debate commenced July 21st holding ten sessions, five to each proposition. Mr. Nunery came with no indorsement and his brethren would not indorse him as and mis preturen would not indorse him as a gentleman, only as a debater. He claimed he had had one hundred debates. I did not call him a debater, only a mud debber, for all of his evidence was from Utah. He only had one book against our work, that was written by Dr. Folk, who had spent some time in Utah, obtaining evidence from those polygamous wives of Brigham Young, and that was his stock in trade. He was not a posted man at all, and failed to answer any of the scriptural arguments, and the Book of Mormon and the D. and C., he was perfectly ignorant of the teachings of these two books. When he could not find section 132 of the Utah Book of Covenants in our book, he was lost.

I laid the four volumes of the church history, the Inspider translation, the Book of Mormon and the Docspider translation, the Book of Mormon and the Doc-trine and Covenants on his table, and told him to use them against me, but he would not touch them, and he took the turkey buzzard trail all the time in our propo-sitions. When our proposition closed he was convinced that he had made a failure. He rolled up his sleeves and told me I could have any kind of a game that I wanted, that he was open for any engagement. I told him just to be quiet that we would have a nice quiet debate and maybe I, would henrice him when we get the that maybe I would baptize him when we got through. In his first speech on his proposition he used the very same scripture and took the same position as did Elder Chism of the non-progressive Christian, (Campbellites) did when I met him last December, that is to establish his church, taking the position that there had been no apostasy, but I had eight Baptist histories, all of them but one admitting there had been an apostasy of the church.

With the statements of other Reformers and Jesus With the statements of other Reformers and Jesus Christ, the apostles and prophets, I was able to produce the evidence to the satisfaction of my opponent and the large body of people present that there had been an apostasy of the church, and he dropped that issue. When I placed the chart up on the wall, explaining Nebuchadnezzar and Daniel's visions, carrying the subject through, taking in Rev. 2:13, 17. This was new to my opponent and he let that rest. He defended once in grace always in grace, and total depravity, stating that children were horn with a lie in their mouths. Areain when we used the scripture on him against this doc-trine he denied that they taught such doctrine, but I had their catechisms and read to him where they teach that infants were damned and never can be saved, that is those who are not the elect infants.

who are not the elect infants.

He accused me of believing in a God that had a body and parts. Said that was a Mormon God. I turned to the Scripture, Gen. 11.5; Ex. 24:9-11; Ex. 31:18; Ex. 33:11, 12; Numbers 12:6-8; Heb. 1:3; Dan. 3:25, and several other passages and proved that God has a body. Two quotations I left out, I will now mention Gen. 1:27; eGn. 5:1, 2. Then I took up his creed and read what it taught about God, as the Baptists believe and teach. That is that God has neither holy parts on passion. That is that God has neither body, parts, or passion. See Philadelphia Confession of Faith, page 18. I did not use any book against them but their own books, except History of Religious Denominations, one more,

A very large attendance all through the discussion, people driving 16 miles and some 20 miles and camped on the grounds. When we closed my opponent would not stop to speak to me. The moderator for my opponent left his seat when I was talking several times and returned when time was called. We are well satisfied with the results. We baptized fourteen of the best people in the community, and, like Mary said to the angel, "My soul doth magnify the Lord," for his loving kindness and his condesentions in recognizing such a weak mortal as I. The Saints rejoice greatly and many friends were made to the cause.

to the cause.

Bro Simmons has done a good work in these parts, and he is known all over the country as Uncle Sam, and he planted the gospel seed here first. So like Paul we can say "I have planted and Apollos watered but God giveth the increase. To Him be all the glory, who hath given us the victory through our-Lord Jesus Christ."

Hopefully in the conflict, W. P. Bootman.

Fall River, Mass., Aug. 11.
According to promise we will endeavor to reach through the Engign columns the readers the items of probable interest to many regarding the features presented of in-terest to all who have come in contact with the inspiration to be found only in as-sociation and fellowship of the great latter dav revealment.

Arriving at Fall River near midnight of Saturday following our departure from home the evening of our day made notable in the history of Independence through the defeat of emmisaries of the traffic in souls in exchange for supposed temporal advantages which in its best assumption could only reach the few of our citizens. It truly was a great moral victory and a lasting credit and honor to all and every body who worked for its accomplishment, nody who worked for its accomplishment, and no matter what the future may reveal, the character test has been made and applied, and sincere lovers of righteous rule will honor the men who stood at the head of the fight for a clean city and citizenship, and the small army of men and noble women the resurgestilly contributed toward the who so successfully contributed toward the defeat of our nations menace and disgrace as applied to the force of example to all, and of immediate or local result.

Monday evening, July 27th, found the writer entering reunion grounds at Onset, situated near Buzzard's Bay, Mass., Sr. Bond being unable to venture through fatigue of journey and enfeebled condition of body, the uncertainties of comp life, without beforehand preparation. Our anxiety in this regard was soon dispelled by the royal old time welcome among the loved and cherished associations of former and early

years of gospel education and ministry.

We are short of time and power of adequate expression by or through which to convey anything like full expression of joy and comfort that came to the children of God who have been and are trying hard to keep the covenant made with Him, sacred and inviolate. The value of gospel edu-cation had its accentuation and emphasis in the Divine co-operation manifest in Auxiliary work, prayer and testimony and in

nary work, prayer and testimony and in the preaching of the word.

That it is "good to be a saint in latter days," was had in intellectual, moral and spiritual argument and emphasis that could only serve to obliterate doubt, disquiet or fear, and tend to farther or more fully and complete equipment of that much of the Lord's army for successful warfare against the combined forces of evil

warfare against the combined forces of evil that beset humanity.

Sunday, Aug. 2nd, Nellie, in company with Florence, her husband, Mr. Henry Taylor, Albert Oatley and his new bride came down to camp from Fall River and Providence, Sr. Bond remaining with us dur-ing balance of the reunion where we were excellently provided for and made such a welcome as only such saints as our old time faithful Sr. Nettie Sears, provided for us in her comfortable cottage located near the Tabernacle, or large tent, used for services.

The meetings, old associations, water ex-cursions on Buzzard's Bay afternoons, which

cursions on Buzzard's Bay afternoons, which As your prowere given mostly to social interchange, for aim at ic
base ball, bathing, etc. Sea air, and many In view, thei
contributing influences have been, and are
bringing Br. Bond rapidly back to normal
conditions, which were forcibly foreshadowed to her in
the gift of tongues and interpretation given in prayer and
testimony meeting, in which and at the same time the
writer was given words of encouragement and promise
in answer to private petition and prayer as to future movement or action. ment or action.

Personally, we have been made to know and understand that God is good, patient, longsuffering, and as the em-bodiment of the expression of the term Love, in its graded application to the capacity to understand and appreiate this wondrous truth.

A modern writer has said that to no church, or association or aggregation or congregation of Christians does Christianity mean the same thing to all of its membership. A thousand people may subscribe to one confession of faith, but to hardly two of them does it mean the same thing; and while this is quite true in a measurable sense when applied to Latter Day Saints, yet to the faithful doer of the word as it comes to them through their obedience to infalable rule laid down in the doctrine of Jesus Christ, the real fundamentals of life as God and Christ have interpreted through the mediumship of his Spirit and by which and through which only the "deep things of God" and essentials necessary to rich and poor, learned or unlearned according to worldly A modern writer has said that to no church, or associrich and poor, learned or unlearned according to worldly standards of wisdom are alike, made known and manifest, no matter whether or not, contact or communication with "the wisdom of this world" is had.

We are to meet with the church in Providence next

We are to meet with the church in Providence next Sunday. Following may accept invitations to visit Brock-ton, Plymouth, Haverhill, Boston and other places and scenes of former associations.

At reunion we were glad to greet Pres. F. M. Smith and family, De. and Sr. Luff, who with his sister had come from Toronto, Bishop Blakeslee, Heman Smith and wife, for the clothing days. Missionary in charge, Paul Exason, Wro. Ebeling from Maine, an old associate in the Ohio field, Arthur Phillips, Holmes Davison, Ralph Far-

The peem following was composed by Elder Joseph Luff, and distributed in all the churches in Independence just prior to the Independence City local option election last mouth, and no doubt had some effect in the victory won. Quite a few requests have been received for the poem:

#### A PRELUDE TO VOTING.

Quite a few requests have been received for the poem:

A PRELUDE TO VOTING.

I'm your disciple, Jesus, and I want to learn of you
Just what, Dear Savior, you, in this event, would do:
Some people tell me it is foolish to vote our city "dry,"
(They say they're Christians, too) and when I ask them why,
They tell me that the "powers that be" would not the law enforce,
And "clubs" and "joints" would multiply and make conditions worse.
And that we need the revenue that whiskey brings to pay
The bills that otherwise would multiply and make conditions worse.
And that we need the revenue that whiskey brings to pay
The bills that otherwise would multiply and make conditions worse.
And that we need the revenue that whiskey brings to pay
The bills that otherwise would multiply and make conditions worse.
And that the result of the worse the conditions worse.
The present out of the worse than do alloons today.
Now, Savior, while I surely know that all this is not true,
Though men devoid of hone did that move eschew
And by their brazen processes and lawless means prevent
The greater good in quest of which was virtue's efforts spent;
And while I know that certain men (p'r'aps devils too) decried,
And by base words and deeds did oft and fiendishly deride
The movement, yet (like yours on Calvary's cross) 'twas made
To save our fellow-beings for whom we hoped and prayed.
But what I want to ask you, Savior, is what you would do now
If you stood in Independence as you did on Olive's brow?
Would you heed these "failure" preachers and this "revenue" parade?
And fail to do lest some should seek your action to degrade?
Would you forget your mission and be moved by "policy"
Would you vote "wet" because the "drys" once failed to make complete
Their purpose, and their enemies cried everywhere, "defeat?"
Would you vote "wet" because the "drys" once failed to make complete
Their purpose, and their enemies cried everywhere, "defeat?"
Would you truss to vote at all although your conscience said
The "drys are right in principle," because of "

Was Calvary a failure because sin still holds its way?
And do you think 'twas folly to have thrown your life away?
Did you not die that man from sin should be divorced?
(Conscious the while that your blest law would rarely be enforced.)
Thus I have learned you, Master, but there be those now with me
Who counsel otherwise and urge "expediency;"
ditness within the synagogues appear, too—men of church fame,
Who fill the seats of dignity and use your sacred name
In holy Sacrament and Psalm and services like thine,
And tell me thus, ostensibly, their mission is divine.
What will thou, Master? Shall I vote as do these men advise
And make myself responsible for crimes I now despise—
Give my consent to evils, lest my effort to expel
Shall he outwitted by the forces that engineer for hell?
Or shall I—right adoring—on the altar place my trust—
Bly offering of love for man—to perish if it must?
I know these ills existent would not flourish if Gost will
Was being of love for man—to perish if it must?
I know these ills existent would not flourish if Gost will
Was being of one for man—to perish if it must.
I know these ills existent would not flourish if Gost will
Was being of love for man—to perish if it must.
I know these ills existent would not flourish if Gost will
Was being off one of the control of the will be and the still,
Was being off one of the control of the will be a will
Was being off one of the control of the will be a will
Was being off one of oreshalowed does not yet upon us break.
And he mine the blessed fortune to find when life is done
That my actions all accorded with the spirit that there shone.
I ask not if the "revenue" of mammon shall be more
Or less if I my duty do, but simply thus implore
That you will place your hand in mine and lead me so that I
May know I move in harmony with agencies on high;
That, come what may—defeat today, or victury won
I'll rest in peaceful consciousness of duty rightly done.
Hence my desire to know the right—to know what you would do
If here, with all this partnership wit

rell, John Sheehy and others of the ministry from various

rell, John Sheehy and others of the ministry from various localities and saints from Buffalo, N. Y. Wednesday, July 29th, we were priviledged to be present in company with President Frederick M. Smith, Paul Hanson and others of the brethren at the opening of the Cape Cod Canal, at Bourne, Cape Cod, and saw the inaugeration of an event importent to New England especially. Cape Cod is now an Island and its southern end to Provincetown is reached over bridges, that space this eight mile waterway. This canal obviates from 60 to 130 miles of travel by vessel—according to size or draught, through calm water—shelter from dangerous and frequent storms, and saving of time between northern ports, Boston to Newfoundland, and southern coast cities. Heard addresses by Hon. Seth Low, Mayor of New York, August Belmont, Gov. David Walsh of Massachusetts and others.

War's alarms from all Europe comes something like the "crack of doom," for nations where God is not "the Lord," and the struggle for territorial conquest, su-premicy or for revenge will go on until the consumption decreed by prophets of the living God in all ages, concerning our times, shall vindicate our gospel "witness to the nations" terminating in "the end of the world or destruction of the wicked" as foretold by the Savior.

In gospel bonds, M. H. Bond.

56 Madison St.

Sioux Falls, S. D., July 26. Dear Ensign:—We have had some missionary work done here this spring by Bro. J. W. Smith. He reached Soo Falls, June 18, and after a survey of the lay out he began to preach in the home of Abner Hetricks and conbegan to preach in the home of Abner Hetricks and continued for several evenings, and a week ago today he baptized seven precious souls. Abner Hetrick, Ethel, Rollo, Pratt, Forrest, Bessie, Hugh, and old Bro. Cherles Wilbert. It was a nice warm day and the writer borrowed a carryall, and about eleven of us drove out about three miles to West Soo Falls, at a beautiful place in the Big Sloux River, nice gravel bottom as deep as four feet—an ideal place. And after the confirmation meeting that evening there were some more gave their names for baptism, so Monday morning we filled our dray with chairs and loaded up another bundle of sheaves for the Master's garner and repaired to the same place and Bro. Smith led five more into the waters of regeneration. Miss Jessie Hetrick and Zephry and Herbert Hetrick, and Joy and Fredde Pratt, making 12 persons in all. Bro Wilbert is an old soldier and was in the Andersonville prison where so many Union soldiers starved to death. He was in the stockade when the Lord caused that famous spring to break forth right in the sight of over 1000 prisoners who were almost famished for water. He is about 68 years old. I believe he will make a strong member, as he has a strong desire to serve the Lord, and has a good years old. I believe he will make a strong member, as ne has a strong desire to serve the Lord, and has a good understanding of the work. A week ago tonight the Saints replenished Bro. Smith's exchequer, and Wednesday he left for Mt. Vernon to baptize another sister. Mt. Vernon is 12 miles west of Mitchell or about 70 miles from here. He did not know when he can return. I re, He did not know when he can return. I Bro. Smith in meetings and in confirmations,

assisted BPo. Smith in meetings and in confirmations. Already the Saints that are here are talking of building a small house in which to hold services and Sunday school, as it is impossible to get a place. The building contemplated is about 18x26 ft. There are, as far as we can learn, about 21 exclusive of Bro. Smith's family of six with themselves. We hope very which to exceed in servicing a leave of the services and the services of the serv much to succeed in getting a place for worship in this

Sioux Falls is the most lively and wide awake place of its size I ever saw, it being a place of about 20,000 inhabitants, a wholesale center for all the staple articles. The worst drawback is that there are 30 saloons in the place.

Yours in the one hope, with a prayer for all,

Seattle, Wash., July 6. Seattle, Wash., July 6.

Dear Ensign:—We certainly appreciate the good sermons and excellent letters in the paper from time to time. At the eleven o'clock prayer meeting we were blessed with two prophecies, given mostly to the young men, in the way of encouragement. It stands us in hand to be faithful, for the time is near at hand when we will have to flee to Zion, and how many of us will be prepared to go. I can truly say that God is blessing me since I asked for the faith and prayers of the Saints in my behalf. I thank God for his blessings, and still trust in him to be healed. Bro. and Sr. Davis, who were on their way to the islands, were at our home last Friday. and preached a fine discourse for us at the church Sunday night. We pray that God's blessings may attend

Your sister in the gospel,
Mrs. R. L .Hays.

Mansfield, Wash., July 9. Dear Ensign:—I am a reader of your columns and enjoy reading the sermons from time to time. I am a enjoy reading the sermons from time to time. I am a daughter of M. A. Love, my husband and father dying three years ago, leaving me with two little girls, and my mother living with me. We feel very lonly. Bro. Holmes being the only Saint living in our town, as Spokane is our nearest branch. Bro. Kelley and Bro. Evan Davis visited us last fall, preaching for us several sermons. We were looking for Bro. Kelley to return but was disappointed. I was expecting to be baptized on his return, as I have neglected my duty so many years. Hope the time will soon come that I will be a member.

Yours respectfully,
Mrs. Blanche Baugh.

Mrs. Blanche Baugh.

Silverton, Oreg., July 29.

Dear Saints:—I write to ask you to pray for me and my husband, who has been afflicted since last December. We were living in Morchead, Kan, when he was first stricken, then in February we moved to Chicago. I did not have the plasure of meeting any of the saints there. In June I left Chicago for Oregon, for my husband's health. He is now-improving rapidly. I want to ask you to pray for me and mine and to ask if there are any saints in or near Salem, Oregon.

Yours in bonds,

Mrs. Eliza Savage.

Greenfield, O. Dear Ensign:—I don't belong to the Latter Day Saints Church, but my mother had the Ensign sent to me. I love to read the sermons each week. I am a member of the Baptist Church as there are no Saints in our town. Pray for me.

Your sister in Christ, Mrs. P. A. Johnson.

Columbia, Mo., Aug. 12.
Dear Ensign:—We have no church here and we are always so glad when our Ensign comes with its good news.

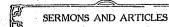
I am glad we heard the gospel in its fulness and feel that we have much to praise God for. We desire the prayers of the Saints.

Your sister in Christ, Verdie Gaither.

Lee Quick, Mapleton, Kansas.—Bro. Gray and I just closed a three weeks tent meetings at Hepler, Kansas. This is a men place, but we had good crowds and a fine interest manifest. Baptized five last Sunday, all adults.

ADDRESSES.

A. B. Phillips, Box 701, Fall River, Mass.



#### SYNOPSIS OF A DISCOURSE DELIVERED BY PRESIDENT F. M. SMITH, SUNDAY MORN-ING, JULY 12, 1914, AT THE STONE CHURCH, INDEPENDENCE, MO.

By Elder G. E. Harrington.

He said he was going to do the unusual thing this morning, he was going to talk about himself, that he was going to have a chat with the folks. That he had held the responsibilities of his present office for 12 years; that he had discovered that he had been misunderstood. That the people had the right to criticize a public man, and this criticism made it necessary for the public man to explain and defend himself.

However, he said he wanted to take the saints into his confidence, and tell them of his ambitions, and motives, or in other words make confession to them.

In the year 1902 I was called to the office I now hold. When that call came I was 28 years of age. I was not qualified to perform the duties that were placed upon me, and I was reluctant to accept. I saw nothing but hard work ahead—the work was a work for a man of experience, an old man's burden. The line of study I was engaged in before that time was of a different character to that that would have qualified me for the work I was called to do.

My life's work that I had mapped out for myself was steam and electrical engineering; my desires were trenchant for the sciences. I was the cause of starting considerable mischief in the school at times, and the school teacher having made a study of my case, came to the conclusion that I was getting my lessons too easily, and to prevent me from making further trouble he decided to increase my studies. He told me this, and added to my studies Natural Philosophy. Well, he accomplished very little by giving me that study, for I took to it like a duck to water, leaving me plenty of time for a continuation of my mischief.

However, I would not have you understand that I did no hard studying during that time. At the age of 15 years many a night till two o'clock in the morning I was poring over my school work; nor would I have you believe that I was always engaged in sober reading, for I plead guilty of reading such literature as "Diamond Dick." Cannot say why I wanted to tell this, except to indicate to you the bent of my mind and efforts put forth.

At the time of my call I was not proved, and I gave a great deal of thought to the course I should persue to improve myself so as to be in condition to do effective service, and I remember that upon one occasion when called upon to preach I took for my text "Study to show thyself approved," leaving out the two words following, for which I was severely criticised in a letter sent me by a brother, who could see no justification for leaving out those two important words "unto God."

My thought was to emphasize the word "approved," presuming it would be taken for granted the reason for doing so would be apparent; but I am not going to take any chances of criticism upon that this morning; so I will read the text with these two words added. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Since that time I have put in a lot of hard work. However, my efforts may have been misdirected, for which I do not feel responsible, since I was acting with the best judgment I possessed.

At that time I was on the editorial staff of the Saints' Herald and about the same time secretary of the Board of Education, and permitted myself to be associated with various committees, preventing me from any systematic course of study I now see I should have made. By being on these various boards and committees I was literally swamped with details, and systematic study was going by the board, and in viewing the situation as it was I became desperate, because of the lack of mental and spiritual development, and I wondered when the time would come that I would be able to successfully care for the various interests in church work. I can assure you this responsibility has not rested on my shoulders easily. It became apparent to me that if I was to be of service to the Church I must study social science, or sociology, and to

do this I must be liberated from the many responsibilities then held, consequently you may have observed that I have taken up considerable of the time of General Conference in releasing me from committees and boards. One of the hardest places I had to fill was chairman of the Sanitarium Board. In some of these boards at times there was considerable friction of personal character, and doubtless I have lost friends because of it. I have been accused of being tactless, and too frank in expressing my views, and not being a diplomat I have paid the penalty that follows. And now I have decided to refuse to accept any further responsibility of that kind except it can be shown to be the will of God.

There is considerable difference in the consideration of the social sciences, and those of the physical, such as mathamatics, physics, astromony, etc. I find in the occult sciences the laws are not so invariable. I know some say, "Why don't you pray, Brother Fred?" What would you think of a man getting on his knees in prayer, and praying for fruit to eat when all around him were numbers of fruit trees loaded with fruit? I knew what I wanted, and could see where to get it, and for that reason it appeared to me unnecessary to ask for something already within my reach. It was my duty to go the limit of my powers in an effort to get what I needed, and failing, then, and only then, would I ask for what I needed.

Because I appreciated the handicap of having no systematic course of study I engaged myself to the Seminary of the University of Kansas, at Lawrence. That demanded my time from 4 o'clock in the morning till 12 o'clock at night. The night each week, I studied sociology under Professor Blackmar, one of the finest sociologists in the United States.

Beside my regular studies, I found it necessary to do some special research work. One thing I refer to is the Indian Mescal religion, an idea of which I got from our Elder Cook our Indian brother. This religion has to do with a small Cactus found in Mexico and other parts, and is called the Anhalonium, only one of which I ever saw alive. There is what is called the Mescal button which grows upon this cactus. The physiological effect when taken into the system is to produce color vision.

This class of religionists begin their services in the evening with prayers, and have ceremonies that are continued throughout the night, at periods throughout the services they eat these buttons, with the result that many pleasurable visionary experiences are enjoyed. They claim to be able to heal the sick, which I have no doubt is accomulished, which doubtless occurs through the faith in the processes they go through with, rather than through the means themselves. We agree with them the prayer of faith will heal the sick.

This one subject has caused me to do a lot of research work, in several cities, in many libraries. I have read from 20 to 30 books to find out what I could in reference to this religion.

A brother who had heard of this religion came into our office some time ago, and told us something of what he had heard concerning it; stating that he thought our brethren of the ministry should familiarize themselves with the same, whereupon I requested Bro. Newton my secretary, to produce some of the matter I had upon the subject, and when he was presented with what we had, he was surprised, realizing that some of the ministry had information relative to the subject.

One peculiarity about this religion is that there are two tribes having the same ideas about it though not known to have any connection with each other.

Another thing we have been doing is making changes in our office. When I went into the Presidency's office the information available for use could all be placed in the President's vest pocket, the rest was in the splendid memory of our venerable President, and when it became necessary for me to get any information I needed to have it was necessary to hunt up father and have him tell me what I wanted to know. Incidentally I will say I have been misjudged for my lack in this respect; people naturally expected me to be possessed with the same kind of a memory with which my father was gifted, which you who are intimately acquainted with him know of; but I do not possess it, and because of this fact I decided to start in for an office record, and to keep it in such a way that no matter what should

happen to me, any one might get what information he needed.

Another thing is the reorganization of our priesthood quorums. I remember being at one of our eastern reunions, and taking observations I noticed the priesthood were practically doing nothing. Immediately I made a note of the same, wrote out and presented the idea of priesthood reorganization to the other members of the presidency, and was sat down on because of its apparent impracticability; but the more I thought upon the matter, the more I thought it could and ought to be accomplished. It cost me a great many efforts, but I finally succeeded in getting the matter favorably acted upon by General Conference, and now we have better opportunities for priesthood studies, and I doubt if any would wish to go back to the time before these reorganizations were affected. What do you think about it Bro. Guinand? Bro. Guinand indicated that he would not.

Regular monthly meetings are being held, whereas before they occurred once or twice a year. I venture the assertion there is more priest-hood activity in the two Stakes now than there was in the entire Church before this change was made.

We have also worked out a system of reporting from the ministerial forces in the various fields and districts by which we are brought in touch with the work of the church in general. These reports are expected quarterly; although it is thought by some that they should only be given once every six months, my secretary is of that opinion. However we have quite a variety of reports, some good, some bad, withal our statistics are in better shape. We found by the old method of giving notices for reports through the Herald, that very little attention was paid to them by the brethren.

We have developed maps that show the location of the branches of the Church in all the world, and places where the membership resides outside of branches, and we invite any of you who may be interested to come to the office and see what we have done in this direction. This has required work and not play, as some have thought has been done.

Some time ago I was fortunate in receiving an offer of a fellowship in a prominent place of learning in the East, something that was a surprise to me and very desirable; but I could not see my way clear to accept the offer, because it would involve an expense that I could not conscientiously ask the Church to meet in addition to the regular allowance granted me. The information that I could get from accepting the offer was so valuable that it was difficult for me to give up the idea of getting it, so I wrote to one of our young and successful pastors in the east and told him of the offer made me, and he in turn took into his confidence one of our wealthy brethren, and told him of my situation, who told him I would be acting foolish to turn such a proposition down. and added, that he would take care of the expense required to permit me to take the course open to me, hence I have decided to go, and will leave you in a few days to be away several months with my family, and enter into this field of re-search that will involve the study of the Social Science, or Sociology, also Social Pathology, the development of Economics, its history, etc.

Now I want you to understand me, I am not taking this course because I have a personal liking for it. I am doing so because I feel it is necessary for the purpose of enabling me to perform the work of my office more effectively. I would a thousand times rather study Electrical Engineering, but in doing this I understand I am helping out the rupposes of the Church.

Now a few words in regard to local option, I feel from a study of society, of the causes of poverty and crime, from the present existing state of society, that there should be no compromise on this question, there are no two roads on this proposition we can travel, we cannot consistently avoid voting against the liquor interests at any time. There has been sophistry used by some as a justification for voting "wet." They have said "we will not vote dry because we cannot keep it dry."

The way to enforce law if your town officials will not enforce it, is to appeal to the governor of the state to send down State officials to enforce it. Some time ago in one of our cities where local option prevailed and the town went dry, the city prosecutor refused to enforce the law because

he had many friends who were in favor of the nonenforcement of law, and 1200 men signed a petition to the Governor requesting him to send the State officials there to execute it, and the Governor sent word to the city prosecutor that he must proceed to enforce the law or otherwise he would send some one there that would, and the prosecutor saw that it would mean political suicide for him to disregard the demands of the Governor, so he went to work and prosecuted his friends and violators of the law, and the law was enforced.

There is no argument to be offered for the existence of the saloon and if I have any influence with you I want every Latter Day Saint to go to the polls and vote a vote for a dry town in a most emphatic manner. We should be lined up constantly against the saloon.

Some say they are going to steal the vote of the fourth ward if they cannot get it in any other way, but it is for us to see that they don't

So far as the argument that is used that if we go dry we will lose financially is concerned, let me tell you for every dollar we get from the saloon we pay from two dollars to four dollars to care for the consequences.

In conclusion I wish to state there has been no time in my life when I have entered upon my work in the Church with less reservation than I do at the present time.

#### THE BEAST AND THE SPIDER. By Elder W. A. Sinclair.

One of the peculiar conditions of this world, is the contending powers, or influences, which impregnates and ramifies into every department of life; whether that life be of the natural or spiritual existence. Opposition seems to exist everywhere, the spiritual of the heavenly order when resident in the human, is circumscribed in this natural sphere, and surrounded by the spiritual powers of the evil one.

It is so also with the institutions, for where we find a certain class, the opposite in fundamentals camps alongside to wage a warfare on the first.

This seems to have been the prevailing custom from the very beginning; Yea, before man tabernacled in the flesh, for Satan when a star in the presence of God, conceived and brought into active existence just such an order of things, being an accuser of the brethren, and a disturber of the spirits in the realm in which he existed.

This same power was exhibited in the garden of Eden, spiritual in itself, but pressing into its service the very beasts of the field, and in a subtle way gained the supremicy over the human body, which act necessitated the coming of Christ, and the death and resurrection of the same, in order to undo the one fatal error consummated by his Satanic Majesty in the deceiving of Mother Eve.

We as individuals, and communities of individuals, are supposed to learn by the mistakes of others, avoiding the pitfalls which wrecked their ambitions, and it is for this reason that God has caused the record of former nations and inhabitants to be written.

During the first great period from Adam to Noah, we have a peculiar record of things; there seems to have been two distinct lines. a righteous character, through whom the dealings of God with man were transacted; and through whom the gospel and priesthood were transmitted; and the other, which was in league with the devil, through whom the unrighteous acts were instituted and a knowledge of them transmitted. Jealousy, covetiousness, murder, transmitted. Jealousy, covetiousness, murder, polygamy, and kindred evils. Even the righteous branch became more or less contaminated with this evil influence, until it pleased God to wipe the slate almost clear of the entire creation.

After the flood when people began to multiply on the face of the earth, the same prevailing evils which the antediluvian world committed. became the common practice of the new, or postdiluvian inhabitants. And again the two influences began their work, spreading out over the world in proportion to the increase and expansion of the people.

The gospe! was finally supplanted by laws and ceremonies, to which were added the whims and fancies of scheming men, until when the Christ came upon the stage of action, very little of the original laws remained, and what did remain was misapplied, and misinterpreted, so that its effect was lost. The evil powers had succeeded in

stamping out the true church of God, and nothing I gave all dilligence to write unto you of the remained to even remember it by.

The prophets had previously predicted such condition, as they also predicted a re-establishment of the righteousness of God through the Messiah, nor did they cease here, but after the re-establishment, they told of another great power which should arise and destroy the continuance of the Church.

Daniel in the seventh chapter takes up a consideration of what was to take place after the establishment of the church by Christ. He tells us of a beast having eyes like the eyes of man. and a mouth speaking great things. He was bothered concerning this peculiar abnormality, and inquired of God regarding the same, and in the twentieth verse it reads: "And of the ten horns that were in his head, and of the other which came up, and before whom three fell: even of that horn that had eyes, and a mouth that spake very great things, whose look was was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them."

And in the twenty-first verse we read: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of times,"

This beast is again referred to in Revelation 17: where it portrays the Roman power, the woman being the city, the people, which constituted the church of Rome, which sitteth on the seven mountains, and she is decked in the royal colors of Rome, as it states in the fourth verse: 'And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.'

The sixth verse shows this beast to be the same as the one Daniel saw. It reads: "And I saw the women drunken with the blood of the saints, and with the blood of the martrys of Jesus; and when I saw her, I wondered with great admiration."

Daniel says they shall think to change times and laws. And Isaiah gives us a picture of what shall befall, and what the changes will be.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priests; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do lan-guish. The earth also is defiled under the inhabitants thereof; because they have transgresesd the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned and few men left."-Isaiah 24:1-6.

"They have transgressed the laws, changed the ordinance, broken the everlasting covenant.' Has the beast-power transgressed the laws? What are the laws? I think we can best get at the facts of the matter by referring to Ecclesiastes 12:13; "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

The commandments and the law are synonymous. Has the beast-power kept Christ's commandments? Let us see! In Mark 12:29, Jesus What are the laws? I think we can best get at O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart. and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." And in Ephesians 4:5, 6; Paul says there is: "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

And yet in the face of this statement, the beast-power says it has the "Holy Father." the Pope. He is also called the Lord God the Pope; and many other names of a similar character. Paul says there is one faith, and Jude in speaking of this same institution says: "Beloved, when

common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

This faith was the institution which God framed, through which men might be saved, as is recorded in Ephesians 4:11-14: "And he gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive.

Now instead of this saintly institution of which Paul speaks, they have Popes in the place of Apostles; priests of many orders in the place of prophets; and in the place of evangelists and pastors as Paul meant it, they have Cardinals, Bishops, Archibishops, and Monsignors, a prelate of the papal household, equivalent to Lord; teachers are not mentioned at all but Deacons and Archdeacons, with innumerable other subdivisions, which however, have none of the identification marks of the institution of which Christ was the head.

The institution of Christ was to edify the body-congregation, or members-"Till we all (not the ministry only) come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, (in knowledge) unto the measure of the stature of the fulness of Christ."

The object of the beast-power is just the reverse of this, to keep them in ignorance and without knowledge, that superstition might rule them. How can such keep the admonition of Peter, as is recorded in 1 Peter 3:15; "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Jesus says in John 14:14; "If ye shall ask anything in my name, I will do it." But here we find the beast-power saying; "We are not holy enough to approach Christ, therefore we approach him through his mother, the blessed virgin," and they pray to God through Mary. The Scripture says to ask through Christ; the words of James are not entirely out of harmony here as is recorded in the fourth chapter, third verse; "Ye ask, and receive not because ye ask amiss."

They have changed the ordinance. Peter tells us in Acts 2:38; and 1 Peter 3:21; that baptism is for the remission of sins, and that it is by this method we are saved. The beast-power savs: confess your sins to the priest and pay for indulgences and absolution and he will grant it. And instead of the great flood being a figure of the Christian baptism, they have likened it unto a sunshower. (Sprinkling.)

This is an easy method of dodging the consequences of our misdeeds, and a transgression, or evasion of the law; and too, power was given to the beast, according to Revelation 13:2, 3; by which the nations were deceived: "And the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast."

But Daniel says in the seventh chapter, twentysixth verse: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." And John in Revelation 18:19, 20; states "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimston."

You will notice that the beast-power with great ostentation, with broad phylacteries, and lying wonders, and its power was extended to the whole world. "The whole world wondered after the beast." It was a beast in characteristics, and in spirit; rough, ferocious where its

interests were not served by any community of people, as Smithfield, and the Tower of London can well testify to. It was blood-thirsty, and as the scripture says: "They were drunken with the blood of the saints and martyrs of Jesus." This power is so great that it necessitates an extraordinary demonstration to be enacted in its destruction; and in the Doctrine and Covenants 85:26, it gives us a little insight as to what shall happen in its downfall.

"And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood; she who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it."

The spider is more sly and cunning than the beast, and creepeth silently, weaving its web wherever it might trap the unguarded and unthinking. It also substitutes error for righteousness, and professes to have keys which does away with the written word of God; thus allowing an open door for the substitution of the fanciful imaginations of reprobate minds.

In Isaiah 59:4-8; we have a reading which seems to describe the institution somewhat cor-"None calleth for justice, nor any pleadeth for truth, they trust in vanity; and speak lies; they conceive mischief, and bring forth iniquity. They hatch Cockatrice's eggs, and weave the spider's web; he that eatcth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destrution are in their paths. The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace."

They cannot cover themselves with their works, they are not of the right character, they do not fit in every particular. This is in perfect harmony with the statement of Isaiah in the twenty-eighth chapter, and the twentieth verse: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

This class is of a sly, esoteric character, which outwardly is pleasant to look on, their observable ethics are copied after the similitude of the perfect code, but the underneath, or unseen predilection of their minds, is of an altogether different trend. "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

2 Peter 2:1-3, states: "But there were false

2 Peter 2:1-3, states: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."

The texts which seem to do duty to this institution very peculiarly suggest the characteristics of the spider, or serpent; they "creep" and "privily" do their damnable practices. They "privily shall bring in damnable heresics." Was this a fact in their particular case? Let us see. We read from the language of Brigham Young, Times and Seasons, Vol. 6, Page 955. "Joseph in his lifetime did not receive everything connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exhaltation in the celestial kingdom or our God."

And in Times and Seasons, Vol. 5, Page 667.
"As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will?"

This was but a cunning method of opening up the way to promulgate the dammable heresies of which he was the author; Here is one of them: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken—He is our Father and our God, and the only God with whom we have to do." Journal of Discourses, Vol. 1, Page 50.

You will note here how this latter apostate body follows in the line of the first, or beast power. They, the beast power, make the Pope equal or greater than God; while the "spider," probably through the old thought that distance lends enchantment, makes Adam our God. Thus they have no God in their institution, and as we will see later, no Christ; therefore, it bespeaks the same power underlying their institution, that John says underlies the beast power, and that power is from the devil.

The above language regarding the "keys" also opens up the way for polygamy, the crime of the Nicolaitanes, which Jesus Christ in his revelation to John said: "which I also hate," and which, through the prophet Jacob he pronounced, "A grosser crime," and "an abomination." After making the way smooth for the presentation of this doctrine he states: "You heard Brother Pratt state, this morning, that a revelation would be read this afternoon, which was given previous to Joseph Smith's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the elders, this people has believed in it for years.

"The revelation will be read to you. The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the constitution of our country guarantees unto us, for it will not be."—Supplement to Millenian Star, 1853 (Vol. 15), page 31.

Peter says there were "false prophets also among the people." Here is an instance of a false prophet, for although he may have felt sanguine as to the outcome, or relied on the seclusion of the mountains to prevent a reversal of the state of things. He made a miscalculation however, and today the facts have stamped him a false prophet.

Another damnable heresy of which he was the author, and which partakes very largely of the spirit which moved Cain against his brother is recorded in the Journal of Discourses, Vol. 4, page 220, and also in the Deseret News, Vol. 6, page 397. It is another web of the spider.

"All mankind love themselves: and let these principles be known by an individual, and he would be glad to have his blood shed, would be loving themselves even unto an eternal exhaltation. Will you love your brothers and sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing. \*\*\* I have known a great many men who have left this church, for whom there is no chance whatever for exhaltation but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force; but the time will come when the law of God will be in full force.

"This is loving our neighbors as ourselves; if he needs help, help him; if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding if blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind.'

How far removed this doctrine is from the word of God as portrayed in Genesis 9.6; "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." There is no divine right given for man to shed man's blood, except under this rule, which is the destruction of a murderer.

We read what Peter said concerning this institution: "even denying the Lord that bought them." and Paul tells us in 1 Corinthians 6:20; "For ye are bought with a price." and 1 Peter 1:18, 19; says: "Forasmuch as ye know that ye were not redeemed with corruptable things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

Then it was Jesus who bought us, and Paul says this "spider" institution will "deny the Lord that bought them." Let us see if they fill the bill. Brigham Young is again the speaker: "I have given you a few leading items upon this subject, but a great deal more remains to be told. New, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost." Journal of Discourses, Vol. 1, page 51.

Here he denies the Lord, for if the birth of Christ was not as the scripture recorded it, then he was human, and not divine, and the promises fail. But we are assured that the Christ came just as it is recorded, independent of what Brigham Young and his followers affirm. His heart had departed from the Lord, and he had become a law unto himself, a king among a highly superstitious people, and he sought to build up a kingdom in the valley of the mountains, and to increase his numbers, he instituted polygamy.

The Lord through Jeremiah, 17:5, 6, pictures this individual: "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a sait land and not inhabited."

They are cunning, sly, creepy. Their work is not open to the investigation of the world, only the veneering is exhibited to the view of the people, and this is made as attractive as ingeunity can prescribe. They almost fill the bill to perfection, as presented by Jesus Christ whom they repudiate, wherein he states, relative to the pretentious religionists of his day: Matthew 23:27; "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead man's bones, and of all uncleanliness."

Much more might be written concerning this 'spider-like' institution, of how its spider-like legs are reaching out over the different states, seeking control of the political powers, becoming our law-makers, and the way of truth, of which they were once a part, has been spoken evil of by reason of their misdeeds.

Two great powers sweep our fair land; both dominated by evil influences. The "beast" presumptiously, in loud swelling words, with pomp and sounding of trumpets. The "spider" insidiously, slowly, but nevertheless persistently, and the people of neither organization are between the two great powers.

Thus the "beast" with his mark, and the "spider" with its web, are branding and enmeshing the inhabitants, and drawing the curtain of darkness over the minds of the people, sealing the heavens, and denying assistance to their members, for the one has them all go to Limbo, and the other to a sexual paradise, in which they are gods over their heritage, and where they enjoy the raptures of a polygamous community forever and ever.

From such, may the good Lord deliver us, for God is in neither institution; it is the workshop of his Satanic Majesty, and the heaven of a diseased mind.

"I have only just a minute,
Only sixty seconds in it,
Forced upon me; can't refuse it;
Didn't seek it, didn't choose it;
But it's up to me to use it;
I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute—
But Eternity is in it."



MRS. MADGE SIEGFRIED, EDITOR 1417 W. Walnut St., Independence, Mo

NOTICE.

All persons sending more to the Waman's Augiliary for any purpose, including the beeringtons to Home and Child Westare leafs, or Children: "Some departions, please forward, anap. to the treasurer of the auxiliary, Nrs. J. A. Gardner, 711 S. Fuiler Ave. Independence Mo. ADVISORY BOARD

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#### PERSISTENCY.

"If thou faint in the day of adversity, thy strength is small."

How often it does happen that we become fainthearted when our burden becomes very heavy, and cease to struggle, perhaps just at the crucial moment, when, to have held on would have brought us the victory, and we could have rejoiced in conquering.

Many good workers are lost to the world, because they have laid down their armor a little too soon, and being discouraged because of their defeat, they have nothing to spur them on to further effort, whereas, had

nothing to spur them on to further effort, whereas, had they conquered in the first instance, they would have been built up in faith and confidence for further effort. "If thou faint in the day of adversity, thy strength is small," is just as true today, in every avenue of life as when the Wise Man uttered it thousands of years ago. It applies to the student in his effort to get knowledge, and in his search after truth; to the business man in his conflict with the world's competition for success in business; to the mother in her endeavor to govern and train her children, and the accomplishment of the multitude of other emergencies that constantly arise in her daily work. In all these conditions, and many more that we migh mention, we often see the disastrous effects of faint mention, we often see the disastrous effects of faint-heartedness. Because we see others accomplishing, with comparative ease, what is so very difficult for us, is no excuse for our becoming disheartened. With the numer-ous records at hand of what others have done by per-sistent effort, we should take Soloman's advice, and if the iron be blunt, put too more strength. The old adage, "If at first you don't succeed, try, try again," that used to furnish the copy for our writing lesson, in the days when our teachers used to write our copies, is good to when our teachers used to write our copies, is good to keep before us continually. It seems to be a law of nature, that no worthy purpose is to be attained without persistent effort. Why should we wish it otherwise? We all appreciate more that which costs us effort. We value everything by that which it has cost us. We set little value by that which costs us little. It is soon laid aside and forgotten; but that which has cost us much labor, and it may be anxiety and pain, we rejoice in the possession of and treasure it up with the utmost care.

possession of and treasure it up with the utmost care.

When a schoolgirl, I remember struggling with one of my examples in arithmatic until the late hours of the night, and had to go to bed without solving it, but was awake before daylight in the morning, and instead of going back to sleep again I began to study the problem. I worked at it every minute I could spare from other lessons that day, and again puzzled over it in the night. I was too ambitious to ask for help, and I think it was on the third day that my efforts were rewarded with success. It was a lesson to me to try, try again, on many succeeding occasions. By way of digression—I wonder sometimes, if other people keep in mind the old provberbs and adages as I do; such as, waste not, want not; honesty is the best policy; a stitch in time saves nine; a penny saved is a penny earned; don't cross saves nine; a penny saved is a penny earned; don't cross the bridge until you come to it? They are good to live by if they are old.

We have recently had a striking example of the effective-We have recently had a striking example of the effective-ness of persistent effort, in our Local Option election in Independence. So strong and securely entrenched were the opposing forces, that few of us scarcely daved to be-lieve it possible to route them, though we were willing to make the effort, and determined to make a strong one. Hundreds of women were out working with the local option men from 6:30 in the morning, until nearly 8 o'clock in the evening, and never once during the time did they falter in their efforts; and victory was our re-ward. Had they hecome faithbearted and valved their Had they become fainthearted and relaxed their diligence do you think they would have won?

There have been times in the history of the Auxiliary when the outlook has been very discouraging to those having the work in charge, and it has seemed that those who should have aided and abetted them in their efforts have looked upon them coldly; so that they have been ready to give up the striggie against such odds as they had to meet. Had they yielded in the hour of their discouragement, where would have been now this great arm of the church representing woman's work, that is arm of the church representing woman's work, that is reaching out in the sistens every where endeavoing to draw them into a closer unity, and to help them to become more officient workers in the great cause of humanity? "The battle is not to the strong, nor the race of the swift, but to him that endureth to the end."

Mrs. B. C. Smith.

It may have appeared to some of our readers that the work of the Auxiliary has been moving rather slowly this summer, and while in some instances this may be true, there is abundance of justifiable cause for it.

true, there is abundance of justifiable cause for it.

The work has grown to such magnitude now, that it cannot be grasped in all its bearings, in a few days, so, when we made such a sweeping change in the leading officers of the society last spring, we could not expect to fall right in line and carry on the work as if there had been no change. The wonder is, that things have moved on with so little irregularity as they have, when we consider that the president, secretary and three department superintendents were changed, and most of those who filled their places were inexperienced workers. But we want to tell you now how very much pleased we are with the efficient and earnest way in which these officers have taken up their work. officers have taken up their work.

It is true, two of our department superintendents were

late in taking up their work, but what else could we expect, when each was engaged in the absorbing interest of establishing herself in a new home of her own, and

the Auxiliary wishes them long life and much happiness in their new relations. Having taken up their work with ability and in a spirit of service, as have also our other superintendents,

spirit of service, as have also our other superintendents, we trust that the sisters will not hesitate to write to them for any information they may need to help them in the work of their different departments. You will note that they have requested this and wish your cooperation in their work.

The opportunity is now open to you whereby you may gain much helpful information. Will you avail yourself of it, or will you let it pass, and later regret that you did not improve it. It will take effort on your part, as well as that of the superintendent, but you cannot put forth one effort, thought it be ever so small, toward improvement without being the better for it. It may improvement without being the better for it. It may serve to show you your limitations, but do not forget that, by persistent effort those limitations may be widened out and you will be able to move with greater freedom in your pursuit after knowledge.

Mrs. B. C. S.

#### "DON'T,

Don't slight a boy because he wears shabby clothes; when Edison, the inventor of the telephone, etc., first entered Boston, he wore a pair of yellow linen trousers in the depths of winter. Don't slight a boy because his home is plain and unpretending; Abraham Lincoln's early home is plain and unpretending; Abraham Lincoln's early home was a log cabin. Don't slight a boy because of the ignorance of his parents; Shakespeare, the world's poet, was the son of a man who was unable to write his own name. Don't slight a boy because he chooses a humble trade; the author of Pilgrim's Progress was a tinker. Don't slight a boy because of physical disability; Milton was blind. Don't slight a boy because of dullness in his lessons; Hogarth, the celebrated painter and engraver, was a stupid boy at his books. Don't slight a boy because he was the control of the control of the control of the control of the saturation. he stutters; Demosthenes, the great orator of Greece, overcame a harsh and stammring voice. Don't slight any one; not alone because some day they may outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—Selected.

#### MISCELLANEOUS

### CONFERENCE NOTICES.

The Independence Stake Conference will convene at Armstrong, Kansas, September 12th at 10 a.m. We should have statistical reports from all branches 10 days should have statistical reports from all branches 10 days before conference begins. Let branch presidents see that these reports are sent to the Stake Secretary, L. H. Haas, Box 115, Independence, Mo., in due time, likewise let all quorum presidents see that reports from the quorums to the stake secretary are sent so as to be in his hands not later than 5 days before conference.

Quorum report blanks are bing sent to the secretaries quorums and others will be sent to Branch presidents in time for distribution among the priesthood not in quorums, and from all we expect a report. Those of the priesthood not in quorums will send their reports to the Stake secretary direct.

Respectfully, G. E. Harrington, Stake President.

August 13, 1914.

Conference of the Central Illinois District will be held at Beardstown the first Saturday and Sunday in Septem-

Walter Daykin, Dist. Sec.

#### NOTICE

The Sunday School Association desires to obtain a com-plete file of each publication that has been issued by the Association. We should like to hear from those having a complete set of one or more of the Sunday School publications who are willing to turn them over to the general library for the use of all.

Louise Palfrey Sheldon, Secretary of the Library Commission. 1416 West Walnut Street, Independence, Mo.

#### RELEASE RECALLED.

Since notice of Bro. J. W. Dubose's release was sent to the press he has reconsidered the matter and will continue his missionary labors.

W. M. Aylor, Minister in Charge.

#### CONFERENCE MINUTES.

Southeastern Illinois district conference convened at Tunnell Hill, June 6 and 7, 1914, R. H. Henson, E. W.

Sutton and John W. Rushton, presiding. W. E. Presnell, secretary. Branches reporting: Parrish 118, Skillet Fork 13, Kibbie 58, Poplar Greek 98, Dry Fork 48, Tunnel Hill 204, Brush Greek 378. Ministers reporting: Elders W. G. Smith, S. D. Goosetre, S. H. Hoover. Priests: Wm. Daniela, L. M. Edwards, W. E. Presnell, Elmer Kurtz. Deacons, John D. Shaw, T. W. Hufhins. Bishop Agent's report read: Feb. 7, 1914, had over paid \$15.00; received from all sources since \$238.25; total disbursements \$293.36; over paid \$1.11.

Preaching by I. A. Morris, S. S. Smith, and John W. Rushton. The district president, R. H. Henson, presented the name of Jefferson Henson for the office of priest. His ordination was provided for. The district reunion committee on time and place not being able to name place presented the names of Parrish and Brush Creek and Sutton and John W. Rushton, presiding, W. E. Presnell,

presented the names of Parrish and Brush Creek and asked the conference to decide which place to hold the reunion. Parrish was chosen.

The following invitation was sent to the Saints of the St. Louis and Central Illinois Districts: We the District Conference of the South East Illinois District extend an invitation to be present at our annual reunion to be held Aug. 28th to Sep. 6th, 1914, at Parrish, to make this re-union a success in the sense we contemplate, that is a reunion of the three districts, we will need your presence. Come prepared to camp with us and have a good spiritual

W. E. Presnell, Sec.

DIED. -James F. Salisbury Salisbury. was born in Pilot Grove Sanisdry—Sanisdry was north in Flot viewer Township, Hancock Co., Ill., April 5th, 1862. His mother died when he was two and a half years old, but a good step-mother did a full mother's part in rearing him to manhood. He was married to Miss Mary Louise Roush, Aug 24th, 1884, and to them four children were born, two of them died in infancy, a son Arthur and a daughter

two of them died in infancy, a son Arthur and a daughter Ila Eva survive to mourn along with their mother the loss of a devoted and loving husband and father.

Bro. Salisbury was baptized in Pilot Grove Township, Hancock Co, Ill., Oct. 4th, 1874, by his father, Edder S. J. Salisbury and confirmed by him on same place and date. His was a life of activity, industry and moral honesty, qualities that brought him success as a farmer. On July 5, 1914, he and his wife and little daughter Ila Eva On only 5, 1914, he and his whe and little daughter in Evaluation had enjoyed a happy evening at the home of his son Arthur only a fourth of a mile from the parental home. When parting time arrived Bro. Salisbury, wife and daughter started in good health and fine spirits to walk to their nearby home. He was taken violently ill with a severe chill and sank down by the wayside when half

a severe chill and sank down by the wayside when half way home. Help was summoned from a neighbor near at hand, an auto speeded for a doctor and all was done to revive him that could be done, but he died there by the roadside before he could be taken home. But in departing strength of voice was granted him to say, "I am not afraid to die, I will have to say good bye."

Besides those previously named he leaves to mourn his death his father S. J. Salisbury, and mother, three brothers, Robert, Donnie, and William of Burnside, Ill., and two sisters, Mrs. Ella Sherman (who has lived in his home of late) and Mrs. Mary Furrow of Webster, Ill., besides these many other relatives. The Funeral service was held in Burnside M. E. Church, July 8th, 11 a. m., Elder James McKiernan in charge, assisted by the pastor of the church, Rev. Blout. The interment was in the McKay cemetery two miles S. E. of Burnside. McKay cemetery two miles S. E. of Burnside.

Crane.—Miss May Pearl Crane, daughter of John C. Crane, was born in West Virginia June 29, 1896. After an illness of over two weeks she died at the Independence Sanitarium, Friday, July 10th, at 4 p. m. She is survived by her father, four brothers and two sisters, her mother having preceded her to the great beyond a little over a year ago. Since the death of her mother she has had that responsibility of the care of the family placed upon her. She was loved by all who knew her and will be greatly mourned by the family and all who were acquaintde with her.

King.—George W. King was born July 7, 1855, and departed this life October 21, 1913, age 58 years, two months

Peaceful be thy silent slu Peaceful in thy grave so low. Thou no more will join our number, Thou no more our sorrow know; Yet again we hope to meet you, When the days of life are fled; And in heaven with joy to greet you, Where no farewell tears are shed.

Salisbury.—Sr. Mary Josephine Salisbury, whose maiden name was Brewer, was born at Webster, Hancock Co., Ill., Jan. 13th, 1856. She was married to Bro. Frederick Salisbury by Elder John H. Lake, December 24th, 1874. To them were born eight children; one son and one daughter died in infancy and were waiting to meet mother in paradise. Flora Ellen is married to Bro. Bert Vandine and resides at Burnside, Ill. Julia Edith yet resides at the home. Merril Mack, and John Frederick live at McCall, Ill. Ammon Carlos is at present traveling. live at McCall, III. Ammon Carros is at present chavering Alfred Hale resides at the family home near Fountain Green, III. Sr. Salisbury accepted the gospel, and was baptized July 10th, 1875, by Elder Solomon J. Salisbury and confirmed by him the same date near Fountain Green, III., and became a member of the Pilot Grove Branch. Her life was one of faith and devotion to Him

Branch. Her life was one of faith and devotion to Him whose cause she espoused.

Her last affliction began about four years ago as a paralytic stroke, and increased in severity until death ensued July 29th, 1914. Funeral services were held in the M. E. Church at Fountain Green, Ill., at 11 a.m. Aug. 1st, 1914, Elder James McKiernan in charge, assisted by Elder S. J. Salisbury. The interment was in the cemetery at Webster, Ill.

IMPROVING OUR SONGS

IMPROVING OUR SONGS
Sabbath school superintendents, teachers and even pastors in many cases are to blame for the lack of "sphrif-filled" hymba and songs in the church and home. They select for prayer and praise services songs that are sentimental and theological trash. The songs which in my own experience have been used of God to help many souls have been those that have held up the life, death and resurrection of him who said: "And I, if I be lifted up from the earth, will draw all men unto me." If we are to have a nation-wide revival, I firmly believe with Rev. Mr. Thompson it must start with a cleaning out of our sentimental, unscriptural, trashy music, and a return to the tural, trashy music, and a return to the standard hymns and gospel songs that will lead souls to Christ and cause them to grow Christian life.—Benjamin Franklin Butts in Christian Herald

#### TEST OF A GOOD HYMN

A good Gospel hymn is a treasure. The people sing them and remember their teaching when they have entirely forgotton some sermons they have heard. Our church ser-vices would be far more effective if beautiful vices would be far more effective it beautiful Gospel hymns were sung occasionally by choir and congregation. I love the old hymns of the church. The Psalms to are wonderful; but Gospel hymns of the better sort have their place, and nothing can

displace them.

We are living in a flippant, irreverent and sensational age. It is not strange that the spirit of the times is found in some of the songs used.

songs used.

I know of only one test as to the value of a Gospel hymn: Does it help the singer or the hearer to know God, to find Christ, and to resolve to be a truer follower of the Master?—J. Wilbur Chapman, in The Christian

An Irishman complained that his doctor kept stuffing him so with drugs that he was "sick for a week after he was quite well."

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#### THE MUSIC OF THE SPHERES.

Hast thou not heard it, the universal music, The throbbing harmony, the ond eternal rhmye, In the wild billows roaring, In the mad torrent pouring,

And keeping with the stars its beat and march sublime? Hast thou not heard it when the night was silent, And nothing stirred but winds amid the trees, And the star-orbits, strings of harps celestial, Seemed quivering to the rush of melodies?

If in thy soul there pulse not some faint responsive echo Of that supernal everlasting hymn, Thou'rt of the low earth, lowly,

Or livest life unholy,
Or dullest spiritual sense by carnal grossness dim. Hear it, O poet! Hear it, O preacher, give it welcome!

O loving heart, receive it, deep in thine inmost core,

Glory and peace and joy, and love forevermore!

—Author Unknown.

#### THE MISSION OF JOHN THE BAPTIST.

There is not a greater prophet than John the Baptist. Luke 7:28.

Yea, I say unto you, and much more than a prophet. Luke 7:26.

The magnitude and importance of the work of John the Baptist has been largely overlooked, partly no doubt to the regretable fact that the New Testament gives us so little, historically, of his ministry, but through the little that is given, prophetically as well as historically, our eyes are opened to the grandeur of his work. Christ's estimate of him was high, and he declared there was none greater, and the Lord spoke appreciatingly of his work, and himself continued to build upon the foundation which John had laid. Furthermore John's work seemed to have been appreciated by the masses of the people for "all men counted John, that he was a prophet indeed."

What was there in the mission of John which made it so great in the sight of God and man? Surely it was not that he had received great learning from men, or that he was trained in the arts of social refinement. It was not that he came with display of pomp or power, or great wisdom, nor that he came highly recommended by the great men of the earth. His life was the most simple and his early habits of living uninviting to settled society, living in the wilderness, his food being locusts and wild honey. Yet he did a great work.

His birth was by divine appointment. He had been prophecied of long years before as the one to prepare the way of the Lord! his birth came by angelic announcement, by which also it was made known that his coming was in funfillment of the prophecies; he was filled with the Holy Ghost from his birth by which he learned to know the will of Gcd. Under the direction of the Holy Spirit he drank neither wine nor strong drink, and evidently kept himself from the frivilous pleasures of the world and from his birth reserved himself for the work which lay before him.

The work of John was done without ostentation and with earnest simplicity of manner; the message he boxe was given him of God and was de-livered to the people in plainness, free from the embelishments which would detract from its importance. The greatness of his mission was in his message which met the greatest of man, and

which when accepted would bring to man the greatest joy in this life and eternal life in the world to come.

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 27, 1914

The Jews had wandered far from God and had lost sight of his law. Even the law of Moses had been made non-effectual because of the traditions of men, and they were following their own ways in opposition to the way God required. Such a policy always leads to ultimate disaster, but God sent John to call upon them to return to God. to forsake the errors and traditions of their fathers and turn from their evil ways; the message he gave them was an exposition of the law of God-the law of life. His father, Zacharias had prophesied that he would "give knowledge of salvation unto his [God's] people by the remission of their sins," and that he would "prepare his ways."

#### The Preparatory Gospel.

The whole teaching and work of John was preparatory to the work of Jesus Christ. His call to the people was to "Prepare ye the way of the Lord, make his paths straight." Surely the people had been going away from God, and by following the traditions and doctrines of men were walking in crooked paths. What was the straight path? It was the one John came to tell. The historian says: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins \* \* \* and preached, saying, There cometh one mightier than I after me; the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost." Herein he pointed out the straight path in which God would have them walk, and God's path does not change, and consequently is the same to all men:-repentance and baptism for the remission of sins, with faith in Jesus Christ by whom cometh the baptism of the Holy Ghost.

#### Faith.

The nature of John's message made faith necessary, for coming as the forerunner of Christ, and his declaration that Christ was greater than he would complete the work he had begun, made an acceptance of his teachings an acceptance of Christ. Without faith in Christ repentance and bantism would have availed nothing for only through his atonement could remission of sins be granted even in baptism. Paul says "Without faith it is impossible to please him, and any ordinance of the gospel performed without faith in God and Christ is merely a dead form and accomplishes nothing. So it is apparent that John's teachings included faith.

### Repentance.

The repentance which John taught was a forsaking of the ways of sin and false doctrine making straight the path of life in accordance with the law of God, and a preparation for the coming of the Lord: A mere profession of repentance did not meet the requirements of his teaching, for he said to some who were willing to follow the multitude of his followers but who had not performed the works of repentance, "Bring forth therefore fruits worthy of repentand when they asked him what they should do he answered: "He that hath two coats, let him impart to him that hath none; and he that hath meat; let him do likewise."

This work of repentance as taught by John was an active, positive work. It was not merely to stop defrauding, or taking advantage of the poor, but to enter into the performance of active duty in helping those who needed help. That is gospel repentance, and it is the kind that is needed That doctrine applies to the rich who today. have accumulated vast wealth to the impoverishment of the masses; it applies likewise to the man of moderate means and the man who has but little who sees another in need. It is the first step in the great law of life—the law of love which is the motive of the gospel; it strikes at the root of selfishness and greed. It not only prohibited the further acquisition of wealth by unfair means but required that reparation be made for past wrongs and that the poor should

be provided for by those who had more than necessary for their needs. Surely the world today needs to make straight the way of the Lord upon this point.

#### Bantism.

John's baptism was the baptism of repentance: there is no other in the gospel. An effectual baptism is dependent upon repentance, and repentance is made effectual by baptism by which the sins are remitted. Not only is baptism associated with repentance but it is the preliminary step to the baptism of the Holy Ghost which John promised to the people through Christ. John's work was preparatory, his baptism was preparatory but none the less essential; it prepared the individual for the higher baptism to be given by Christ, and is the door into the Church or kingdom of God upon earth. Through that door Jesus entered and through that door he requires all men to enter: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

John baptized "in the river Jordan," and Jesus when he was baptized, went up straightway out of the water, by which it clearly appears that the method was by immersion. Paul so understood it when he taught regarding it that "we are buried with him by baptism into death."
The door has not been changed nor dispensed with by Christ at any time. It is the only way of entering into the kingdom given in the Scriptures, and though men have sought to dispense with it, or to change it to suit their convenience, not one word has ever come from the Lord directing or authorizing such change. Any other way is man's way, the crooked way, and if the individual would become straight with God he must choose the straight way. Jesus said "Enter ye in at the straight gate," and the world today following as it is crooked paths has need of another John the Baptist to make their way straight.

John was "sent from God." He acted with the authority of God in administering the rite of baptism, an authority which Jesus acknowledged and submitted to, and which God indorced by sending his Holy Spirit from heaven. Jesus gave authority to his ministry by which they might preach the gospel and administer in its ordinances, and the work of the ministry was reserved to those who had been properly called of God and ordained. Such a work could not safely or consistently be left to any or every man to do according to his own will or whim, nor do men have the power to call others to such work, but the call must come from God in such way and Withthrough such channels as he may choose. out such divine call and approval the official acts of no man can be legalized even though the outward form be according to the divine will. Real gospel baptism can be administered by none other than one whom God has called and approved.

This is the preparatory gospel, and the man who has fulfilled these requirements becomes, through the laying on of hands, a candidate for the baptism of the Holy Ghost, which baptism is open to all the same as the baptism of water. Of those baptized the Lord has said in recent revelation, "And whose having faith you shall confirm in my Church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them." This is in full harmony with the statement of John that he [Jesus Christ] should baptize them with the Holy Ghost. With such a promise who should fail to yield obedience and thus come into proper relationship with God and receive his divine blessing by which he may go on unto perfection?

In such a message bearing such possibilities we see the greatness of John, not alone because of the message but because that his life and character were in harmony therewith. Other men may by obedience to the same law share John's greatness, and become heirs of God, and joint heirs with Jesus Christ.

#### INDEPENDENCE ITEMS.

The morning's preaching service was introduced by a musical selection by Bro. J. A. Robinson on a brass instrument, accompanied by Sr. Robinson on the plano. After prayer Bro. G. E. Harrington read for the morning's lesson the 37th Psalm, which contains so many splendid thoughts and fine instruction. Following the anthem by the choir Bro. Roci sang an excellent solo. Bro. Harrington then read the second chapter of Isaiah, in which is the prophetic statement of the time when swords would be beat into ploughshares, and there shall be no more war. The speaker stated that no doubt the congregation would think that from the reading of that chapter he was gong to speak on the subject of the present war that is raging in the cast, but after a few remarks about the The morning's preaching service was introduced by a was gong to speak of the satisfiest of the remarks about the wisdom of not taking sides in the present conflict, he said he was concerned more particularly about God's wisdom of not taking sides in the present commet, he said he was concerned more particularly about God's people in this place—about their spiritual condition. God has provided a place wherein his people should meet together to worship him. Referred to the scripture read wherein it is stated that the children of God went up to the house of the Lord, and that they walked in the paths laid out for them. Those who loved the Lord met together often. There are certain officers in the church whose duty it is to see that the church meet together often. Jesus in the beatitudes impressed upon us the necessity of having a hungering and thirsting after righteousness. The development of the desire for righteousness is what we should cultivate. He spoke of the many meetings held, and that those who felt that it was too much of a tax on them physically and mentally to attend all, should attend such as they felt they received the greater benefit from. All who can should make an effort to attend the prayermeetings. Coming together simply to see each other and to visit does not make a good prayermeeting, but all should come together with hearts consecrated to God and his service. The tencher is the officer who should see that the church meets often. hearts consecrated to God and his service. The teacher is the officer who should see that the church meets often. Not over one-fourth of the membership of the branch of over 2600 were present. We should search ourselves to find out why we are not attending meetings, and if attending to find why we are coming. The Lord wants tending to find why we are coming. The Lord wants the homes of the Saints consecrated to him, and the priests are to visit the house of every member to exhort them to such consecration. Are the priests consecrating themselves to this special work they have been called and ordained to do—feeding the sheep?

and ordanied to do—tecung the sneep!

In the evening Elder L. E. Hills was the preacher, taking for his text Matt. 7:14: "Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Coupled with this he said is a more startling statement in Luke 13:24: "Strive to the the state of the state of the state of the state." meter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able." This seems mysterious. There are many mysterious things in the Bible. "Few there be that find it." For 1260 years there was not a man who could open it. What is the gate? It is righteousness. There must be something about this gate that few now understand. Referred to John's baptism. Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." John was preaching the gate of righteousness. All who would be pure ing the gate of righteodishess. All who would be pur-must enter that gate. Besus asked the elders and chief priests, "The baptism of John, whence was it? from heaven, or of men?" Baptism is a part of that gate, when from heaven. But the baptism of man is not. Referred to the disciples whom Paul met who had not received the Holy Ghost since they believed, and who claimed they had been baptized with the baptism of claimed they had John. They evidently had been baptized with the baptism John. They evidently had been baptized with the baptism of man, by some one into having authority to baptize or confer the Holy Ghost. Authority has always been on the earth except during the 1260 years when the church was in the wilderness. The church came out of the wilderness in 1830, and was firmly established in 1860. These are a few of the leading thoughts presented in the sermon.

It is with joyous feelings that we make known to our readers abroad that local option has again won a vicreaders abroad that local option has again won a vic-tory, and that Jackson County, Mo., outside of Kansas City, has come "up higher." This following the Indepen-dence victory just a month previous. On the 21st of July the city of Independence went dry and on the 22nd of August the county outside of Independence and Kansas City voted dry by a majority of 546, there being 5976 votes cast, and 3261 were dry and 2715 wet. In 1907 the same territory went wet by 1918 majority, showing a blig change of sentimers in the seven years, due to nevbig change of sentiment in the seven years, due to peristent and hard work. The victory was due to organization and specific plans, it was due to competent and experienced head managers, it was due to public speakers among whom were a number of our brethren, it was due to a mammoth petition of about 2000 women, and it was to a mammoth petition of about 2000 women, and it was due to the splendid work of the women on election day, who were out by hundreds at the polling places from six o'clock in the morning till the polls closed at sundown, with cameras in hand. The wet forces were alert also, and automobiles were kept going from one precinct to another loaded with men. The suspicions of the women were aroused and they would take several snapshots of the crowd, and then take note of the number of the car, then you to a telephone and notify the day forces in other then run to a telephone and notify the dry forces in other precincts to watch for a load of repeaters in a car bear-ing that number. The women were on their job with precincts to water to the women were on their joo wan their tamber. The women were on their joo wan their cameras, thas if they voted in more than one precinct the cameras would show it beyond question, but the would-be repeaters were thus thwarted, being afraid of the tell-tale cameras. We should not fail to note the of the tell-tale cameras. We should not fail to note the good work done by the Kansas City Star. Of the election on Saturday the Sunday Star said, of Jackson County: "It did the biggreat day's work for itself it has done in many a long year." It further said, "It was a case of the saloon against the home—and the home won. \*\*\* There isn' a good mother in the county who wont thank God that the temptation of the saloon and the roadhouse is to be kept away from her boys."

Speaking of the change of sentiment from that of the local option election of 1907, the Star says: "The change indicates the transformation of public sentiment that is going on all over Missouri and the United States. The liquor business in this country is doomed. It may last ten years longer. It may last fifteen. But the end is in sight. National prohibition is on the way."

Mt. Washington, a couple of miles west of Independence, is very unfortunately situated. The Mt. Washington precinct contains a population of nearly 3500 of whom 2000 are in Mt. Washington proper outside of the Fairmount district, thus what might be quite a nice little city of 3500 people have been and are without any municipal government of any kind, and the only way they can have police protection or other benefits from such government is by Independence to take that territory in, as no town can be incorporated within three miles of a county seat, nor can they be attached to Kansas City, because that city is now incorporated to the last foot that cause that city is now incorporated to the last foot that it can be towards Independence. One of the unfortunate things is that Mt. Washington is surrounded with wine things is that Mt. Washington is surrounded with wine gardens, six being within a quarter of a mile of each other, and the citizens of that otherwise fine community have no say as to the existence or control of these disreputable places. So it is not strange that the county local option movement was started among the good christian citizens of Mt. Washington. There is a movement on foot now, we understand, to have Mt. Washing-ton annexed to Independence, and in that event it would have to include Englewood and Maywood, and all combined would add to Independence a population of some 7000, making the sum total about 18000.

#### INDEPENDENCE, SECOND BRANCH.

At 11 a. m. Sunday Bro. Wm. Clow spoke to an at-ntive audience. Bro. Clow is one of the pioneer memtentive audience. bers of Independence, having come from Canada more

nan 30 years ago.
The 2:30 prayer service was well attended, including several visitors from the first branch. The time was

At the evening hour Bro. D. J. Krahl of the first branch was the speaker. While the attendance was small on account of the rain, those who came out were edified by

the discourse of the hour. Bro. and Sr. Juliff and daughter just recently from London, Can., have located near the church, and are thankful for the privilege of living in the land of Zion.

#### WALNUT PARK, INDEPENDENCE.

We are glad to announce a few words from Walnut Park Branch, same having been duly organized, regular

Park Branch, same having been duly organized, regular sessions are being held.

We have moved our little building on lots purchased where we hope to have a nice church building some day. The lots are beautifully located near the corner of Pearl and Alton Streets; Pearl Street now being improved, will add much to the location.

The Walnut Park Branch is not only growing in num-bers but is progressing in many auxiliaries of the church work. We have found it necessary to add more room to the building, and we fear it will soon be too small.

Several families have lately moved in and are taking hold of the work in a splendid manner. Every one seems to be up and doing; many are keen in arguments and anxious to give reason for the hope they have within.

Bro. Emslee Curtis occupied the morning hour, touching upon the pre-existence of man; he also occupied the evening hour, explaining the different dispensations and earmarks of same. Many were cdified especially at his closing remarks in which he told of his personal interview with Father Whitmer, one of the witnesses to the Book of Mormon, and of his privilege of hearing Bro. Book of Mormon, and of his privilege of hearing Bro.
Whitmer bear his testimony to the truthfulness of the

angel's appearance, etc.

We are proud of the interest manifested in the forward movement and are hopeful of the redemption of Zion F. K. S.

#### JOPLIN, MO.

The Joplin reunion is now history, and we have hung our reunion "harps" on the "willows" until the next reunion, which was decreed to be held about the same date and place in 1915.

The meet was a success spiritually and financially. The meet was a success spiritually and innanciarly. Our total cost and receipts were about \$450. All bills and expenses are paid and a little lump in the treasury with which to start the next reunion. 14 baptisms and general uplift to all is the grand results.

We hereby tender thanks to all who so kindly assisted

us in all the departments. Outside of our own dist

us in all the departments.

Outside of our own district missionaries and ministers we were assisted by J. W. Rushton, Wm. Lewis, I. N. White, Wm. Aylor, F. C. Keck, Henry Sparling, S. A. Burgess and Bishop Short. Music by a selected choir from all parts of the district, with Nellie Brocaw of Independence as director, was an especial feature contributing largely to our success. The auxiliaries directed by Sr. Davis and Bro. Virgen, strengthened and encouraged by the "homoletic man," Bro. Burgess, was dully appreciated. The new committee for the ensuing year: T. W. Chatburn president, S.G. Carrow secretary, J. A. Graves Chatburn president, S.G. Carrow secretary, J. A. Graves treasurer, O. Nunnamaker and Wm. Workman. T. W. Chatburn, Pres.

#### SEATTLE.

SEATTLE.

The Scattle pulpit was filled Sunday by Bro. Amos Rhodes and A. Gorbett respectively. The Sunday school and Religio held their regular sessions.

A happy wedding occurred at the home of the bride on Wednesday evaning when Bro. Wm. J. Johnson and Miss Pauline F. Claffin were united in happy wednesday wedne lock. A sumptuos dinner was served when the happy young couple sailed away up the sound to Vancouver B. C.

Bro. Johnson is our efficient Religio president. The writer performed the official part. We shall now have an additional worker.

The first time we set foot on foreign soil when we went to Vancouver, B. C., to attend our district conference and conventions, which were held Aug. 13-15. There was a good attendance, being about fifty coming from a distance. The few, but faithful, Saints of Vancouver arranged a community table on the ground floor of Bro. Isrce McMullen's home which was turned into a veritable Latter Day Saint rendezvous. There were 150 partook of the day meal on Sunday. They had tables to seat 44 at one sitting. The order and system was praise-worthy. Bro. and Sr. McMullen did a noble part and were heartify supported by the Saints there and elsewhere. We formed a number of pleasant acquaintances among whom may be mentioned the Hartnell brothers—John and Richard, Joe Muerhead, H. Stade, R. McGuire, F. L. Robins, Bro. Reed, Bro. Milosh and others. The sisters were present and ready for their part. The first time we set foot on foreign soil when sisters were present and ready for their part.

Sr. L. McMasters writes of the healing of her daughter, Edna, who was baptized here some weeks ago. They live at Port Townsend. We rejoice in such news.

Brn. R. D. Davis and Roy S. Budd have been doing tent ork in Vancouver for some time and will continue indefinitely in the same place. Bro. Budd is a young priest just starting in the mission work. We could see it him the elements of success—humility and sobriety, and from Missouri. Bro. Davis has a good help in his new wife who is gifted in music, vocal and instrumental. Juccess to the boys is our wish.

It tooked quite war like in Vancouver to see the soldiers

on the streets including the Scotch highlanders in their kilts and ornamented feet. The war has paralyzed business there for the present at least,

102 North 39th St., Seattle, Wash,

#### KNOBNOSTER, MO.

August 23rd our Sundoy school convened as usual. The preaching hour was occupied by Bro. E. E. Moorman, one of our energetic young priests, assisted by Bro. McWethy who was here attending the third quorum of priests meeting. The sermon was good, making very simple illustrations, comparing his daily avocation with the gospel plan, showing that every business in life must have a firm foundation, and that we should be faithful the state of the comparing his daily all the should be faithful th ful in all our efforts even in our daily labor.

We had no evening meeting on account of the rain,

which we needed very much.

#### OMAHA, NEBRASKA. "Soul of mine

Would'st thou not choose for life a motto half divine?

Let this be thy guard and guide,

Let this be thy guard and guide,
Through the future reaching wide;
Whether good or ill betide,
Rise higher."
Sunday, August 16th, James M. Kelley was baptized by
Apostle James E. Kelley. Those blessed were Orlene
Florence, daughter of Bro. and Sr. J. R. Johnson, and
Alva LaVere, daughter of A. E. and Sr. Florence
Chemelia.

Elder O. R. Miller is holding tent services at 22nd and Lake Streets, on Bro. W. T. Lowe's lawn, assisted by Elder Paul N. Craig and the Omaha choir. The sermons have been interesting and soul-inspiring, as well as the nusic, and the crowds have increased, one hundred and eighty one evening. Apostle J. A. Gillen, E. F. Robertson and Alvin Knisley, and a number of the Council Bluff Saints have been visitors. Sr. Elizabeth Augenstein from Stewartsville, Mo., has

been here visiting relatives and friends; also Sr. Esther Carlin has returned home. How pleasant to greet the faces of those known years ago, and do we treat them just as we want to be treated? If we would go to a just as we want to be treated: It we would go to a city where dwelt families of Saints known in years past, and we were not invited to partake of one meal with them, would we consider that they loved us, as they loved

> "From the mire Where the masses blindly grovel, rise higher! From the slavish love of gold, From the justice bought and sold, From the narrow rules of old. Rise higher."

Alice Cary Schwarts.

345 Omaha National Bank.

#### The same superior and the same superior CORRESPONDENCE unermerment of the mermermer

Jonesport, Maine, Aug. 13.

Dear Ensign:—Don't for a moment think that Uncle John has slipped you from his mind. Oh No, I often think of the world of good you are doing in your noble

think of the world of good you are doing in your noble misisonary work.

I left my home in Independence, May 19 with a crazy man from Deer Isle, Maine. I need not tell you of that trying trip. It was my second time to that island that I, had committed to my charge a lunatic. But it was the desire of Bishop Kelley that I should take him home, and so I responded. I contracted a fearful cold on the way, and it has stuck to me all the summer, throwing my stomach and liver out of commission, and of late I have hear a fearful sufface, but I feel year, much improved. stomach and liver out of commission, and of late I have been a fearful sufferer, but I feel very much improved. However it didn't stop my tongue, for since I arrived I have been busy, praching in several places, and have had some fine meetings. I have preached 55 times and confirmed them, [Did you baptize any?] blessed seven children and presided over 21 other meetings and administered to the sick many times.

There is a great need of more help along the coast of Maine. In eastern Maine the church only has one man

to represent it, and that is Bro. Ebelin, who preaches at Jonesport every Sunday night, and Sunday afternoon holds forth in Mansepec. I was pleased to learn the High Priest Praacher was liked so well. President W. E. Jonesport every Sunday mgm, ..... holds forth in Mansepec. I was pleased to learn the High Priest Preacher was liked so well. President W. E. Royers sends out on Sundays several of the elders, priests, and teachers, in different places to tell the gospel story. And Bro. Herbert Royers with his beautiful singers just an elder feel fine to preach in Jonesport. But it's alkes an elder feel fine to preach in Jonesport. But it's little surprising how Hinkley and Smith can get a traight tune out of those crooked instruments. The lonely feeling that comes upon me, as I travel bout here, and miss the smiling faces of the aged ones

The lonery recomes about here, and miss the smiling faces of the aged ones that I led into the church many years ago, have passed into the great beyond. But thank the Lord their children are taking their places and the good work goes on.

But a keener blade touches the tender spot in my heart, to know that one who once did a little preaching to the people along the coast of Maine, is now writing to different ones that he has left the church and joined the Baptists, and that he can prove that Joseph Smith taught and practiced polygamy. He said he didn't want John Foss here in Maine, for he was a black sheep. Well, poor man, I'd rather he a blach sheep in Christ's flock, han a black goat in the devil's flock. He went out from us because he was not of us.

I leave here on Sunday for Machias Port, where I am to solemnize the marriage of Warren S. Foss and Miss Nettie Holmes. I baptized her parents many years ago. I shall attend the Western Maine conference Aug. 29th, then to Vinal Haven and call to see Bro. David S. Seavey at Tenants Harbor, then to Boston and then home by Oct. 14. to know that one who once did a little preaching

home by Oct. 14.

My soul was made glad to learn that the city of Inde-pendence went dry, and sorry was I, that I wasn't home to do my part.

to do my part.

So the war is on, we can hear the roar of cannons off to sea from here. The English, French, and German war ships are watching for every steamer that sails the seas. Well they may kill each other and after a while the statement of Isaiah the prophet in the 24th chapter will be fulfilled—A few men left.

I am as ever.

J. C. Foss.

Blair, Nebraska, Aug. 19.

Dear Ensign:—Just a word with you please, as the day rolls by. And I tell you it is one of the hottest—sweltering hot. Thanks to the Lord and my good hostess for the cosy shades and refreshing buttermilk so handy to my repose.

am preaching on the street from my Ford roadster. have only preached about three sermons otherwise than on the street since entering the District. It beats the tent and every other enclosure this weather. It is embarassing somewhat sometimes and requires no little lung power, but it seems that the Lord has especially seasoned

y voice and sustained me for the purpose.

This is the county seat and the attorneys have b conspiculously in evidence. Last night after address the late county judge came up and shook hands and conversed at length. He once attended school in Shenendoah, Iowa, where at the same time one or more of the Smith family attended and won not only his acquaintance, but his

The town editor who was a caller a few minutes ago

The town enter who was a cater a two limited saked for a little write-up, which has been done. Sunday'I went to Decatur by motor and preached the funeral sermon of Bro. Owens who was brought, I believe, from Arizona. There I had an opportunity again of sounding the truth to the ears of some that are hard

of sounding the truth to the ears of some that are hard to get except on funeral occasions.

I will presently supply myself with folding cot, tarpaulin to cover car, if not also with my little tent now or later which I have at home which will almost defy what have been my greatest difficulties in the past. Hills what have been my greatest difficulties in the past. Imis and rain have been somewhat of an impediment in this field, but we have this consolation that while the hills stay the rain does not. Every missionary who is a street talker should have a car if he can afford it.

The writer took departure from home in early June, soon after Decoration Day whence I flowered the restrict place of the great worker when the past of the late.

soon after become and mother who now sleep side by side. I have since then been about as busy as I could be in accordance with strength and circumstances. Surely the rest we are to enjoy in the land of the hereafter will not be one of idleness, of inactivity. We would get tired resting. Orthodox (?) rest is my punishment.

I have preached respectively in Decatur, Rosalle, Winnebago, Lyons, and now Blair. The Bishop's agent, Bro. Lytle, lives here. Bro. Lytle, lives here. Bro. Lytle mill man of that country who grinds the whole wheat into the right kind of flour that is worth eating and which he will ship anywhere to dealers for about 7 and which he will ship anywhere to dealers for about 'reents for milling above the price of wheat, or in 100 lb. lots to the Saints any place not too far so that they can pay the freight and then have it as cheap or cheaper than an inferior product of "Dukes mixture" which they buy at their doors. I make this observation not of any request or intimation of Bro. Marteeney, nor simply for his financial interets, but for the welfare of the Saints. White flour makes good Christians but poor athletes.

Only 25 cents per 100 freight to Kansas City. Sr. Ethel Butts, about twenty years of age, the trusting, faithful invalid also lives at Decatur. She is quite an example of implicit faith and hope. The barrier of a great and real miracle lies quietly betwix her and her elysian goal of good health, still she believes and trudges

Bro. and Sr. Case, the parents of our missionaries by ame name, live at Decatur and they are not hard Cases either.

At Winnehago where I was in the very best domestic At Minierago where I was in the very best contests. I attended the big and famous Indian Powwow. I met and conversed with some of their great and historical men—T. Thunder whose name has hitherto crept into the Autumn Leaves; Holy Cloud, an old man who is now drawing a nice pension from his service to the is now drawing a nice pension from his service to the Government as a scout many moons ago; and Littlepriest who is the son of their last chief (they have Councils now). Cannot preach to them at powwow time,—nor to anyone clear to advantage unless you get far enough from the powwow. I met some of their young people who have been trained at the Indian school at Carlysle, Penn.

I had the experience of an arrest in Sioux City one ty, in a quick run into the town for an hour or two day, in a quick run into the town for an hour or two from the Nebraska side, for the inadvertent infraction of a motor law. The judge dismissed both me and my money, no fine.

Saints in the District or anywhere else better write me at hoine, simply Independence, Mo., if they desire a call or an effort in their little town.

Rejoicing that I am out of Europe I remain,

Alvin Knisley.

New Philadelphia, Ohio, Aug. 7.

Dear Ensign:—We reached New Philadelphia, Friday, July 24th, and are now located in our tent, on the side July 24th, and are now located in our tent, on the side of a little hill, with beautiful scenery in evidence every where we look. On one side, the oats are in the shock, on the other side, the corn so green and fresh looking, is waving in the breeze, and on the other, the long row of tents are arranged, making in all, a delightful view from our tent, which is located in a shady spot under a couple of trees

location is in Tuscora Park, a small amusement park, which has many advantages, yet also has some things which are not congenial. There are two evenings each week, when dancing is in progress not far from the preaching tent, and that of course interferes some, and on Sunday afternoon, a baseball game is in progress at three o'clock, and this also interdeferes with the quiet, peaceful influence the Saints would otherwise enjoy. We are pleased to say however, that these unavoidable events do not influence our people.

We found our tent in readiness, as Bro. and Sr. Cramer had kindly sent us bedding and writing table, and rockers, which together with a couple of boxes, completes our tenting outfit and we are comfortably settled and are enjoying the camp very much. The first day of reunion, Sunday, Elder Pitt preached the morning ser-mon, Elder Pycock the afternoon, and Apostle Russell the evening sermon. Large audiences attended each

After leaving home, May 28th, we arrived at Toledo and were met by Brn. Hettrick and Atchison. We were made very welcome at the home of Bro. Atkinson where we remained during our stay in Toledo. The Saints there have a nice live Branch, and all seem to be active and each doing their duty. The weather was Samts there have a nice live branch, and all seem to be active and each doing their duty. The weather was so very warm, that we were obliged to remain indoors most of the day, and evening services were held in the hall, with excellent interest.

June 5th we left Toledo for Cleveland, and after the swiftest ride I ever remember having on a train, we reached Cleveland a distance of 123 miles in 125 minutes, including a few stops. We were met by Sr. Irene Top-ping and her sister, who accompanied us to their home where we had supper, and later went to the home of Bro. and Sr Ernest Webbe. We felt at home at once with brother and sister, and greatly enjoyed every minute their pleasant home. Cleveland Branch has a very in their pleasant home. Cleveland Branch has a very nice comfortable Church, in splendid location. On ac-count of the extreme heat it was decided best to post-pone the series of meetings until cooler weather. Services

pone the series of meetings until cooler weather. Services were held in the Park one Sunday, with splendid interest. Being so near Kirtland, the place of interest to so many Saints, we accepted the kind invitation of Sr. Alberta Lake to visit her, so we went by trolley to Willoughby, and there Bro. Eben Curry met us with his interest to so auto, and in a few minutes we were in sight of the Temple. The country is beautiful around Kirtland auto, and in a rew minutes we were in signi of the Temple. The country is beautiful around Kirtland— hilly and picturesque. We were made very welcome by Sr. Lake, whom we had last seen in the far away Island of Hao, a little island 600 miles from Papeete, Tahiti, in the Pacific Ocean. It recalled the past, the day we had gone out to sea in a little row boat with Bro. Savage, our American missionary, to greet Sr. and Bro. Lake who had come into the lagoon in a sailing vessel. It brought past memories of he who was absent and who is now past memories of ne who was assent and who is now lying asleep on the lonely island. We spent a very pleasant week with Sr. Lake, and as her mother was arriving from Boston to spend the winter with her, we arriving from Boston to spend the winter with her, we accepted the invitation of Bro. and Sr Eben Curry to spend a week with them. We had a very enjoyable time at their pleasant home, and services were held each evening in the Temple, and were successful in getting many out to hear. Later on meetings are to be advertized and a series held there again, upon our return. We visited the historic grand old Temple, the day after our arrival and as we antered we felt the Spirit of the our arrival, and as we entered, we 'eli the Spirit of the Lord present. We both had to shed tears as we enjoyed the sweet influence, and as we stood in silence, thus meditating, Bro. Thomas said, it is wonderful how many of even the worldly people enter here and feel the sweet peaceful influence to such a degree that they have asked him for an explanation of what they had experienced, and

they have tried to account for it upon a scientific basis.

We were greatly surprised to learn the great number of tourists who visit the Temple each year. It ber of tourists who visit the Temple each year. It seemed to us a wonderful opportunity of spreading the gospel, as thousands could learn in this way. Some days, we are told, as many as 240 call. One can readily see that Elder Thomas is kept busy at such times. He has a young boy assisting, and he does splendidly in explaining. We could not refrain from thinking what a splendid we construct the country of the property of the p splendid opportunity for two or three of our best representative men to spread the gospel in story and litera-ture were they stationed at the Temple during the tourist season. We feel satisfied thousands would hear who otherwise might never be reached.

Having promised to return for the series of meetings later, we left for Cleveland to prepare for our trip to Akron on our way to other cities. Upon arrival at Akron, we were met by Bro. Manchester, who kindly took us in his auto to the comfortable home of Bro. and Sr. McCoy. We appreciated their kindness and the hospitality shown us while there. A settin of meetings were held in the very pleasant church of the Saints, in a splendid location, and the members deserve a word of credit for the cation, and the members deserve a word of credit for the way in which they attended each service. Many came way in which they attended each service. Many came long distances, and the weather was so very warm, yet the church was well filled at each service. After a week there, we left for Canton, Ohio. Bro. Manchester always ready and willing to do all he can for the missionaries, ready and willing to do all act an for the missionaries, assisted us greatly in taking us with our heavily packed suit cases to the train. We arrived in Canton after a very pleasant ride, and were made welcome at the pleasant home of Bro. and Sr. W. H. Sautters. They have only been members a little more than two years, but are true Saints, who love the gospel. A series of meetings were arranged for in the hall and were well attended. were arranged to it the hall and were well attended. The Saints at Canton are making an effort now to get a more suitable place for worship, and if successful, meetings will be arranged for, and we have promised to return when needed. While in Canton, Bro. Sautters escorted us to the McKinley tomb and monument. There inside, we saw the caskets of the Ex President and his fe. It is a very beautiful tomb.
We are very much in love with the cities of Ohio thus

far visited. far visited. There are so many lovely wide streets with wonderful shade trees. We travel mostly by trolley, and this gives us an excellent opportunity of seeing much of

this gives us an excellent opportunity of seeing much of the different cities we pass through.

We are kept very busy at the reunion, but enjoy the work, and are both feeling well. Camping is the ideal life, I think, and all here seem to be thoroughly enjoying themselves. The misisonary force present thus joying themselves. The missionary lorce present thus far, are Elders Russell, Pycock, Baldwin, Mosier, Winegar, McConnoughy, Booker, Burdick, Liston, Neville, and some others whose names I failed to learn. Also Bishop Kelley and Bishop Becker, and Patriarch, F. G. Pitt, are present. The retunion closes Sunday evening, Aug. 9th, after which we will retrace our steps northward.

Best wishes to all the Ensign readers, Your sister, Rosa Parks Pitt. 545 West Marion St., Joliet, Illinois.

Bly, Okla.

Dear Ensign:-We are an isolated band of Saints here, of about twelve in number. We have no preaching here. of about twelve in humber. We have no preacting here, except when one of the missionaries come. Brn. Quick and Silvers gave us some good sermons in May. We are looking for some of them to bring the tent here after

looking for some of them to bring the tent here after the reunion, and we hope they wont disappoint us. We have kept our Sunday school going for over three years. Sometimes our numbers have been very small, but by persistent effort of a few faithful ones our Sun-day school is now a good one. The Lord has certainly blessed us in our school. We have as our superintendent Bro. D. F. Minniear, who lives fifteen miles away, but he has an auto, and is always on hand Sunday morning with his family when the weather permits. Ever hop-ing and praying for the success of this great latter day Ever hop work, I remain a sister,

Mrs. Etta M. Odle

#### GLEANINGS.

Some idea of present conditions in Scandinavia can be gathered from the following extract from a letter from Elder P. Muceus to Bishop Kelley dated August 8, 1914. "The war has made times harder already, in that

thousands of employees at mills, factories and mines have been laid off and the business shut down. All goods bought must be paid for eash down and no loans are obtainable at the banks. Added to this already bad condition comes the rise in prices on all catables from 10 to 50 per cent. No export of anything and import is more difficult. America is about the only country we can expect supplies from. How it will be with our work will depend upon the developments of the war. If nothing can be done we may have to leave for America. The urgent necessity for financial support is seen in the fore-

Elder Clyde F. Ellis and wife sailed from San Franexider Ciyde F. Eins and wire sailed from San Francisco, August 19th for Tahiti. Bro. and Sr. C. A. Parkin, Brn. Myron McConley and J. A. Anthony, Srs. Nellie DeSallies and mother, Edna Johnson and Janie Mills were at the pier to bid them goodbye. Bro. Parkin reports that "Bro. Ellis and wife seemed to be full of confidence and trustful faith. The ship 'Moana' is a British ship and in some little danger of German cruisers, it is said. They go fearing nothing. Their trust and hope is in the Lord, the great and mighty Lord whose cause represent. We feel assured of their success."

Mrs. Mary Pritchard, Dustin, Okla.-My husband and are isolated from the church and we have not heard a Latter Day Saint sermon for three years, nor have we seen a member of the church, but the printed sermons and letters are strengthening to us. Would be glad to hear from any of the Saints who may live near us

. Jannet Keith, Scottville, Mich .-- I am sending it ATS. Jannet Acits, Scottler, Alceler, and Sending it (the Ensign) out to different places in the west after I read it, hoping that I can do some good in helping to spread the gospel in that way. I ask an interest in your prayers that my efforts may not be in vain. I love this latter day work and am trying in my weak way to do the best I can in pointing out to others the light of the gospel. I am alone in the church in my family and I find it hard at times to overcome the temptations I have to

God said, "Let us make man in our image." Man said, "Let us make God in our image."—Douglas Jerrold.



#### SERMONS AND ARTICLES

#### **\*\*\*** DISCERNMENT OF GIFTS.

By Elder R. T. Cooper. Three distinct lines of instruction are open before us, given under varying conditions, to as many different peoples, widely separated by geography and time, yet by the same God, and by associating the leading items of each their oneness is immediately apparent. The first is from the Bible and taught by Jesus Christ through Paul to the saints at Corinth about A. D. 59. The second is from the Book of Mormon, and taught by Jesus Christ to the Nephites through his disciple about A. D. 40. The third is from the Doctrine and Covenants and taught by Jesus Christ to the Latter Day Saints through Joseph A. D. 1831. The Holy Ghost.

BIBLE

No one can say that Jesus is the Christ but by the Holy Ghost.—1 Cor. 12:3.

But the Comforter, which is the Holy Ghost shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.—John 14:26.

No man speaking by the Spirit of God, calleth Jesus

No man speaking by the Spirit of God, calleth Jesus accursed.—I Cor. 12:3.

When he the Spirit of Truth, (Holy Ghost) is come, he will guide you into all truth.—John 16:13.

BOOK OF MORNION

And ye may know that he [Christ] is, by the power of

the Hôly Ghost.—Moroni 10:7.

Ask God the Eternal Father in the name of Christ if

these things are not true and he will manifest it unto you by the power of the Holy Ghost.—Moroni 10:4, 5. Nothing that is good denieth the Christ, but acknowledgeth that he is .- Moroni 10:6.

e power of the Holy Ghost you may know the truth of all things .- Moroni 10:5.

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God.—Sec. 46:5.

Again to some it is given by the Hily Ghost to know that Jesus Christ is the Son of God.—Sec. 46:5. 46:6.

To some it is given by the Holy Ghost to know the differences of administration.—Sec. 46:6.

To others it is given (by the Holy Ghost) the believe in their words that they also might have Eternal Life.— Sec. 46:5.

#### By the Spirit of God is Given.

BIBLE
The word of wisdom. 2. The word of knowledge. 3. Faith. 4. The gifts of healing. 5. Working of miracles. 6. Prophecy. 7. Discerning of spirits. 8. Divers kinds of tongues. 9. The interpretation of tonguesgues--Cor. 12:10. 10. He led captivity captive and gave gifts unto men, and he gave some apostles and ne evangelists, and some pastors and teachers, till we come in the unity of the faith, and of the knowledge of the Son if God, unto a perfect man, unti the measure of the stature of the fulness of Christ .- Eph. 3:8, 11, 12, 13.

of the stature of the fulness of Christ.—Eph. 3:8, 11, 12, 13.

DOOS OF MORNON

1. The word of wisdom. 2. The word of knowledge.
3. Exceeding great faith. 4. Gifts of healing. 5.
Work mighty miracles. 6. That he may prophesy concerning all things. 7. Beholding of angels and ministering spirits. 8. All kinds of tongues. 9. The interpretation of languages and of divers kinds of tongues.

—Moroni 10:10, 11. 10. And these gifts of which I have spoken, never shall be done away, even as long as the world shall stand, only according to the unbelief of the children of men.—Moroni 10:14.

children of men.—Moroni 10:14.

DOCTRINE AND COVENANTS

1. The word of wisdom. 2. The word of knowledge.
3. To have faith to be healed. 4. To have faith to heal. 5. Working of miracles. 6. To prophesy. 7. The discerning of spirits. 8. To speak with tongues. 9. The interpretation of tongues.—Sec. 46:7. 10. And unto the Bishop of the Church, and unto such as God shall appoint and ordain to watch over the Church, and to be elders unto the Church can be have it given unto them. elders unto the Church are to have it given unto them to discern all those gifts, lest there be any professing and yet not be of God.—D. C. 46:7.

Concerning these spiritual gifts Paul said (1 Cor. 12) he would not have us to be ignorant and enummerates them, word of wisdom; word of knowledge; faith; gifts of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues. "But all these worketh that one and self same Spirit, dividing to every man severally as he will." The books are agreed as to their object, "To minister unto the Church," "For every man's profit" and never to be done away except by unbelief.

A clue to their discernment seems to be furnished in 1 Cor. 12:12: "For as the body is one, and hath many members, and all the members of that one body, being many, is one body; so also is Christ." The body of Christ we understand to be the Church, in which, these gifts are manifested.

Now there are diversities of gifts but the same Spirit, Verse 4: Differences of administrations but the same Lord, Verse 5: Diversities of operations but it is the same God which worketh all in all.

The Diversities of Gifts are apparent, as enumerated.

The Differences of Administration are (1) Envelopment: "I was in the Spirit on the Lord's day." Rev. 1:10. (2) Vision, as was given to Peter, Acts 10:19. (3) Utterances by the Holy Ghost: "Holy men of old spake as they were moved upon by the Holy Ghost." 1 Pet. 1:21. "No man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. 12:13. (4) By angels: "Yea while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9:21: 8:15, 17: also Dan. 10:11, 16, 17. (5) Ministering Spirits Sent forth to minister for them who shall be

heirs of salvation." Heb. 1:14.
Diversities of Operations: Diversities of Operations: (1) "Thus were the visions of my head in my bed." Nabuchadnezzar's Dream, Dan. 4:10. (2) "Then was Jesus led up of the Spirit into the wilderness." Matt. (3) "I was in the Spirit on the Lord's day and heard behind me a great voice as of a trumpet," Rev. 1:10. (4) "For thus it whispereth me according to the workings of the Spirit of the Lord which is in me." Words of Mormon 1:3. (5) "After they were come to Mysia they assayed to go into Bithnia, but the Spirit suffered them Acts 16:7. (6) "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more." Acts 8:39. (7) "But if ye be led of the Spirit, ye are not under the law." Gal. 5:18.

But it is the same God which worketh all in all. Likening these to the body, we have the functions of eating, drinking, dressing, washing, sleeping purging of diseased or worn out cells, selecting food, elevating life by education; beautifying life by accomplishments, creating happiness by association, yet each and every operation or function is for the benefit of the body as a whole, and all these diversities by the same spirit which animates or controls the body, continuing as long as there is life. Whether we tolerate, like or love, dislike, abhor or hate it is the same soul.

Whether the hand shall minister a soothing lotion to a sunburnt skin or burning caustic to a venomous bite, delight the palate with pleasing fruits or eject poison from the stomach with a powerful emetic it is the same head and spirit that directs.

Whether the eye shall wink, the ear hear, the nose smell, the mouth chew, the vocal organs sing, the brain receive, record, or direct, they are but different manifestations of the same mind.

If the feet carry the soldier to battle, the fireman into the burning house, the policeman to a den of thieves, the bride to the altar, the mother to the infant's crib, or the doctor to the patient, it is all the same spirit of man working all in all.

While all these diversified results, manifestations and operations are the expressions of the operators of the same spirit, they may result from. a. A direct instruction of the will to the hand

or member, b. A functioning of the members to fill the measure of their creation, for the "power is in them" as the beating of the heart, the focusing of the lens in the eye, or transmission of feel-

c. A semi-voluntary, fruit of training, as the fingers of the violinist or the telegrapher's ear.

ing by the nerves.

Yet the brain, the seat of the intellect, can either allow these voluntary muscles to pursue their acquired abilities, or apply all their skill in any desired channel, and while, to the observer, the contemplated action, or purpose thereof may be unknown until the completed action makes it manifest in a result, still, to the intellect, soul or spirit, enthroned in the intelligence, operating through the mentality producing these various manifestations, is known, the purpose before the

Should a manifestation be so produced by any member, in a well balanced body, certainly that head would know whether the result produced was the product of its direction or sufferance; of some exterior influnce or some adverse power; could recognize its own and detect the other.

So with the workings of the Spirit through the body of Christ, with its diversities of operations differences of administration and diversities of gifts evidenced to us by their manifestations, given to every man to profit withal, yet it is the same God which worketh all in all, and it is evident that God will know even before a result may be manifested to the observer, what he may

have willed and the purpose thereof, and no matter what manifestations might be exhibited. He would know whether it were the product of his direction, or sufferance, whether the member was operating by virtue of training or powers already endowed and therefore by the "Power that was in them," or whether by external influence as presumption or by some adverse power.

An acquisition, therefore, of a requisite portion of the Spirit or power of God would seem to solve the secret of the "Discerning of gifts."

The place most common for the manifestation of these gifts is at a sacrament meeting, and in reference to these meetings the word of the Lord is, Sec. 46, Par. 3, "But ye are commanded in all things to ask of God, who giveth liberally, and that which the Spirit testifies unto you, even so I would that you should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men and others of devils." Seduction is not by force but rather by acquiescence.

The importance of this discernment of gifts becomes apparent with the reading of Section 50, paragraph 1 of Doctrine and Covenants.

"Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world; and also Satan hath sought to deceive you, that he might overthrow you." A glance at history confirms this word of recent revelation.

First apology of Justin Martyr, before the King of Rome about A. D. 95 declares that for God. of the Christians their accusers, presented Jove, the supreme and Father of all gods, for Christ, Mercury; for the Holy Ghost, Aesculapias; born of the virgin Perseus; Moses on the water Kore, Jove's daughter; First born, Minerva; "The devils no sooner heard of this baptism spoken of by the prophet, but they too set up their baptisms,' Kayes, Justin Martyr, pp. 29, 30, 66, 77, 78, 81, 33.

"But though the demons are material, they have not flesh, their composition is spiritual, like that of fire or air. Their bodies consequently cannot be seen, excepting by those who are guarded by the Spirit of God. The sole object of the Demons is to lead men away from the truth; with this view they invented the arts of divination and set up the Oracles."-Ibid, page 148.

"But first I am to caution you against those spirits which I have already accused for practising upon you, that they do not delude and pervert you from reading and under-standing what I am now proposing for your consideration; for, to hold you in slavery and bondage is the prize they contend for, and sometimes, by visions in sleep, sometimes by magical impostures, they make sure of all such as are little concerned about their salvation." Apology, Sec. 17. Page 18.

Titian claims about the same "where" after he has observed that the demons deceive solitary (deserted by the divine Spirit) souls, by visions, adds that, as they have not flesh they do not easily die." "The shortness of man's existence curtails his powers of transgression; whereas the demons, whose existence is infinite, contract an infinite guilt." Ibid, page 148, note.

"The angels therefore who were expelled from heaven, hovering about the air and earth, and no longer able to elevate themselves to heavenly things, and the souls of the giants who are the demons, wandering about the world, excite motions corresponding, some to the substances which the demons assumed, others to the desires which the angels felt." "After which Ibid, page 150. Athenagoras adds: "The powers which draw men to idols are the above mentioned demons who settle upon the victims and such their blood." Ibid Page 151.

"Speaking of the heathen poets, Theophilus says that they were inspired by demons; and in proof of this assertion states that, when men under the influence of a demonical possession were exorcised in the name of the true God, the spirts which seduced them confessed themselves to be demons. With respect to the gods of the heathen, Theophilus affirms repeatedly that they were dead men, he calls them also demons, impure Ibid, page 152.

True Prophecy by Oracles or Demons.

"It must however be confessed that the answer of the oracle was clear and circumstantial, I have related in the history of Croesus, the stratagem he made use of to assure himself of the veracity of the oracle which was to demand of it, by his ambassador, what he was doing at a certain time prefixed. The oracle of Delphos replied, that he was causing a tortoise and a lamb to be dressed in a vessel of brass, which was really so."

"The emperor Trajan made a similar trial of the god at Heliopolis, by sending him a letter sealed up to which he demanded an answer. The oracle made no other return than to command a blank paper, well folded and sealed, to be delivered to him. Trajan upon receipt of it was struck with amazement to see an answer so correspondent with his own letter, in which he knew he had written nothing."

"The wonderful facility with which demons can transfer themselves almost in an instant, from place to place, made it not impossible for them to give the two related answers.

"Admitting it to be true, that some Oracles have been followed precisely by the events fore-told, we may believe, that God, to punish the blind and sacreligious credulity of the pagans, has sometimes permitted demons to have a knowledge of things to come and to foretell them distinctly enough. Which conduct of God though very much above humon comprehension, is frequently attested in the holy Scriptures,"—Rollin's Ancient History, Vol 1, p. 59, 60.

#### Unclean Animals, Demoniac Affinities.

"And nothing in Moses appears to me more marvelous than what I am about to mention. Because he understands, the different natures of animals and has either learnt from God the facts about them and the demons which have affinity with each, or has by exercising his own wisdom made the discovery, all the animals which he classifies as unclean are those considered by the Egyptians and the rest of mankind to be connected with divination, while those not connected are generally speaking clean animals. Amongst the unclean Moses places the wolf, the fox, the serpent, the hawk and such like. And generally speaking you will find not only in the Law but in the Prophets, that these animals are taken to represent the worst qualities, while there is no instance of a wolf or a fox being mentioned with anything good. There seems to be, then, a fellowship between such kinds of demons and each kind of animals. And as among men some are stronger than others, and not all on account of their moral character; some demons in things indifferent may be stronger than others: and some of them may use certain animals to deceive men, according to the pleasure of him who in the words of the Scriptures is called "the prince of this wrrld" (John 12, 13) Philocalia of Origen, Page 131.

"But if we are to believe that certain men, who have derived their information from the inarticulate cry of the birds, announce beforehand that the birds will go to some place and do this or that, we shall maintain that the information has been given to men by demons through certain signs, for the purpose of men being deceived by demons, and their understanding dragged down from heaven and from God to earth and places lower still." Ibil, Page 135.

#### Men Demon's Agents.

Eusebius ecclesiastical history page 62, chapter 13, quoting Justin, "And after the ascension of our Lord into heaven, certain men were suborned by demons as their agents, who said that they were gods." Simon a certain Samiritan of the village called Githon was one of the number who in the reign of Claudis Caesar performed many magic rites by the operations of the demons, was considered a god, in your imperial city of Pone and was honored by you with a statue as a god in the river Tiber."

Again, page 112. "But we know that Menander who was a disciple of Simeon, and likewise stimulated by the Demons, came to Antioch and deceived many by his magic arts. He persuaded those that followed him that they should never die." "It was indeed a diabolical artifice by means of such imposters assuming the title of Christians to evince so much zeal in defaming the great my stery of picty by magic arts, and to rend asmider by these means the doctrines of the church respecting the immortality of the soul, and the resurrection of the dead."

These records are submitted for just what they may be worth but are the writings of the foremost defenders of the Christian Religion in

their day and times and seem to merit conscieentious consederation at least.

Should the claims be considered too sweeping your attention is invited to the language of the recorder of Enoch's vision D. C. 36:5. "And after that Zion was taken up into heaven, Enoch beheld, and lo! All the nations of the earth were before him, and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father and the Son of man; and, behold, the power of Satan was upon all the face of the earth, and he saw angels descending out of heaven, and he heard a loud voice, saying, Woe, woe be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced.

An exaggeration of the fulfillment of that vision would seem impossible.

"For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:2. The universal result of darkness is sleepiness, and under such conditions it would be no compromise on human intelligence to concede with Soloman, Prov. 14:12, that "There is a way which seemeth right unto a man but the end thereof are the ways of death," which is only a nice way of saying the man was deceived, and that means to have believed what was false.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever," Rev. 20:10. But even that would not deliver nor render happy the victims of the deception. "Nor is deception confined to the devil, "But evil men and seducers shall wax worse and worse, deceiving and being deceived," 2 Tim. 3:13.

"Discernment of Gifts" therefore becomes a

"The Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." D. C. 17:9.

"And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land and goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you."

"And again, he that is overcome and bringeth not forth fruits even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens." D. C. 52:4, 5.

"Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father, in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith: he that receiveth of God let him account it of God, and let him rejoice that he is accounted of God worthy to receive." D. C. 50:7.

"Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments." D. C. 46:4.

"And unto the Bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there be any among you professing and yet be not of God." D. C. 46:7.

## MODERN RELIGION VERSUS DIVINE WISDOM.

We frequently flud people who tell us that there is no difference between so-called Christian orthodox churches of today. They say they are all striving and working for the same end. If

that be true, then why not unite all the different denominations into one universal church? It cannot be done, because the religious world, being in a state of apostasy, is divided in its opinions concerning the teachings of Christ. Think you that God is the author of all the various doctrines advocated as the doctrines of Christ? Think you that he has sent these ministers of different churches to teach conflicting doctrines, such as are being taught today? Hear what Paul said, "There is one body (or church), and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4:4, 5. Also see 1 Cor. 12:12-14. Christ never taught more than one doctrine, neither did his teachings in any way conflict, as do the doctrines that are taught today. How truly Christ has said, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:7-9.

Thus the so-called Christian world of today is unconsciously fulfilling Bible prophecy to the very letter, and yet they are drifting farther and farther from the teachings of divine wisdom. In fact if we accept the Bible as being the word of God, which is truth, then we must believe that the world is growing more wicked and will continue to do so until the coming of Christ like as it was in the days of Noah. See Luke 17: 26-37.

If the influence of the so-called Christian orthodox churches is dying, and I believe it is because they are founded on creeds, dogmas, mysticism and paganism which is a barrier to human progress, mental and spiritual growth and development.

According to modern religious teachings we will not be saved by our good character or deeds nor condemned for our bad ones, but for our acception or rejection of some theory concerning Christ.

Divine wisdom teaches: The religion which lays more stress on mere belief or acceptance of theories than it does on the development of character and the cultivation of Christian virtues is a failure, and the person who refrains from doing evil through fear of consequent punishment is a long ways from the kingdom of heaven. Rather should they refrain from evil, not from fear of the Lord, but because he loves to obey the Lord. Christ said to his disciples, "If a man love me he will keep my words." John 14:23. And his disciple John said, "There is no fear in love; but perfect love casteth out fear." I John 4:18.

According to some modern religious teachings, God is a monster and a tryant, a changeable being, who in ancient times revealed himself to his children but now is silent and indifferent. Divine wisdom teaches that God is wise and good, just and merciful, the same yesterday, today, and forever. Heb. 13:8.

According to modern religious teachings the great majority of the human race will be lost. If this be true, God committed a crime when he created man, for he knew all things from the beginning and is therefore the author of sin and its consequent suffering.

According to modern religious teachings, there is no hope beyond the grave for the sinner or for those who die out of Christ. Divine wisdom teaches that death is but another phase of life, a transition from a lower to a higher plane of action, otherwise all creation would be a miserable mistake and failure; life itself would be inexpressibly sad, and death both unjust and terrible.

The signal weakness of the religious world is its intolerance born of ignorance, and what it needs is intelligent, broad minded, and progressive leaders—men who will not be bound by creeds and dogmas, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14.

None are so blind as those who will not see. We are surrounded on every side by modern Pharisees, like those in the days of Christ's mission to earth, who interrogated him after he had healed the blind man, saying, "Are we blind also?" Christ replied, "If ye were blind, ye should have no sin: hut now ye say, We see, therefore your sin remaineth." John 9:41. If they had been without power to comprehend the teachings of the

Master, they would have been guiltless; but they understood, as they themselves witnessed by saying, "We see," hence they were not without sin; for, "To him that knoweth to do good, and doeth it not, to him it is sin." In James 4:17.

#### THE MORE EXCELLENT WAY.

By J. E. Vanderwood. The great problem of life is of such a nature that all are interested in it, and since the principle of economy is considered in almost every walk and avocation of life, it occurs to us that it should also be considered in life itself. The greatest economic problem is, how to get the largest returns for the smallest outlay, how to obtain the largest possible yield from the soil, how to best conserve energy and direct its expenditure in a way that will bring abundant returns. And so the question of life also becomes an important one.

By what method or means may we attain unto the most complete and perfect life, and conserve the best interests of soul and body? There are a few things we desire to observe here, viz. What is it that constitutes the real essence and value of life? The answer would be, liberty, camfort, happiness, peace, association, knowledge, intellectuality and contentment He that possesses those qualities has at least an excellent possession of life, but the problem now is how can these things be acquired, how can we attain unto that condition in life? Money may buy some parts of the things already named but it will be at the expense of the others so the law of economy would be violated in such an attempt. conditions cannot be obtained by the force of arms; they cannot be acquired by railing at those who are more fortunate than we ourselves seem to have been; we cannot acquire them by complaining and whining about the system under which we live; worry and discontentment will avail us nothing in this matter; and skepticism and doubt will only draw us farther away from the cherished hope of a peaceful life. What are we going to do in this matter?

The world's greatest teacher, he who mastered the problem of life, who lived above his environ-ment, and created an invironment in which all that goes to constitute the fulness of life could be found, had this to say: "He that seeks to save his life shall lose it, and he that loseth his life in this world shall find it." The philosophy of this statement is simply this:--Man defeats his very purpose when he attempts to save his life, for he that selfishly looks to the acquiring of material things will become so self-centered that all that is beautiful and grand in life will be obscured from his view, and consequently he will fail to acquire the essential thing and in his self-centered way will blunder on and lose all the joy, comfort, and happiness of life here and now by reason of his narrow, carping disposition, and therefore his character will be so stunted and dwarfed that he will be unfit for the hallowed conditions of eternity. So it can be readily observed that the reason he who seeks to save his life shall lose it, because he is on the wrong road, for while he gives nothing, fearing lest he be the loser, he gets nothing in return. He merely ekes out a miserable existence because he has entirely a wrong conception of life, the course he is pursuing is a dangerous one.

But there is a more excellent way, "He that loseth his life shall find it," Why? simply because such a one has learned that the laws of compensation provide that large returns require large investments, and hence the one who looks at the real issues of life and thus forgets himself, loses sight entirely of self in the service of others, he it is who loses his life as to things of this world, and finds it in its enduring part. What does he lose? He simply loses his selfish pro-What pensities, his dwarfed and stunted self, and so losing, he, like the Master of men, makes himself of no reputation, and when self is lost sight of he finds life in its completest sense. He learns how true the words of the Master are: "It is more blessed to give than to receive," and so he invests all he has, gives his all having no selfish motives he has no undue longing for the gratification of selfish desires and lusts, and so he finds sweet peace and comfort in the service of others, and all that goes to make life blissful comes to him because he has found the more excellent way.

Before one can enter the more excellent way he must be stripped of pride, envy, jealousy, hatred, vengeance, avarice, and lust, and thus overcoming let him cultivate meekness, love, kindness, gentleness, forgiveness, peace of mind, contentment of spirit, goodness, purity of heart, sincerity of purpose, and simplicity of life, and he who hath found these things has found the more abundant life; he it is that will weild an influence for good in the world. Though he may not preach yet he will convert; though he remain silent yet shall he become eloquent, though he advertise not himself yet will he be loved by many, and though he extol not himself many shall rise up and call him blessed.

The more excellent way then is to meet passion with peace, hatred with love, evil with good, error with truth, and darkness with light. Never impugn the motives of any one, never for one moment attempt to retaliate, never seek self justification in the condemnation of others, never deny others the rights or priviledges you would claim for yourself, never permit yourself to become intolerant; never be boastful. When you are assailed by others kindly receive it; when you are persecuted endure it meekly; do others speak of thee falsely resist it not, and in the hour of weakness thou shalt be made strong; by submission thou shalt conquer; by kindness thou shalt bear rule, and in love thou shalt be mighty; and in thy meekness the strength of thy divinty shall arise.

The most economic life one can live then is the Christ life, in fact we can afford to live no other, for the life that partakes of the Christ character, the life that is consecrated to his service. I mean the kind of service he rendered humanity, is the only life that can satisfy. So we make an appeal unto all who are able to hear it, to search for the more excellent way, the way of Christ, i. e., live in his way; love in his way; serve in his way; speak in his way; that in all things you may know the excellence and blessedness of life.

The more excellent way is not the way of conventionality, it is the way of reality; it is not the the way of profession, it is the way of being: it is the way in which manhood in all that word implies is reached and maintained. The more excellent way is the living way, not the creedal way, and to gain it we must relinquish all, i. e., all the selfishness we possess, and by so doing we can gain all since we will then seek only that which is good and true, and seeking we will find because when self is lost sight of truth is readily discerned, and the promise is that "they who seek shall find." So we do not hesitate to say that the more excellent way may be found if it is sought in a proper manner.



MRS. MADGE SIEGFRIED, EDITOR, 1417 W. Walnut St., Independence, Mo.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leafs tos, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 211 S. Fuller Ave., Independence Mo. applications of the State of the Auxiliary of the Auxiliary Mrs. J. A. Gardner, 211 S. Fuller Ave., Independence Mo. applications of the Auxiliary of the Auxiliary Mrs. J. A. Gardner, 211 S. Fuller Ave., Independence Mo. applications of the Auxiliary of the Auxiliary Mrs. J. A. Gardner, 211 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 211 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 211 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner, 212 S. Fuller Ave., Independence Mo. applications of the Auxiliary Mrs. J. A. Gardner,

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#### NOTES ON CANNING.

This is the time of year when many industrious house-keepers are more or less concerned with canning fruits vegetables, so perhaps a few suggestions along this line would prove helpful to some.

First and most important of all is complete sterelization

of all utensils and food. So many people do not realize
the fact that incomplete sterilization of utensils is the
most direct cause of fermentation. To do this, fill the
clean jars with cold water, set on a cloth in a pan and
surround with cold water. Put in the tops and let come
to boiling point and boil for fifteen or twenty minutes,
just dip the rubbers in the boiling water. When reclean jars with cold water, set on a cloth in a pan and surround with cold water. Put in the tops and let come to boiling point and boil for fifteen or twenty minutes. just dip the rubbers in the boiling water. When removing the jars from the boiling water, place them on a hot cloth to avoid erecting or breaking.

In filling the jars with fruit fill to overflowing, then insert a silver knife or spoon handle to let air bubbles escape. Seal while hot. Test jars by allowing them

to stand inverted for several hours. Release the spring

to stand inverted for several hours. Release the apring and pick up jar by top. If decomposition has set in, or if sterilization was incomplete the top will come off. Micro organisms in the air cause fermentation. Mold doats in the air as yeast but it developes only in the presence of warmth and moisture. Therefore when canned, place fruit where it is cool and dry. To prevent fermentation we apply heat to both utensils and food in order to kill the bacteria. Also the use of sugar as in preserving is good. In a certain amount sugar is food for bacteria, but in excess of this, it prevents its growth. Also acid acts as preventative.

Never use tin nor iron vessels for cooking. The pre-

Never use tin nor iron vessels for cooking. The pre-erving kettle should be broad and shallow.

Rules or precautions in canning or preserving fruits and vegetables:

Have everything scrupulously clean, the room, fruit, jars, and utensils. Select young vegetables and fruits of varieties which have a quick growth. Choose well grown, firm fruit, and a trifle under-ripe as fer well grown, firm truit, and a trifle under-ripe as fer-mentation follows closely upon the over-ripe stage. Avoid dirty fruit and vegetables. If possible, can on the day on which they were picked. If the fruit or vegetable seems apt to discolor, cover with cold water until ready to use. A few drops of lemon juice will also prevent to use. A few drops of lemon juice will also prevent discoloring. Select serviceable jars, simple in construction, which seal easily and perfectly and which wash easily. The type of jar which gives best satisfaction has a glass top clamped on with some metal device. Test the jars before using to see if they are air tight by filling with cold water, clamping on top, sealing and inventing in inverting jar.

better results would be universal, and "spoiling fruit" the exception.

Some husekeepers find it convenient to keep of boiling water on the stove when canning fruit, and when ready to fill a bottle dip it in the boiling water for the sterilization. There is no danger of breaking the bottles with the hot water if both outside and inside get the heat at the same time. We have used this method several years, and have never broken a bottle, and the results are entirely satisfactory.

#### THE DALLYING HABIT.

Did you ever see the picture of the little girl who, starting to dress herself in the morning, has drawn on er stocking as far as the foot, then picking up her oll sits playing—all forgetful of her task. Certain home duties that are assigned to children, her stocking as far as the foot, then

certain former unters that are assigned to confideren, sepecially during vacation, we find in many instances, cover long periods of time in their performance. In fact, nearly a whole morning may be consumed in washing dishes. The little girl is fretful because she has ing dishes. The little girl is fretful because she has not had time for play, when the fact is, it has been half work and half play the entire time. Not only has she been deprived of he hours for play but the mother's various appeals to "hurry dear!" "Come Jennie it is time you were through with your work," fail to elicit either speed or willingness to finish the task in any but her own time and way.

Two remedies appeal to us which are practical in their application, one is that the mother should assume a part of the work the children are doing-as an ina part of the work the children are doing—as an spiration to keep things moving as well as to get task accomplished neatly and quickly. This way mother has the advantage, being with the children seeing that the household work is done correctly. Sean see after each meal that children take proper consecutives. of food left over, that dishes are put in places, the room put in proper order and so o the room put in proper order and so on.
other remedy is—if the mother must be absent

from the kitchen—to assign the work and state the length of time in which it should be completed. With this there is an end in view, something to work to, a definite object aside from the necessity of having clean

Since the cry of the age is "efficiency" which means "the best, easiest and quickest way to accomplish any desired result" may we not prepare our children in personal efficiency by seeing to it that their small tasks now, are performed in an efficient way.

In gospel life there is a standard to work to, why not in our every day life with temporal tasks have a standard for our aim.

It has been decided by authorities that the play ground is a necessity to physical and moral development -this they are deprived of when household tasks llowed to lag, aside from preventing all possibility from preventing all possibility of system or dispatch in the routine work of the home.

Dilatoriness may cling to a child through life, much o his disadvantage when he has arrived to manhood, or the little girl to womanhood. When it becomes necessary for them to be wage earners they will have cause for thoughtfulness if a wise mother has trained their minds and hands for personal efficiency. Mrs D.J.K.

### "BETTER BABIES" MOVEMENT.

It is now recognized that the greatest national asset we have, or will have, is the American child. Our country is slowly arousing itself to the fact that this asset is not nearly what it is capable of being in its moral support to the country, its powers for contributing wealth and the strong mentality that marks a well poised nation.

Since we can not begin with our ancestors as has been suggested, we can improve our present babies with

has been surprising to the promoters of the "Better It has been surprising to the promoters of the Lecture Babies" movement to see how anxious and interested foreign mothers in New York City are, in learning of their babies' deficiencies and how to correct them. Shall not the American mother take notice of what is going on around her and use to advantage these wonderful opportunities within her reach?

At the State and County fairs the "Better Babies" contest is becoming one of the Important features on the program. Free medical examination is given every applicant and the mother should prize this information which enables her to understand the physical condition of her child.

The young man entering the navy is measured from crown to toe—he must meet every physical requirement or he will not be received. The recruit who wishes to enter the army must also be measured, weighed and meet certain requirements there—but when a little child enters the race for life, no one, not even a parent knows whether he is a normal child. He is weighed at birth and perhaps a few times during the first year, after that very little consideration is given his physical development.

In every town or country there should be a "Better babies" movement and this is a work the older mothers babies" movement and this is a work the older mothers could promote—not only to secure the medical examinations of the babies for the benefit of the young mother but to see to it in the homes of the untrained mothers the environments, sanitation, food, ets., are conducive to the symmetrical development of the baby. Should you not be able to enter a "Better babies contest" in your town or county fair, if you will procure from a subscriber to Mother's Magazine a copy of that periodical for November 1913 (or send to Editor of this Department), you will find in them a table of measurements of a peryou will find in them a table of measurements of a peryou will find in them a table of measurements or a per-fect baby physically, at all ages from one month to five years and can yourself measure and weigh your own baby and see how nearly normal he is. If you find certain organs under or over developed, consult a good physician and find out the trouble, then begin intelligent care and treatment according to instructions.

This will be to your gratification in later years, when the handicaps are removed, your children will fill out well rounded and useful lives.

Mrs. D. J. K.

EMPLOYMENT BUREAU OF INDEPENDENCE LOCAL Some time ago the Home and Child Welfare Department of the Independence Local established an Employment Bureau and notice of same appeared in these

While the Bureau has done something towards the object in view, viz., getting the unemployed and employer in communication, we feel that greater results can yet be obtained if both parties concerned will place their needs with us. Sometimes sickness overtakes a family and help is needed at once. There are some sisters situated so that they could render such help, for at least a few days until permanent help could be found. There are sisters who work by the hour doing washing, ironing, cleaning, etc., that an invalid woman or an over-burdened mother would be glad to engage for a por-tion of a day during the week or one day in two weeks. The services of this Bureau are extending only to girls

and women and the few requirements are as follows:
State concisely what you wish to do and the wages
you desire, or the work you wish to have done and the wages you will pay. Making enquiry by mail please enclose wages you will pay, alaring enquity of man present stamped envelope. If position is secured please advise the one in charge of Bureau to this effect, we urge that you do not fail to do this, so that we may know as to the success of this department.

Mrs. D. J. Krahl. In charge of Employment Bureau.

724 So. Crysler St., Indep. Mo.



CONVENTION NOTICES.

Western Michigan conventions and conference will meet with the Traverse City Branch on September 17, 18, 19, and 20. The Religio convention and institute work will and 20. The Religio convention and institute work win cocupy Thursday, the 17th. Sunday school work on the 18th and conference will be held on Saturday and Sunday 19th and 20th. Statistical report blanks have been sent to each branch clerk and we desire them to be returned promptly. The services will be held in the Presbyterian Church corner Park and Washington Sts.

H. A. Doty, Dist. Sec.

医正性动物 经基金帐户

The Sunday school Convention of the Independence Stake will convene at Armstrong, Kanas, on Friday, September 11th, at 10 a. m. We would like all our schools

Mrs. Arthur Allen, Stake Sec.

The annual convention of the New York-Philadelphia District Sunday School Association, at which officers for the ensuing year and delegates to the General Convention in April, 1915, will be chosen and business for the coming year will be transacted, will be held at the Saints' Church, Twelfth and Luzerne Streets, Scranton, Pa., on Saturday, September 5, 1914, at eight o'clock, p. m. On Sunday, September sixth, there will be a joint Sunday School-Religio Institute, for which an appropriate program has been provided. Monday, the seventh, "Labor Day," has been reserved for the entertainment of those attending. Everyone is cordially invited to attend these sessions

Herman N. Schwartz, Dist. Sec. O. T. Christy, Pres. 3306 Ella St., Philadelphia, Pa.

The Annual Convention of the New York-Philadelphia District Religio Literary Society, at which officers for the District Reigio Literary Society, at which officers for the ensuing rear and delegates to the General Convention in 1915 will be chosen and all business for the coming year transacted, will be held in the Saints' Church, 12th and Luzerne Streets, Scranton, Pa., on Saturday, September fifth, 1914, at five o'clock, p. m. On Sunday, September sixta, there will be a joint Religio-Sunday School Institute for which an appropriate program has been seen tute, for which an appropriate program has been provided. Monday, the seventh, "Labor Day" has been reserved for the entertainment of those attending. Everyone is cordially invited to attend these sessions

Herman N. Schwartz, Dist. Scc. O. T. Christy, Pres., 3306 Ella Street, Philadelphia, Pa.

#### POSTPONED.

By request of Bro. J. W. Rushton the conference of the entral Illinois District has been postponed until Oct.

W. Daykins, Dist. Sec.

To the Saints and friends of the St. Louis, Central and Southeastern Illinois Districts: The committee appointed to provide for holding of a reunion which already was advertised to convene at Parrish, Ill., Aug. 28 to Sept. 6. met and after due and serious consideration cided that in view of the continuous drouth it was our wisest course to cancel those arrangements and declare the reunion postponed for this year at least.

W. E. Presnell, for Com.

#### NOTICES.

To the Saints and friends of West Virginia and Virginia: You will please notice that I have appointed Elder H. E. Winegar as my assistant Minister in charge of West Virginia and Virginia for the remainder of the ensuing year. Respectfully your co-laborer.

R. C. Russell. Minister in General Charge.

#### TWO-DAY MEETING.

There will be a two-day meeting held in Bay City, Mich., Sep. 5 and 6. Church corner of Catherine and Thomas Sts., West side. All are invited to attend.

Geo. W. Burt, Dist. Pres.

CONFERENCE MINUTES
The district conference of the Clinton, Mo., District, The district conference of the Clinton, Mo., District, met at Eldorado Springs, Mo., August 1st, 10 a. m. Regular business was transected. All the twelve branches of the district reported. Officers were elected as follows: W. S. Macrae, president; W. H. Lowe, first vice president; Merle Quick, second vice president; Lida Budd, secretary and treasurer; Holley Dennis, library com.; Lucy Silvers, recorder and local historian.

Bro. W. E. Reynolds was sustained as Bishop's agent.

F. A. Hawley of Ft. Scott. Kansas was ordained to the

Next conference will meet at Ft. Scott, Kansas, time to be set by the presidency of the district

Lida Budd, Dist. Sec.

CONVENTION MINUTES.

The Z. R. L. S. of the Clinton, Missouri, district, met in convention July 31, at Eldorado Springs, Mo. Seven of the ten locals of the district reported to this convention. The following officers were elected: T. L. McGormic, president; W. H. Hulse, Vice president; Lida Budd, secretary; Adrain Lowe, treasurer; Rose Hayse Roberts, lib. com.; Dolly Brunson, home class supt. R. A. Taggart, superintendent Gospel Literature Bureau.

Lida Budd, Dist, Sec.

REUNION MINUTES.

The reunion of the Western Oklahoma District was The reunion of the western Organizar Bistrice was held at Eagle City, Okla., July 31 to Aug. 9, and to say it was a success is to put it mildly. The old proverb, "where there is a will there is a way" held good in this

"where there is a will there is a way" held good in this case, the good people of Eagle City willed to make a success of the reunion and they succeeded admirably. Of the general ministry there were present W. E. Peak, Joseph Arber, Hubert Case and the writer, and Bro. E. D. Bailey of Tulsa, Okla., and F. H. Durfey of Seiling, Okla., were present part of the time and each preached once to the gathered saints and friends.

Bro. Hubert Case and the writer were chosen to preside awarent time and each preached once the gathered and each or meetings and appears the awarent time and each or meetings and appears the awarent time and each or meetings and appears the same of the same and appears the same a

Bro. Hubert Case and the writer were chosen to pre-side, arrange time and order of meetings and appoint speakers. The regular order of meetings was prayer meet-ing at 9 a. m. preaching at 11 a. m., 2:30, and 8:30 p. m., and besides this regular order a number of special meet-ings were arranged for. The writer, assisted by Bro. Jos. Arber held a number of men's rigetings along social purity lines, the writer having been chosen by the Social

purity lines, the writer having been chosen by the Social Purity Board to represent them in that work. These meetings proved to be very interesting and helpful.

The church publications were on sale at the dining tent by Bro. L. D. Dyke, the writer also rendering assistance along this line, the latter securing a number of orders for Prof. Shannon's Social Purity books as a result of the interest created in the men's meetings before sult of the interest created in the men's meetings before mentioned. We feel assured that the fruitage of our

work along this line will be good.

A large arbor was built for the meetings and living tents were pitched round about, and the Saints came from far and near, and throughout the entire ten days peace, harmony, and screnity of spirit prevailed. The boarding tent was conducted in a very systametic,

business like way. In the first place the cooking and dining tents were all screened in with mosquito neeting thus rendering it clean and free from flies and hence very sanitary, and the food provided was clean and wholesome, meats being largely excluded from the bill of fare, good health physically and spiritually prevailed

throughout.

The good Saints and friends of Eagle City donated to impact, and meal provisions, freely such as they had to impart, and meal tickets consisting of 21 meals, sold for \$2.10, equivalent to 10 cents per meal, 15 cents being charged for single

The committee began with an empty treasury, but it The committee negan with an empty treasury, our did not remain so long since enough meal tickets were sold to give them a fund with which to meet the necessary expenditures. They made a "Judas" of the writer for "he carried the bag and bore what was put therein." In round numbers the receipts were \$134.00, the ex-enditures for groceries, etc., were \$82.00, netting them balance in the treasury of \$52.00, so that from a finan-

cial point of view it was a profound success.

It was co-operation, and the spirit of sacrifice and love that produced the results, and we are glad to commend the good saints of Eagle City for their carnest-

Let other reunion committees set up and take notice. as what has been done can be done again, so take courage and make your reunion a success next time.

On the last day of the reunion six were baptized by

Bro. Hubert Case, and while the parting time is always trying we feel that we express the opinion an sentiment of all when we say that the Engle City Reunion marks an epoch in our lives long to be remembered. The pe feeting of character should be held as paromount by all.

Sincerely, J. E. Vanderwood.

#### DIED.

Graff.—At San Francisco, Cal., August 10, 1914, Marie Theresia Graff, beloved wife of Louis Graff, a native of Switzerland. Aged 60 years, 6 months, and 8 days. Besides her husband she leaves three sons and two daughters; sides her husband she leaves three sons and two daughters; John Graff of Santa Barbara, Fred Graff of Vallejo, Albert Graff of Ogden, Mrs. Louise Chasteen of Napa and Miss Mary Graff of Napa. She had a host of friends who manifested their love and respect by the profusion of beautiful flowers at the funeral, which was under the auspices of the Eastern Star. She was a very good, true faithful Saint, devoted to a manifestation of her faith. She was a true and loving wife and mother. Twenty minutes funeral sermon by C. A. Parkin.

Teal.-Bro. Nathan Teal died at his home in the town of Miller, Lasalle, Co., Ill., Thursday morning, Aug. 13, of Miller, Lasalle, Co., III., Thursday morning, Aug. 15, 1914, aged sixty-six years, six months and nineteen days. He was a great sufferer until the end came, when he fell asleep in Jesus without a struggle. The funeral services were held at the Saints' chapel at Mission, III., August 16th, 1914, in the presence of a large concourse of neighbors and friends; the funeral address being defined to the control of the control livered by Elder F. M. Cooper, of Plano, Ill., from Romans 14:7, 8. He was born January 25th, 1848, in Dutchesse County, New York, his parents removing to Lasalle Co., Ill., while he was a child. He was united in marriage to Miss Sabina Goodwin, of the town of Miller, and to this union was born one daughter, Mrs. Myrtle Classon of Miller, Ill. He leaves to mourn his departure his faithful wife and daughter, one brother, Morgan Teal, three sisters, Thomas Hougas and Mrs Elias Hayer, and Mrs. John Hougas. He united with the church in the spring of 1897, and was subsequently ordained to the office of priest, and was presiding priest of the branch at the time he died. He had an abiding faith in God.

Smith.-Elizabeth Smith, was born Feb. 25th, 1842, in Jasper Co., Indiana. Died July 12th, 1914, at her home near Des Moines, Iowa. She was married to James Huffard June 18th, 1860, and there were born to them four sons and two daughters, three sons and one daughter having preceded her in death. She united with the Church July 4th, 1871, and lived and died in the faith. She leaves to mourn their loss, husband, one son, one daughter, twelve grand children, four great grand children, and many other relatives. Funeral was held in the McDivitts Church, and the remains were laid to rest in the cemetery near by. She was one of the old members of the Des Moines Branch. Funeral conducted by J. M.

Hickman.—Rosa Deeter Hickman, wife of Frank M. Hickman was born Dec. 17, 1885, near Baxter, Iowa. She was the fourth daughter of Robart and Martha Deeter, and lived and died in the town and vicinity of Baxter; she was married to Frank M. Hickman Sep. 4th, 1914, Elder W. C. Nirk officiating. She departed this life July 25th, 1914, leaving husband, father, mother, four sisters and three brothers to mourn their loss. She united with the church March 27th, 1904, being baptized by J. W. Morgan, Euperal was held July 25th, 1914, at by J. W. Morgan. Funeral was held July 26th, 1914, at J. M. Baker in the Congregational Church, to a full house, Elder J. M. Baker in charge and preaching the sermon. The remains were laid to rest in the Baxter cemetery.

Brady.—John Brady died May 26th, 1914, at the home of his daughter, L. R. Moss, near Chant, Ark. He was hom December 9, 1866, in Missouri. Leaves wife, two born December 9, 1866, in Missouri. Leaves vidaughters and two sons to mourn his departure. been a priest in the church for 55 years, and was a true and faithful saint.

Uptegrove.-Theodore Calvin, infant son of Bro. and Sr. Sylevster T. and Eva E. Upstegrove, born October 11, 1913, near Lake City, Mo., died Aug. 10, 1914, after a lingering illness, near East Independence, Mo., aged 10 months, 8 days. Five of the family have recently embraced the faith and are comforted therein. Just before the little one died a bright smiling expression illuminated his eyes a token to the parents confirming their faith in the resurction. Funeral sermon in Salem churchyard by Geo. Weston assisted by Robt. Smith, to a goodly number of relatives and friends.

Hand.-Sr. Rebecca Hand died suddenly at her home on Hand.—Sr. Rebecca Hand died suddenly at her home on Pine St., Holden, Mo., Aug. 8th., 1914. She had not been well for a year or more but was always able to be around and after a trip east seemed to be getting well. She visited several places the day she died and seemed to feel better than usual. She was a firm believer in the visited several places the day she died and seemed to feel better than usual. She was a firm believer in the doctrine and gave up friends, money and family ties for the sake of her belief. She was born in Rockingham County, Virginia, and was 64 years old. She leaves a husband, three daughters and a son. THE VARIOUS DUSTS

When, some years ago, it was found that dust on the snows of Greenland was comdust on the snows of Greeniand was composed of the elements invariably associated with meteorites and of uncommon occurence in terrestrial matter, it was concluded that cosmic dust was falling perceptibly but continually upon the earth. Spectrescopic examination of many varieties of dust collected in various countries has an interesting heavier or this conclusion. bearing on this conclusion.

Among the constituents of dust floating | S125 in the air are lead, silver, copper, rubidium, gallium, indium, thallium, nickel, manganese, etc. Many of these can be traced to their sources in factory chimneys and flues. Dust from clouds, collected either by itself or in hail, snow, sleet or rain, exhibits a regor in hall, snow, sleet or rain, exhibits a regularity of composition not seen in other varieties of dust. Iron, nickel, calcium, copper, potassium and sodium always appear in it in about the same proportions. Some dust that fell near Dublin resembled meteorites in its composition, was attracted by a magnet, and seemed to be of cosmic origim—Popular Electricity and Modern Mechanics.

John L. Sullivan, ex-puglist and now heavy-weight champion of prohibition, declares that he was not knecked out by Jim Corbett, but by Jim Jams. He con-fidently predicts the downfall of John Barleycorn.

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VOL. 25

### INDEPENDENCE, MISSOURI, THURSDAY, SEPTEMBER 3, 1914

NO. 36

- Cliston

#### ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

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The natural and spiritual phases of life are so closely related that neither one can properly be considered apart from the other. The soul is known only by its manifestations through the physical body, and the physical man is under-stood only in the light of its relationship to the soul within. States of the mind affect the body and states of the body affect the mind to a greater extent than is usually observed. The effect upon the body of sudden fear or the shock of bad news is well known, for most individuals have under such conditions experienced the parched throat. the palpitating heart, the speechless tongue, and the departure of strength, and it must be apparent that were such mental conditions to continue indefinitely that the effect upon the body would be disastrous.

There are mental states less noticeable than those mentioned and whose effects upon the body are just as certain though coming in a more gradual way so that they are scarcely noticed until they have reached a serious stage. Who will say that hatred which is nothing less than chronic anger is a state of the mind which can have other than an injurious effect upon the body in weakening and destroying health? This thought is affirmed in the statement "My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened." (Doc. and Cov. 64:2.) When evil is permitted to have residence in the mind and heart it is most likely to manifest itself also in the body in the form of disease and sickness, and hence the instruction of the Lord to keep evil from the heart, to banish anger and hatred, and to be pure in mind, is not arbitrary but based upon law, and points the way of escape from the dire consequences of evil.

#### All Things Spiritual.

The Lord has said: "All things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men \* \* \* my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual." (D. C. 28:9). Man often thinks of himself as a material being but God looks upon him as being something more; to God he is spiriutal, and all the laws given to man deal with him as a spiritual being. "Man is spirit," is the voice of revelation, and after speaking of the physical creation the Lord said: "Nevertheless, all things were before created, but spiritually were they created and made." Gen. 2:9, I. T.) As the physical creation followed the spiritual, so the effect of the transgression came first upon the spiritual man, causing spiritual death which was banishment from God, and afterward upon the physical man causing physical death. gospel of redemption appeals first to the soul requiring that the heart be made right, that the mind shall think right and good thoughts and so control the physical man that the whole man shall be brought to a right attitude before God.

#### In the Family.

The connection between cause and effect may also be noted in the family life. Neglect of duty upon the part of the parents in giving proper in-

struction and training to their children, or misconduct which becomes an unconscious example for the children, bring disastrous results in later years, perhaps to several generations. It may be difficult to see the connection between neglect of duty as a cause and physical affliction as an effect. but one of the elders of the church was reproved of God for having neglected to teach his children light and truth according to the commandment and was told that "this is the cause of your affic-tion." (D. C. 90:6. We usually seek to trees the (D. C. 90:6. We usually seek to trace the cause of physical sickness and affliction to physical causes, but in this case the Lord indicated the cause to be of an entirely different kind. It may be seen from this that there are strange relationships existing between the spiritual and physical man, and as before observed each part of his dual nature must be considered in connection with the other in order to be rightly understood. Any sin of commission or omission gives the adversary power to an extent proportionate with the character of the sin, and that power may manifest itself not only in the individual but in other members of the family in the way of affliction or sickness, or other evils.

#### In the Church and Scoiety.

The scientist seeks to trace epedemics, plagues and pestilence to purely physical causes, as also drouths, storms, etc., the historian recounts the causes of wars but in so doing he never invades the spiritual realm: the sins of individuals and nations are seldem considered as being the cause of calamity or war; but sacred history and revelation show that there is a relationship between all these things. Moses prophesied of all the curses that should come upon Israel, giving as the cause: "If thou wilt not hearken unto the voice of the Lord thy God, to orverve to do all his commandments." (Deut. 28:15.) The Lord warns the Church against gathering to Zion hastily and without proper preparation, "lest there be confusion, which bringeth pestilence." (D.C. 63:8.) Jesus declared that the war of desolation which should come upon the Jews was the result of their having rejected him with the message of salvation which he brought, and the prophets which he had sent. (Matt. 23:37, 38.) The army of Joshua was defeated before Ai because of the secret sin of one man. (Joshua 7.) David's sin against Uriah brought a division of the kingdom in a later generation. (2 Sam. 12:10.) These with other instances with which might be mentioned show relationships existing between cause and effect that are seldom considered.

The legitimate results of certain causes are often a long time developing, and short-sighted man seeing no immediate résults of his sins continue on as if no results are to come, but Paul said that 'every transgression and disobedience received a just recompense of reward." Every dishonest deed of tricky politicians, every graft, every surrender of public rights for selfish gain, and every advantage taken by men having commercial power against the masses to increase already exhorbitant profits, are all hammer blows which drive society toward disaster and anarchy. Present conditions in Mexico may be traced to a multitude of similar causes. For a generation Mohammedans have massacred Christians in Europe and the Christian (?) nations have stood by with scarcely a word of protest for fear that personal interests might be endangered; the people have groaned under the extreme burden of taxation in order that their leaders might make preparation for war, and though proposals for disarmament have been made they have not been heeded; and other evils have existd, and is it impossible that now the law of retribution will bring an end to these governments?

But perhaps the causes of the present calmity among the nations may be traced to still deeper causes than specific acts of evil and wrongdoing. The calamity which befell the Jewish nation resulted primarily from their rejection of their Messiah and the gospel. Under the restored gospel Christ has again been presented to the nations in latter days but he has been rejected. At the time of restoration it was said:

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, pre-pare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant.

In directing the work of the apostles in preaching the gospel the Lord said:

Darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, ven-geance cometh spedily upon the inhabitants of the earth-a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation—and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

The gospel has been carried to many nations though we do not suppose that its work among them has been completed, but with individual exceptions it has been rejected. In the light of what we have observed regarding the relation of cause and effect it may be no exaggeration of the truth to say that the present distress among the nations is the legitimate result of a rejecion of the greater light which has been offered them in the restored gospel. "And this is the con-demnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

"Righteousness exalteth a nation," is as true today as in the days of Soloman who also said: "Riches profit not in the day of wrath; but righteousness delivereth from death," and "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." Whether national or individual, sin brings destruction and death, and to sin dwelling in the human soul may be traced the cause of all distress, misery, and woe, of disasters, plagues, and wars, the destruction of society and of nations, and even these are not the end of judgment. The way of righteousness is revealed in the gospel; its first and great commandment is to love God, and the second to love man, but national animosities have been strengthened in disregard of this divine law and war was inevitable, and unless these animosities are removed by yielding to the law of love war will complete its work.

#### COMMENTS.

"Wireless Station in the Society Islands.hoped that the war will not interfere with the erection of that most important wireless station at Papatee in the Society Islands, work on which was to have been started forthwith by an arrangement with the French Government, its colony, and a French company. The station was to have cost about \$200,000 and to have been powerful enough to communicate with New Caledonia, and perhaps with the Uunited States. The station was a part of the work of making Papatee a port of call in connection with which was the construction of lighthouses on five of the islands; widening, deepening and buoying the pass: repairing and enlarging the existing quays; building a new slip and providing the necessary working plant, tools, —Scientific American.

Conflicting Prayers.-In the present struggle for supremacy in Europe prayers have been offerd in the Church of England for the success of the British and allied armies. Emperor William of Germany has likewise called upon God to give him the victory. It is probable that many prayers are offered in the other warring countries that they might also gain the victory. How will such prayers appear before God? If one army defeats another will it be because God answers the prayers of that nation? Since God has warned men against seeking dominion over their fellow men, prayers that are for selfish advantage and gain can not be granted. The prayer of each nation should be to be able to put itself on the side of right, and that right might prevail.

#### INDEPENDENCE ITEMS.

A fine gospel sermon was delivered Sunday morning by Elder M. H. Seigfried. Starting off he said the events by Elder M. H. Seigfried. Startling off he said the events of the times are such as to cause men to stop and think; and we as individuals should get from that which is transpiring that which should teach us a lesson. We should get the best out of life by being of service to others. He read the last three verses of the last chapter of Matthew where Christ says that all power is given to him in heaven and in earth, and then gives his commission to his apostles. He spoke of the time when the brethren in these latter days were wrought up because of the treatment of their brethren in this land (Zion) and then quoted what the Lord said to them, "Be still and know that I am God." He graphically portrayed what he thought the full import of Christ's commission to his disciples, or at least some of the many important things the commission would naturally include as they essayed disciples, or at least some of the many important things the commission would naturally include as they essayed to tell 'the story of Jesus and the gospel he established among men, and the power that went with them. With that power they accomplished much, but without it they were weak, as he showed by examples. The same commission has been given this church, and it is necessary that that same power be with the ministry today. When the elders are possessed of that power people are forced to believe that Jesus is the Christ.

Prsident Joseph Smith was in attendance at the morn-

Prsident Joseph Smith was in attendance at the morning service and promised that he would speak next Sunmorning if he was able.

In the evening Patriarch I. N. White was the speaker. Bro. White spoke principally in regard to the great war now raging in Europe, and he told of a vision he had of the United States, in which he saw first this nation very small, and he looked again and it was a great country with vast resources and magnificence, in the eyes of the world, and the third time it seemed very small from the way the Lord looked at it. In his opinion, as regard to the war, the sword had been taken from its scabbord for the last time, that is, there would be war more or less continually till the winding up scene.

On Monday the regular monthly business meeting was held, it being a week earlier than the set time on ac-count of the election of delegates to the Stake Conference. The statistical report was read and ordered the report to conference. It showed a membership of 2653, showing a gain of 66 for the last six months. There had snowing a gain of so for fire last six motions. Incre make been but-one death during that time. Add to this number the other branches in the city and the total will show considerably more than three thousand. The election of delegates taken up at a late hour, after some other matters on which there were a variety of opinions and argu ments which consumed the time, had been disposed of, and after the larger part of the membership had gone home. The branch is entitled to 500 delegates, but by motion only 150 were elected. Seven members were received on letters and one was granted a letter of removal.

The "wets" and ring polititions of Jackson County are so accustomed to having things their way that they are loth to give up to the will of the people. They have been so used to defeating justice that, since in thundering tones the people have said at the polls the rum power and ring control is at an end, they cannot understand how it can be, and are seeking for technicalities with which to defeat the fair and honest will of the majority, the good, moral, law-abiding citizenship of the county; so are trying to have the election set aside, not because they claim a single illegal vote was east by the "dry" side, nor any unfair or dishonest act on the part of the "drys," but they think to yet extend their trickery through some possible technicality in the law. The Kansas City Star says they are like the tail of a snake, which, although the snake may be killed early in the day, will wigthough the snake may be killed early in the day, will wiggle till sundown, and suggests that it is a mighty feeble
wiggle, because its mighty near sundown. If the "drys"
had attempted to use such dishonorable tactics as are
usually used by the "wets," making an election a farce
and a traversity on justice, there would be an excuse for
the contest, but there is no charge of any intent to do wrong. There could be none. On the other hand the election would have been stolen by the "wets" except for the vigilance of those who made it their duty to watch for crookedness, particularly the work of the women.

"Whiskey Row" To Disappear. The natural advantages of Independence were seen by Joseph Smith when, traveling westward in search of a home for his religious followers, he stood on the highest point in Jackson County and exclaimed: "This is the spot."

The charm of the place was seen by the earliest set-tlers, from Virginia and Kentucky mostly, who built a village there long before there was even a house where Kansas City is.

Many of the old families have stayed with the old town. The newer city, outstripping it in growth, has failed to lure them away.

social ulcer in this delightful suburb is "whiskey row" on the town square. It will be removed January 4. The scar will soon heal and then Independence will come into her own as the most desirable residence suburb within easy distance of Kansas City.

There the business man of Kansas City who is raising a family will find a social atmosphere not surpassed any-

where; virile churches, one having a Sunday school of 300 members; as good schools as those of Kanana City; pure air and water; picturesque drives in every direction; and, best of all, the blight of the saloon wiped out and he place where it festered washed clean.—Editorial in ansas City Times.

This from that splendid daily paper is substantially cor-

rect, except as regards Sunday schools. The Sunday schools of the Reorganized Church are, Mt. Zion 1441, Zion's Hope 300, Walnut Park 88, Enoch's Hill 59 and Liberty Street 32. Of other churches, the Christian Church probably has the largest Sunday school with an

enrollment of about 500 and the Baptist Church over the Presbyterian and several others about the

#### INDEPERDENCE-SECOND BRANCH.

At the Sunday morning hour Bro. Harold Bullard, branch chorister, was the speaker. The more abundant life was dwelt upon. He said the Lord knew what he was doing when he gave the word of wisdom. Tea and coffee was proven by the speaker to be harmful to the human system, according to the medical science; also the effects of eating pork bring about diseases. The hearers were admonished to stay in the battle and shake off the old

the 2:30 prayer meeting the attendance was good. At the 2:30 prayer meeting the attendance was good. The Lord spoke to the saints by the spirit of prophecy admonishing them to be faithful, while in foreign lands battles were raging the nations were also calling upon his name. He further said not to worry about these things for "I will fight your battles." Bro, T. J. Sheldon spoke to a good sized audience in the evening. After reading the 34th chapter of Isaiah, he works of its condition the world was in now and had the

spoke of the condition the world was in now, and had the nations consulted the Lord this terrible war might have been averted. While the Lord had made of one blood all nations to dwell upon all the face of the earth, Satan had been teaching the reverse.

had been teaching the reverse.

Thirty delegates were chosen Sunday evening by the executive committee to represent the Sunday school at the stake convention. On Monday evening the branch business session was held. 58 were elected as delegates to the stake conference September 12. Scretary's report showed 341 members on branch role. Letters of removal were granted (very reluctantly) to Bro. G. B. Miller and wife, also to Effie, Myrtle, Robert and George Miller, to First Independence Branch.

#### SAN FRANCISCO, CAL

Our city is pretty well deserted by the Saints today. The district reunion convened at Irvington, Alameda Co., yesterday, and their interests are centered there for the present. Several of our missionaries will be in attendance. Bishop C. A. Parkin was called to Napa to officiate at a funeral this week. J. A. Saxe went to Irvington and held a funeral this week. J. A. Saxe went to Irvington and neid Sacramental services there. Aug. 15 Bro. and Sr. Ellis arrived here enroute for Tahiti. He preached the morn-ing sermon Sunday, and went to Oakland in the even-ing. Elder Ingram spoke for us in the evening. Our young people hold a prayer meeting once a month at

young people note a prayer meeting once a month at 9 a.m. Sunday which is proving very beneficial for them.

Aug. 19 Bro. Scott and wife sailed for Tahiti on the steamer "Moana." After she passed out of the Golden Gate she received a wireless message from Australia telling her to return, on account of danger from foreign war vessels, so she beturned, but sailed away next morning. She is now on the vast Pacific Ocean, with our missionaries among the passengers, and treasure to the amount of two million dollars.

Allow me to introduce a little family history here When the church sent out the first missionaries to Tahiti Addison Pratt and B. F. Grouard, Mr. and Mrs. Seth S. Lincoln, my father and mother, were passengers on the same vessel, leaving Massachusetts about 1843. Father thought it his duty to convert the young men, he being a Baptist; but they succeeded in converting him, and on arrival at Tahiti father and mother were the first persons baptized there. When they organized a branch of the church father was made the first president of the same. They remained there three years, and then came to San Francisco. Soon after their arrival here, 1847, father was made the president of the San Francisco Branch. He died here in 1852. I am much interested in the work on both sides of the Ocean.

... Geo. S. Lincoln

Aug. 23.

#### SEATTLE.

If Rome was on seven hills Seattle is on seven times seven, being located on very rough ground. We climbed a stair of two hundred steps recently in going from one street to another, and it covers a wide expanse or terri-tory holding over three hundred thousand

Our Riverside Mission sermon on Friday night was by Bro. Wm. Johnson on the same subject used by Bro. W. A. McDowell at the Irvington, Cal., reunion. We heard but

one, so can't say which was best. The one I heard was good, however, the other was reported as good also. The general trend of the work here seems onward, at a slow but steady gait. The services Sunday were all well attended. The morning sermon was by the pastor on "creed revision;" the evening sermon was by Bro. Wm. Johnson who gave us a plain persuasive gospel ser-

The faithful band of Saints at Everett 29 miles north of here, have rented a hall and we go there Sunday next to open up a mission to be visited once or twice per month. Our Ladies Aid Society is very busy with needle and machine to help on in the good work. If you want anything done in church work give it to the brethren but if you wish it done quick and good turn it over to the sisters.

J. M. Terry. 102 North 39th St., Seattle, Wash., Aug. 27.

#### SANTA ANA, CAL

The Santa Ann Branch of Southern California District, having completed their modest little church at the corner of 5th and Flower Streets, occupied it for the first time Sunday, Aug. 16. The building was filled to overflowing with visiting Saints and friends from Southern California District; Bisbee, Aria: Fresno, Cal.; Independence, Mo.; and Iceal received. and local members.

The entire day was devoted to various exercises. Sunday School at 9:45 A. M. followed by services at 11 A. M. The

11 o'clock services consisted of two short discourses: one by Bro. W. A. McDowell, setting forth the difference between the Reorganization and the Salt Lake faction, the other by Bro. F. M. Sheehy who told the people "What we believe." These two discourses were for the purpose of setting right the ideas of the people who may not understand our position. our position.

At noon a basket lunch was served in the splendidly

At noon a onsect uncn was served in the splendidly cquipped basement of the church. Every one partook of the sumptous feast that had been prepared by the sisters. Again at 2:30 P. M. all were assembled in the upper auditorium to listen to Bro. McDowell upon "The maguitude of the gospel and what it comprises." He also advised the Saints in recovery that the document that chould be become of the gospel and what it comprises. He also havesed the Saints in regard to the decorum that should be observed, spoke of the sacredness of the building and the opportunity the saints have in getting the gospel before the people.

This service was followed by a good social time during the remainder of the afternoon until 6:45 P. M. when "Young Peoples Meeting" convened with Bro. J. W. Inman in charge. The Religio lesson was followed by a program on catge. The along to easily was followed by a program consisting of a reading by Sr. Pearl Nemo, vocal selection by Bro. Frank Powell, and a report of the Southern California District Convention by Bro. W. A. Brooner.

The closing address of the day was very ably delivered Bro. Sheehy who spoke on the "Impartiality of God and the necessity of Revelation today."

Special music was rendered by the choir, composed of embers from the several branches in the district. Vocal solos by Sr. Klein of Los Angeles and Sr. Lottie Burton Newton of Fresno and violin solos by Prof. Andrist, assisted by his wife, were thoroughly enjoyed by all. Too mucl praise nor congratulation can be given those who partici-pated in making this opening day a grand success. The Santa Ana Saints extend to all who may at any time have the opportunity to visit them, welcome

[Writers for the Ensign will please sign their names either to the article or confidentially to the Editor.]



Falcon, Colo., Aug. 22. Dear Ensign:-Three years ago the last of this month Dear Ensign:—Three years ago the last of this month wife and I left Eldorado Springs, Mo. Our sojourn has been pleasant, with exception of having no Saints to associate with. Ensign, Herald, and Journal of History have visited us for which we were very thankful. Aug. 19 we started for Falcon, Colo. Came to Colorado Springs In we started for fauch, Coin. Came to colorado Springs where we had to change cars and hardly got on the side walk when a man caught both grips, saying, "I take them." I hesitated, and he said, "You don't know me by this time." I knew it was Ammon White. We shook hands—the shake of a Latter Day Saint sent joy to my famished soul. He led wife and I to his auto, and took us to ished soul. He led wile and I to his auto, and took us to his home where we met Sr. White and two other sisters. A fine dinner served and we were whirled back to the depot in time for the 1:30 train. We are stopping with my son, George Jr. Hope to hear a sermon soon.

Yours in bonds,

G. W. Beebe.

Burlington, Ark., Aug. 18.

Editor Ensign:—I am isolated—no Saints any then Missouri. I moved here last November and never heard a sermon since. I belong to the Sagle, Idaho,

The people here are mostly Baptists. I hope some brother of the true faith will see this letter and come and preach for a while, as he will be taken care of by us and if he will write to us we will meet him at Cricket, as that is our nearest station. We live seven miles from Cricket on the Harrison Road.

The Lord only knows how I miss the association of the Lints. I only pray that sometime in the near future there will be a branch here. The people do not hear the

Dear Saints, I ask one and all to pray for me and my Jeanily that we will hold on to the rod of iron that when Jesus comes we will be counted among his followers. Would like if Bro. S. S. Smith or Bro. T. W. Chatburn could come and preach for a while. I have heard then preach some grand sermons.

Hoping to see the work move upward, I am a sister in the one true faith,

Mrs. Hattie Turnbull.

Los Angeles, Cal., Aug. 16, 1914.

Los Angeles, Cal., Aug. 16, 1914.

Editor Ensign:—Today was the opening of the new church at Santa Ana. All services were held, commencing with Sunday school in the morning followed by preaching at 11. The morning hour was divided between Bro. F. M. Sheehy, on "What we Believe," and Bro. W. A. McDowell on the Difference between us and the Salt Lake Church. This service is said to have been very affecting and many moist eyes were in the audience. Luncheon was served in the basement, and about 150 were fed as the guests of the Santa Ana Branch. At two thirty p. m. preaching by W. A. McDowell, from the text "This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Preaching at night by F. M. Sheehy, the subject we have not yet learned. Special music was furnished by Prof. and Mrs. Andrist of Santa Ana, from whom a number of the saints' children are taking music lessons, also a violin solo by Bro. Walter Klein at the afternoon service. Sr. Olive M. Clapp is chorister and Sr. Mamie Burton organist. Church. This service is said to have been very affecting organist.

This new church is said by Bro. Sheehy to be the best church on the Pacific Coast. It is located on a lot 50 by 126 feet on the South East corner of 5th and Flower Streets, handy to the main car line and the business

center and in the best portion of the city. The lot is worth \$1500, and the entire property is rated at about \$3750.00, with only about \$1000.00 against it. The building is 36 by 52 feet with front and side entrances, a rest and cloak room with a lavatory for the auditorium which is furnished with nice comfortable pews, platform for the choir and speaker, and the woodwork is well finished in good workmanship and the natural color of the woods, the acoustic properties are good and the room is well lighted, and there are ample library cases built in. There is a concrete basement under the whole house, equipped with concrete baptismal font, toilets, kitchen and folding with concrete paptismal font, tonets, kitchen and folding tables for refreshments, splendid black-boards for the Sunday school, and all the windows are provided with

Sunday school, and all the windows are produced screens.

The building committee was composed of Bro. H. S. Pankey, R. N. Dungan, F. W. Burton, J. W. Inman and Albert Starkey. The labor was largely donated—"every body helped," said Bro. Dungan. The principal donators of labor were Bro. Anderson, R. N. Dungan, Niles Paulson and Fred Best, while Bro. Pankey, Sr. Fuller, Bro. and Sr. Balchan, and Bro. Inman each furnished \$15.00 of labor, and many and Bro. Imman each Turnished \$15.00 of labor, and many others contributed various sums towards the enterprise, not only in Santa Ana, but from the different branches in the district, and the Santa Ana sisters under the name of the Economic Catering Club earned \$175.00 cooking for the reunion, and especial credit is due the Ladies' Aid for consistent and persistent help.

The Santa Ana Saints are certainly to be congratulated and commended for the entire effort, and it is carnestly hoped that the future may be all that is anticipated, in every way. The membership of the branch is 84.

Winthrop, Ark., Aug. 24.

Dear Ensign:—I wish to tell you how the work is propressing in this part of the Lord's vineyard. We have just closed the finest meeting I ever attended, lasting fourteen days. We started the meeting in an old school house 30x40 feet. The crowd increased so that the good people of the town got the big auditoriom, 36x80 feet,

people of the town got the big auditoriom, 36x80 feet, and we had it full every night. We made many friends. Bro. John Harp was our preacher and his wife was our organist. We have heard many compliments on his preaching, which makes us feel good. Now you can hear scripture being rehearsed everywhere you go. The work is surely being built up here. We have about 28 saints here now, and Elder Jay Hoffman and family will move here this week. They have bought a farm here and we are encouraged. We would be glad to welcome any of the Saints that are seeking good cheap farms. I am not connected with real estate business in any way, but will gladly answer any letter of inquiry about this country. For what we lack is more saints. We have a chance to buy a house for a church, which I think we will do.

Wishing the dear old Ensign good luck, I remain a

Wishing the dear old Ensign good luck, I remain a brother in gospel bonds.

T. B. Sharp.

Lees Summit, Mo., Aug. 11,

Dear Ensign:-I thought a few lines from this part of the Lord's vineyard might be interesting to Ensign readers. Sunday night we closed what had been a most interesting open air meeting, which we have been holding for eight nights. One of my neighbors, an outsider, kindly invited nights. One of my neighbors, an outsider, kindly invited us to hold our meetings in her yard, and I wish to state that every kindness was shown that could be to make things pleasant and comfortable for us. also a non-member, kindly assisted on his guitar with the

Meetings were in charge of our worthy branch president, Elder C. D. DePuy, assisted by Bro. Joseph Carlson of Greenwood and Bro. Joseph Curls; and to the joy of our hearts the Spirit of the Master was present, as was evidenced by the liberty given those who broke the bread of life to the waiting congregation. On Sunday evening the 9th three precious souls were led into the waters of bapis the three precious souls were the fine the waters of series by Bro. DePuy, two of them being Bro. and Sr. Ira Cairns, son of Bro. and Sr. John Cairns, old time saints now residing at Ava, Mo. We feel that there are others interested in the precious gospel. Thus the good work goes on, here a little and there a little. May God help us all to be faithful and to labor here in the Master's cause.

Your sister and co-laborer in the gospel of Christ. Lizzie M. Gubser.

Pleasant Hill, Mo., Aug. 16, 1914.

Dear Saints:—I noticed in the Ensign some time ago, Bro, Lewis relates a dream in regard to the coming of our dear Savior. I also note an article written by a brother on this subject of Will there be one coming of the Savior or two? I have had two dreams in regard to the coming of our Savior. The first dream, (the time of the resurrec-tion), the second dream was, the visit of the Savior before the resurrection. The first one is as follows: I dreamed that the saints had received a revelation telling them what that the saints had received a revenation tening tient man-would be the sign of Christ's coming, I saw a wagon stand-ing by the roadside, and some large sawed timbers and some small blocks about the size and shape of brick. The revelation says when you see these things loaded upon tha wagon, you may know that the time is close at hand, even at the door. Then in a short time I noticed that the timber and blocks were loaded on the wagon, and I started out to and blocks were loaded on the wagon, and I started out to tell the saints that the timbers were on the wagon, and that he Savior would soon come. I went to a large building, it being crowded with saints, and I saw my mother there, I told her that the Savior would soon come. She said that she knew n, as (though God had revealed it to her). I was meditizing and asking myself if I could endure the presence of Jesus. I thought probably his presence would consume me, like fire consuming dry stubble; then Jesus stepped in at the door, just as any ordinary man might do, and caused no exitement whatever. One sister shook

hands with him, but he didn't offer to shake hands with any one else, but bowed his head and said, "Let us pray." This ended the first dream. It give me an understanding of the scripture which says, he will be like a refiners fire and like fullers soap. One class of people will be consumed as by fire, the other class, his presence will only purify and make them clean.

The second dream is as follows: I dreamed that the Savior had appeared to the saints and had talked to us Savior had appeared to the same and had that the face to face. I wrote a letter to my mother telling her of the Savior coming to visit the saints. When I got the letter wrote and sealed up, the Savior's picture appeared on the envelope. Thus ends the dream.

Let us watch and pray that we may be ready to meet our Lord and Savior when he appears. I wish to extend an invitation to the saints to visit my home in Pleasant Hill. Come to the Rock Island depot then you will be directed Come to the Rock Island depot then you will be directed to my home. My wife is not a saint, and she has never heard this latter day gospel preached. She expresses a desire to hear the saints preach. She has only been in Missouri three weeks and she tells me that many things she has heard told on the saints are false. We went to Holden two weeks ago, but there was no preaching on ac-count of Sacrament service. I would be pleased if some of the missionaries would come to Pleasant Hill. I believe there can be some good accomplished here. I desire an interest in the prayers of the saints that I may be faithful in the cause of Christ, and be found watching when Jesus comes with power and great glory.
Your Brother

Labon Wilson

Silcott, Wash, August 3. Editor Ensign:-We are the only Saints near here at present but hope there will be some in the near future. We came here last December. People here are more interested in worldly things than they are in their soul's salvation. How they drift with the times. It seems to me that what few years are allotted to man here he should spend part of that time in trying to provide a home that will not perish, but will be eternal for the life to come. Will not persal, but will be eternal to the first to cone. We cannot expect to receive the blessings promised the Saints unless we live as becometh the children of God. Those who knoweth the Lord's will and doeth it not shall be beaten with many stripes. So you see, dear saints, that we will have to pay the penalty for not doing our

S. P. Harper.

#### WHOM DID IT EVER HELP?

The head man of a big business in Kansas City was asked not long ago to withdraw his opposition to a saloon in his neighborhood.

"Why are you so strongly against whiskey and saloons? What harm did they ever do you?" asked the man who was urging him.

"Look here," answered the business man. "If you will bring to me one man who was ever benefitted by whiskey I will withdraw my objection to this saloon; I will take my name off the remonstrance against it and sign the petition for it; I will take back all I have ever said against the saloon and will preach in favor of it. Bring Don't limit your search to me just one man. Kansas City; take the whole United States to find him in. Go out with a drag net and hunt the country over for him. If you find one man that whiskey has benefitted I'll lay down."—Kansas City Times.

#### ANTI-SALOON LEAGUE OF AMERICA'S GREAT PLAN FOR TEMPERANCE EDUCATION ON WORLD'S TEMPERANCE SUNDAY.

The Anti-Saloon League of America, through its Lincoln-Lee Legion Department, plans to make World's Temperance Sunday, November 8, 1914, a big factor in the campaign for National Prohibition. To this end it is offering FREE to all Sabbath-schools in the United States, supplies for an appropriate Temperance service on that The supplies offered are as follows: Lincoln-Lee Legion Programme book; a 32-page pamphlet containing choice recitations, both prose and poetic, and class exercises. (2) The 16-page song suppliment; this contains thirty rousing temperance and anti-saloon songs, also Scriptural and National Prohibition responsive services. These will be furnished in sufficient quanity to supply the entire school. (3) Lincoln-Lee Legion duplicate pledge cards, one for each member of the school. (4) A large National Prohibition chart. (5) A Lincoln-Lee Legion wall roll. (6) A large picture of Lincoln and Lee. (7) Scientific temperance leaflets for free distribution to all who are present.

All that is necessary in order that any school may receive these free supplies is that the superintendent or pastor shall send a postal card request to the Lincoln-Lee Legion, Westerville, Ohio, stating the average attendance of the school above the primary department.

It would be gratifying to the Anti-Saloon League if this offer would be promptly accepted by every Sabbath-school in the United States. A great mass of scientific information in regard to alcohol and its evil effects has been discovered in recent years, and it is highly important that this information be quickly imparted to all the members of the Sabbath-schools and churches everywhere.

World's Temperance Sunday, on November 8, will afford an excellent opportunity for the Sabbath-school and church-going people of the United States to get a vision of this most recent scientific information, in its bearing upon the movement for universal total abstinence and national and world round prohibition.

#### DEATH.

What we commonly denominate death is a separating of the living or life principle from the fleshy of physical system which leaves the flesh in such condition that decay and decomposition immediately begins to take place, and if not prevented soon brings about a complete disintregation of all the tissues of the body until the entire body is reduced to dust.

But it is claimed that the life principle does not and perhaps can not undergo this decaying or a similar change but it is held to be of an eternal nature and can not die. If there were a complete annihilation of man, there would be no use for a judgment day, for there would be no man either spirit or body to be judged, hence no need of a judge. Consequently the whole creation of man, and the idea of a preparation for eternal happiness and joy would be but little better than a farce.

But what will we do with the power and wisdom so plainly demonstrated, as being instrumental in the protection of all things tangible and real? And it is just as evident that changes are taking place, as that matter exists; and what we call death is one of those changes, and so far as we know, the one in which man is most concerned, since in that change he is interested mostly in regard to his future condition, and the Bible teaching in regard to that condition is least understood, and most ignored of any Bible teaching we have.

M. T. Beck.

#### WHERE IS NOW THE ARK?

It shall be unknown until the time that God gathers: His people together, and receives them unto his mercy-2 Mac. 2:7.

O! in what secret place doth hide The Ark which was a nation's pride? The Lord doth know; and will reveal In His own time; and break the seal.

And men shall roll the stone away, And bring it forth to light of day With rev'rence, and with worship meet, While glory crowns the Mercy Seat.

And there shall be the Tent as well. Wherein the Lord was wont to dwell, And men shall see the altar nigh Whose incense rose to God Most High-

And Aaron's Rod which budded so, When other rods no bud did show, The sign that he was God's High Priest, The head of sacrificial feast.

And Rings and Staves o'erlaid with gold Which bore the Ark in days of old; And Angel forms they too shall greet Whose wings o'erspread the Mercy Seat.

The Lord will show these things once more: The Lord will show these things once more,
And we shall wonder and adore;
To Him our hearts and voices raise
In shouts of joy and songs of praise!
—Amicus, in The Truth.

#### THE WHITENESS OF FOAM.

Everybody knows that the foam along the shore of the sea or of a lake is white. No matter how deep the blue of the water may be, there is the same whiteness of the froth at its edge. Similarly, if the blackest of ink be beaten into a foam, that foam will be as white as the foam of the sea. Why is this? Because we see all objects by reflected light. If they reflect all the rays they appear white; if they absorb all the rays they seem to be black, When beaten into a froth the little bubbles reflect all the light from their surfaces, for their extreme thinness makes them practically nothing but surface, and thus they are white.—Sel.

## SERMONS AND ARTICLES

THE SIGNS OF CHRIST'S COMING.
Sermon by Elder J. A. Tanner, at Central Church,
Kansas City, Mo., Sunday, July 12, 1914.

Reported by Belle Robinson James.

And Jesus went out rnd departed from the Temple; and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them; see ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man decive you. For many shall come in my name, saying I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars, see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilence, and carthquakes in divers places. All these

positience, and cartiquates in aivers places. All these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name sake. And then shall many be offended, and shall betray one another, and shall hate one another. And false prophets shall rise, and shall deeve many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.

I have read fourteen verses from the 24th chapter of Matthew touching upon the answer of Jesus to his disciples as they propounded this three-fold question to him, desirous of knowing when the time might come that the Jerusalem temple should be thrown down, and the sign of his coming and of the end of the world. And I think it is proper that I should read a few more verses that are worthy of our consideration touching upon this same matter:

"Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; Behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east and shireth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the careass is, there will

the engles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son if Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with the great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know the summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were cating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not, until the flood came and took them all away so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left: Watch, therefore, for ye know not what hour your Lord doth come.

The second reading has been from the 25th to the 42nd verses inclusive. One of the fundamental beliefs of the disciples of Jesus Christ and those of the Jewish people who had accepted his philosophy and united with the church that he had organized when he was here upon earth, was that the Master was going to be with them. They did not seem to understand-for a time, at least-that he was going to take his departure, or that he would succumb to death and that he would no longer be personally in their midst. They thought that he had come as a great temporal ruler to redeem them and set them at liberty from the bondage they were under to the Roman Empire and make them a free nation, that he had come in fulfillment of prophecy in which it had been indicated that they should be the greatest nation of all the peoples of the earth. And when the Master had talked to them about passing away in death, going away to leave them, they could not understand, they could at comprehend why that should be. had a tendancy to cool their ardor and their desire to build up this temporal kingdom that they thought he was going to be the head of; it inclined

them to enter into a state and condition of doubt. There was a decrease in their faith, a declining of their spiritual condition, but some of them, at ast seemed to think that there might be something in the matter that was worthy of their consideration, and while in conversation with him about the great Jerusalem Temple and hearing the Master make a statement that that Temple was going to be razed to the ground—there should not be one stone left upon another- that it would meet with a great destruction, they seemed to awaken to some things that would come to pass and hence they asked the question; "What shall be the sign of this, that we shall know it? What evidences shall come to us? What enlightenment shall we receive by which we can comprehend and understand and know these things to be actually the things that you have called our attention to, when they shall take place?" Not only that, but they wanted to know what would be the sign of his coming and also of the end of the world.

Jesus calls their attention in one part of this chapter to some of the things that would take place before the destruction of the Jerusalem Temple which I shall not deal with tonight; and then he calls their attention to some things that will take place in the way of physical evidences as well as moral and spiritual conditions, by which it should be signs to them of the coming of their blessed Lord and Savior; and as they looked forward to this time, they might not do so with doubt and skepticism, but that they could have some evidences, at least, that would indicate to them the near approach of the Master. And because of these evidences and the manifestations that have come through them in some of the years that have passed and gone, a great many people have thought they could see the near approach of the Savior, that the day was not far distant when he would make his advent and that he would dwell with his people here upon earth.

Some people—and no doubt honest at heart—have gone so far as to figure out the time, set the date, and make preparation by gathering to some central place, thinking that Jesus would meet them there and that they could then reign with their Savior throughout what they understand to be a millenial reign; and while they were mistaken and no doubt dissappointed to some extent, they only thought that they had made a mistake in their calculations as they figured in the prophecies in the Old Testament Scriptures, and that surely it could not be much farther and hence they set a time again only to be disappointed and to find out that the Master did not come as they expected.

I have no fault to find with these people. I think they were honest at heart; that they were so zealous and believed so earnestly in many of the prophecies that they had been studying that more than likely they thought that Jesus would soon appear; that they being the chosen children of the Master, that of course the Savior coming where the "eagles might be gathered together"—as expressed in another chapter—that they should be gathered in that state so that they could receive their Master when he should come.

Sometimes, as a people, wonder why they should be mistaken with the thought before us so clearly outlined here in this history that we have read tonight, why anyone should try to locate the time when Jesus would come in the light of the statement here that even-the angels in heaven do not know the time of his coming, but that that knowledge is resident with the heavenly Father; that the Savior himself did not seem to understand and comprehend when the hour might arrive for him to make his advent back here in the world again.

We want to pay some attention to some of the physical evidences that the Master has called attention to here and notice them just briefly, to the times when some of these things have taken place and in which we rely upon them as strong evidences of the coming of our Master. He said there should be famines, pestilences, sickness and disease, all of which within itself would not be any great indication of the coming of the master, because prior to this time, sickness, disease and famines had made their inroads upon humanity. Subsequent to this time we find that sickness and disease were again making their inroads upon the human family until these only could be accepted as collateral evidences to indicate when Jesus would appear to his children.

It is said there would be wars and rumors of wars. That nations should fight against nations. That was not anything new to the people that he

was talking to. Probably some of them had witnessed some very bitter wars. Some of them might not have been so old yet but what they had engaged in some battles of the past especially against these nations that were treading them down under foot and bringing them into bondage as a nation of people. So they probably did not pay a great deal of attention to this statement.

He also tells them that there would be earthquakes take place in divers places. I do not know that that would be any great evidence of itself, because today a great many men who have opposed the Bible who contend that Jesus Christ was an imposter and who do not believe in the Bible as a revelation from God, have compiled statistics showing the numerous earthquakes that have occurred in various parts of the world, and we know that sometimes we seek to off-set this, to some extent, by stating that these earthquakes were not as numerous then as they are at present, but the fact of the matter is they did not have the means of communication as they do today, they did not have the facilities by which the news of the earthquakes could be spread from one part of the earth to the other, they did not have the instrument called the seismograph by which it could register the earthquake by the trembling of the earth and the probable disturbances resultant therefrom hundreds and thousands of miles away-hence a very good reason why we do not have a report of the frequence of earthquakes in the early centuries after Christ .- so what is the scripture evidence that might be used as a warning of the coming of our Lord and Savior? Why, it is the taking of all these things together and using them as evidence, taking one feature here and another there and in our compilation making a fortification in defence of the prophetic utterances of our Lord Jesus Christ and that under Divine inspiration he could forecast that that was in the future so many hundreds of years subsequent to this time.

One feature I desire to call your attention to right at this juncture and then I shall leave it for a few minutes to take up some other features in connection with the subject matter. After he had called their attention to these wars and physical evidences and the convulsions of nature, he says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." So we see there is something to be reckoned with besides the physical evidence that our attention is called to by the Master, that when we go to figure upon the approach of our blessed Lord and Savior, there is the spiritual side of the question as well as the physical and there is a moral and an ethical side to this question as well as the physical that we must deal withthat if we eliminate the spiritual, moral and ethical and deal with the physical only, it is just possible that we shall be mistaken and that we may be looking forward to the time of Jesus Christ and expecting his approach and when he does not come at that time, we might be disappointed, like others.

I want to refer to what the Master says with reference to his coming again as recorded by one of the other historians. He speaks there about them taking up the sword one against the other, and nation against nation; he tells them that the Jewish nation shall be trodden under foot of the Gentiles until the fullness of the Gentiles shall come in—until they have grown ripe in iniquity and wickedness, when the Lord is coming to call a halt, and he says that in this time men's hearts shall fail them for fear of the things that are coming upon the earth, and here is one of the strong moral evidences that touch us with the truthfulness of Jesus Christ, that impress us with the prophetical character of that which the Master uttered when he was here amongst the children of men; the very fact that today our most astute and gigantic minds, our most intelligent men and women are pointing out to us some of the great crises that confront the human family; and they themselves stand and quake with fear because of the conditions that confront us is evidence that the signs spoken of by the Master are at our doors.

The time is not far distant in the past when we, as a church people put more stress upon the moral conditions that were confronting the human family than we did the physical, but today we are departing largely from a consideration of the moral and the spiritual side of this question, and we are dwelling to some extent upon the physical evidences and them alone as an indication of the coming of our blessed Lord and Master.

As we persue the scriptures and go to the last book of the New Testament I find that the Apostle John when banished to the Isle of Patmos was given a fore-sight into the future. He was enabled, as he looked down through unborn time to see some of the conditions that would exist just about the time of the winding-up scenes and the approach of the Savior; when there would be a great convulsion of nature in the way of an earthquake, and when, by reason of the destruction and the peculiar conditions that the human family were being placed in at that time that men and women were turning and cursing God and asking that the mountains and the rocks should fall upon them to hide them from the face of that eternal Son of God that was going to make his appearance in the world.

So that still there are some important things that are yet future from us. I shall not turn to it and read it to night, but I shall ask you to turn to it at some of your leisure moments; I refer to the 38th chapter of the Book of Ezekiel, and it would be well if you would read the 37th chapter first because it calls your attention to certain conditions in reference to the resurrection from the dead and then in reference to some work in this day and age of the world in which we live, and finally it leads up to a gathering of that people from the north of the land of Palestine and all the surrounding country under the leadership of some one designated as Gog, when they shall march down against those people that shall dwell there-the Lord's children whom he was talking to-those mentioned in this prophetic declaration read in your hearing tonight.

It will take time to develop proper conditions before this great battle can take place. The people must be gathered back to that land, and that is some of the leading promises of the prophets to the children of Israel. The time would come when the Lord would move upon them and they should be gathered back to the land that was given to them as an everlasting inheritance; and when we take in connection with this 14th chapter of the book of Zechariah and read that people being gathered and become very rich in a financial way, that the nations of the earth shall combine together, and that the city shall be ravished and taken and the Jewish people are about to be overcome by these nations that combat against them at that time; and by reason of this it shall be necessary that Jesus Christ shall make his advent and shall descend from heaven at that time; he shall plant his foot upon the Mount of Olives and it shall cleave in twain, a part falling to the north and a part to the south, forming in that convulsion of nature a great valley in which these Israelitish people shall go for protection, and there shall rain down out of heaven fire and brimstone and consume the great armies there that came against the children of Israel, and so great is that battle and the consuming that goes on there that Ezekiel refers to it as a feast of blood to which all the fowls and the voracious animals are invited unto that feast to drink of the blood of the nations that die there in that combat with the children of Israel after they have gathered back to that land which God has promised to them.

While I shall not delineate upon this great feast. I am going to call your attention to just a few things that will show you the calamity of the situation. The implements of war that will be used at that time are going to serve the Israelitish people after this battle is over, for seven years as fuel. Of course in this day and age of the world and modern times and with a climate like that is over there that has not much wintry weather we appreciate that a great amount of fuel will not be needed, but it gives us some kind of an idea of the implements of war used and the destruction of that which is left behind-and the dead shall be so great that it will take them seven months to bury the people and there shall be a great valley formed upon the highway in the travel that takes place from one part of the country to another, and the stench of that people shall become so great that it will be necessary for men to be employed in companies to care for the matter of burying the dead and to get rid of the conditions that exist.

This gives you some idea then, if there is anything in prophecy at all, of what is yet before us and I might dwell upon this for some length of time but shall not do so.

I shall now revert back in connection with these physical features that I have called your attention to, to the 14th verse of the 24th chapter of St. Matthew in which Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Now the point at issue is this, the indication is here-that there would be a departure from the gospel, that an apostacy would enter in, and that it would be necessary for a work of restoration to take place, and when we connect this statement with the instruction of the prophet Malachi, that the Lord is going to come suddenly to his temple, but before he comes suddenly to his temple he is going to send his messenger before his face to prepare the way for him and hence a preparation might be made, we can comprehend that after the departure has been had from the gospel and the apostasy has taken place, that God is going to send the gospel back to the earth again, restore his church and kingdom and a preparation shall take place by reason of the preaching of the gospel and it must go unto all nations of the earth as a witness and then shall the end of the world come, etc.

Now the feature that I wish to dwell upon is this. There would be nothing in this statement as we have it here unless the apostasy did take place, unless there has been a departure from the faith and the ways of righteousness, I cannot see how there would be any spiritual evidnece in this text whatever.

To simply illustrate it: Suppose that I am tonight a passenger on a train bound from Chicago to Kansas City, and I am a perfect stranger, not very well acquainted with traveling upon the railway. I place myself in the care of the conductor, telling him where my destination is, saying, "Now, I am not very well acquainted and when I get to Kansas City I want you to let me know when I must get off." He says, "We'll take good care of you, don't worry about that. Did you hear that bell ring out there now as the tráin was starting?" "Yes, sir." He says, "Well, when you hear that bell ring again after you wake up in the morning then you get off; that will be Kansas City. That will be the sign; that will be the witness for you when you are to get I have the tone of the bell in mind, and I lay myself down, make myself as comfortable as possible and go to sleep. After I have slept for a number of hours, I wake up and listen and hear the bell ringing. I sieze my grips and wraps and start for the door. The conductor says: "Here, where are you going?" I say, "The bell is ringing, I am going to get off at Kansas City." "Why, he says, "That old bell has been ringing ever since we started from Chicago, we are only half way to Kansas City."

If the bell was ringing all the time, what evidence would it be to me of when I would reach Kansas City? What information would it give me as to the getting off place? Not any at all. If the gospel has been preached all the way down from the days of Jesus Christ unto the present, if God's church has stood intact and there has been no disorganization and it has remained true and faithful until the present, what evidence is there in the statement. "And this gospel of the kingdom shall be preached in all the world for a witness and then shall the end

So that the remarkable evidence to us of the second coming of Christ and of what we might term the near approach, whether that should mean 100 or 500 years, is the fact of the establishment of God's kingdom in these the latter days, and the restoring of the gospel in its primitive form and condition as anciently, of a church organization as it was in the days of Jesus Christ and the promulgation of that same beautiful and powerful gospel as the apostles of the Lord presented it away back

I now leave that question and pass on to one or two evidences that we have not called your attention to yet. The Master said that there would be false prophets and false Christs arise and they should deceive many and lead them astray and in one place it is stated that even the very elect would be in danger of being deceived by it. The reason I refer to this is because in our experience as a people here tonight, we do not have to remember very far back when there was a person over here in Illinois who assumed to be Christ and in advocating that found a number of followers, even establishing a little Zion over there, but finally the people were disappointed in finding out that he was not the son of God; and then again in the west another gentleman rose up and claimed that he was the Christ, performed some miracles, healed the sick, curing the cripples, and impressed a large number of people that he was true in his mission as the Savior until he had hundreds and thousands of followers, but after awhile they awakened to the fact that he was but mortal, and he passed away in death.

While upon general principles, this will be evidence to some extent to the children of Jesus Christ today, it could not be evidence to the Israelitish nation and they were the ones that Jesus was talking to, they were the ones whose attention he was calling to these evidences and scenes that should take place, and so far as I am concerned personally, I do not fear of any false christs or prophets arising to deceive the entire people of God today and to lead them astray. Do not understand me to say that it cannot be done. It can be done but I am not fearful of its being done and I base that upon a number of prophetical utterances here and promises that God has made, that I would not have time to touch upon and give you my reasons why I feel that way about it.

But away back yonder when Jesus talked about the Israelitish people, conditions did obtain that were some of the very evidences that are referred to here, and as early as the year 132, hardly one hundred years after Jesus had passed away in death and had gone to heaven, we find that one of these men came along. I will now read some history.

But none attracted much regard until A. D. 132 when one arose calling himself Barchobebas, son of the Star, the person predicted by Balaam. He excited his countrymen to rebellion against the Romans, and promised them full restoration to former glory. The Rabbi Akibda became his fore-runner, and publicly anointed his as the Messiah and King of the Jews, putting a diadem on his head. 200,000 Jews were soon collected around this impostor, in the field, who fell with fury upon both heathen postor, in the field, who fell with fury upon both heathen and Christians. They gained at first, some advantage over the imperial army; but in a short period, they were all scattered or slain by the forces of Adrain. Barchobebas and his precursor with 580,000 Jews fell by the sword, besides vast multitudes who perished by famine and pestilence. Such of the Jews as survived, were sold as slaves, and dispersed over the earth. Marsh's Ecclesiastical History, page 451.

Marsh further says:

Others in succeeding periods claimed the like homage, but the twelfth was the most prolific. One then appeared in France; another in Persia; another in Spain; a fourth in Fez. who pretended to work miracles: a fifth beyond the Euphrates, who drew prodigious multitudes after him; two others in Persia, and one in Moravia. All these impostors were put to death, and drew indescribable calmthe Jews in various parts of the world. none since Barchobebas, ever imposed so far upon the Jews. or became so distinguished as Zabathia Tzevi, who appeared at Smyrnia in 1666. He was adored as the first born of God. 400 prophets prophesied of his glory. norn of God. 400 prophets prophessed of his glory. The Jows overywhere prepared to follow him to the Holy Land. But interfering with the rights of the Grand Seignior, he was taken, and being shown the stake turned Turk. The last impostor that has collected many followers, was Mordecai, a German, in 1682. In 1650 a great council was convened upon the plains of Egeda, in Hungary, to consider whether the Messiah had come. 300 Rabbis were present. Some were perplexed with the Christian miracles, but the majority agreed that he had been retarded by their sins."—Marsh p. 451.

by their sins."—Marsh p. 451.

The peculiar feature in this reading is the sad picture it reveals because of the misunderstanding of the Jews. They expected Christ to set up a temporal kingdom and restore them as of old, but when he held before them a spiritual kingdom they could not understand him, hence they rejected him as an impostor, and when impostors did come along they received them with open arms because they were imbued so strongly with the idea of a temporal ruler, and of having their own kingdom once more set up. With this view in mind it was not difficult for an impostor to take advantage of their ignorance and get a large following, they believing of course they were being led to victory.

The reason I refer to this is because the one whom they thought was an impostor had warned them of false Christ's arising, and that they would deceive many, and that they (the Jews) would be slain and scattered. In this deception palmed off on them much of the prediction of the Savior was fulfilled-for it was sad indeed to see near a million slain with the sword by one false leaderto say nothing of the others-and another very large number die with famine and pestilence. Now we would not want to take the false Christs referred to as sufficient evidence of the coming of the Master, nor of the nearness of his approach; but we do include it with other evidence picked

up scattered along the centuries subsequent to the Savior and use it to prove the Savior will come, and all of these evidences physical, moral, and the spiritual are guide signs leading up to the time of his advent.

So now as far as the second coming of Jesus Christ is concerned, I am not here before you tonight to pass as an applogist as to why the Master has not appeared at the times set for him. I don't know who does. I don't know. said the angels in heaven did not know. He said his Father was acquainted with the fact, but this much I am going to tell you tonight, that before Christ comes there must be a great work done, whether it takes a few years or many years-that makes but little difference. If the Then work can be accomplished in a few years. the road will be paved for his coming. That much is sure. If it takes more than that time, we will have to wait until that time before he does come. But this much I am going to assure you, and that is that he is going to catch us all napping when he does make his appearance, because the prophecies indicate that we do not need to think because of divine revelation that we have the gospel restored to us in this day and age of the world, that we are going to be all so bright that we will know all about these conditions.

The parable in Matt. 25, says that the church was likened unto ten virgins, five were wise and five were foolish, and when the call came "Behold the Bridegroom cometh, go ye out to meet him" that five-just half of the whole-had no oil in their vessels; and there is something in it I would like to mpress upon the mind of every Latter Day Saint, listen! hark! "While the Bridegroom tarried, they all slumbered and slept." And if we, as an institution, are not creeping upon that sleeping state and condition today, I could forecast the conditions as they are.

It is a sad picture. I am sorry for it. We will have to meet the issue and make the best of it: and even if we have to suffer to some extent let us do so generously. Let us not forget that wonderful instruction by the anostle Paul wherein he calls our attention to the fact that perilous times should come in the last days. Men should be heady-high-minded; and they should think a great deal of self. They should be covetous, truce-breakers, lovers of pleaseure more than lovers of God, etc. And then he admonishes the children to see that they keep away from such; or in other words follow out the principles of rightcousness and see that they do not enter into such conditions.

It should be a warning cry to the children of Jesus Christ today, and they should lift the warning voice to all whom they come in contact with; that if there was ever a time when Paul's prophecy was fulfilled and that it has its application, it is in the day and age in which we live.

Are we losing sight of our spiritual interests and being attracted by these moral influences and amusements? Are we not so nearly good as we were ten or twenty years ago? There is not the spirituality in the majority of our branches that there was some years ago and the only reason we can give for it is because people are becoming cold and indifferent and are being misled by the very things that Jesus and the apostles foretold as the evidences of the coming of our Lord and Savior Jesus Christ.

Let us see that we go upon the watch tower and read these signs and escape some of the sad conditions that are pictured relative to the unprepared in the future.

#### WILL THE SACRAMENT BE ADMINISTERED IN THE MILLENNIUM?

The first thought which comes to an individual on the presentation of such a question is, that the sacrament is only for the period of our probationary state, simply for the time that we tabernacle in the flesh in the mortal sense; and indeed this thought gains strength, from a hasty examination of the instructions of St. Paul in his Corinthan letter; chapter 11 verse 26.

"For as often as ye eat this bread, and drink this cup, we do show the Lord's death till he comes."

Just what does Paul mean here, that we are to cease partaking of the sacrament when comes, or, that the ordinance was only instituted for the period between birth and death of the physical body?

We can hardly arrive at the conclusion when we analyze the full importance of the ordinance, and the significence of the statements of Christ when conversing upon this topic.

We find the ordinance is an old one inaugerated with the gosnel plan in the early history of the teachings. Thus we find gospel the king of Salem, bringing forth bread and wine to Abraham, and breaking and blessing the bread and wine; he being the priest of the most high God, with authority so to do.

This instance proves that it was no new innovation (as some suppose) instituted by Jesus when he was here in person; but a definite, specific, ordinance of the gospel of Jesus Christ from its earliest conception. This being the fact, it will of necessity remain a fundamental principle until the culmination, or consumation of the entire redemptive plan.

The sacrament is the one objective ordinance by which we demonstrate our willingness to take upon us the name of Jesus Christ and keep his commandments. It is a sealing compact when worthily taken, and as such must be available to all who obey the divine principles in time or eternity. For according to the scriptures, those who will be brought into the fold of Christ during the millennium must accept the Christ without coming into personal contact with him, otherwise their privilege would be superior to ours: but we read that there is a certain kind of judgment passed upon all those outside of the camp of the saints, and according to their acceptance at the age of one hundred years, they are caught up into the camp of the saints, or condemned to the prison house to await the final judgmnt. The millennium presents numerous stages and conditions from the ignorant uncomprehending heathen, to those advanced in knowledge as represented in the exaltation of glorified saints: this same objective ordinance will be available to those who obey the law durng this time.

Paul says that by partaking of the sacrament we "shew the Lord's death till he comes;" not necessarily that we cease to partake when he comes, for that would be out of harmony with the words of Jesus in Matt. 26:26, 27, I. T. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it anew with you in my Father's kingdom.'

And in Mark 14:24, 25 I. T. "And as oft as ye do this ordinance, ye will remember me in this hour that I was with you, and drank with you of this cup, even the last time in my ministry.

"Verily I say unto you, Of this ye shall bear record; for I will no longer drink of the fruit of the vine with you, until that day that I drink it new in the kingdom of God."

And again in Luke 22:17, 18, I. T. "And he took the cup, and gave thanks, and said, Take this and divide among yourselves; For I say unto you, that I will not drink of the fruit of the vine, until the kingdom of God shall come.

From the above quotations we discover that there was to be no cessation of this ordinance, those who were here of the church were to continue it, and Jesus says he himself will again enter into the fellowship of sacramental ebservances when the kingdom of God shall come.

The kingdom of God will come again in the mil-He told his apostles he would drink lennium. the fruit of the vine again with them in this kingdom when it should come. We find that when Christ does come, these very individuals will be with him.

D. and C. 108:10. "And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his godness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemd them, and bare them, and carried them all the days of old, yea, and Enoch also, and they who were with him; the prophets who were before him, and Noah also, and they who were before him; and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, and he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever."

This gives us a great concourse who will be on earth to participate in that grand opening Sabbatic feast. The very apostles to whom he spoke, saying he would drink again with them, will be there, and in Genesis 9:22, 23, I. T. seems to me to cap the climax, wherein it states:-"And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; and the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch."

Then Jesus will drink of the fruit of the vine, and break bread with the general host of heaven, the redeemed of all mankind, and the commingling of kindred spirits will have unimpeded freedom.

So beautiful is the contemplation of spiritual meditation which John portrays, that he is lost in the abyss of spiritual grandure, and as a finishing touch to this great event, he gives us the picture as recorded in Rev. 19:5-9. "And a voice came out of the throne, saying, Praise our God, all ye his saints, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omniptent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God."

Concluding, we affirm that the sacrament is a part of the gospel; the gospel is the power through which cometh salvation; salvation is extended to all during the millennium, hence, the sacrament will be administered during the millennium.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED. EDITOR. 1917 W. Walnut St., Independence, Mo

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#### SHALL WE TEACH OUR BOYS TO FIGHT?

This is but another form for the subject of the article which follows this note. It is a subject which no doubt interests all mothers keenly, especially mothers of boys.

Read it! Splendid!

If your boy had courage to stand and take his pummelling without striking back, could the others call him a coward?

How long would they continue their attack under those conditions? Not long, especially if he had not provoked the trouble himself. could defend himself quite well without fighting sometimes. Of course from some methods of attack, he had best get away and end the matter The thought expressed in quickly as possible. the quotation used by Sr. Frick in her first paragraph, holds the key to the situation,-the Spirit of God, the spirit of true courage.

My Big Boy.

He is just seven years old, and has a natural inclination to use his fists (in absence of some thing else) to prove his side of the question among playmates, as well as in self defense. I do not need to teach him self-defense, of course. He acknowledges always, that to not strike is best, for he is a reasoner and open to reason; but has his nature to learn to control.

So I have read him this article explaining larger words here and there. As I read I noticed him drop his head onto his folded arms beside the kitchen sink, and he silently started off (as I

finished,) with a queer half smile and flushed face. Wait a minute," I called. But as he peeped back through the porch door and said "You know" —when I asked what he thought of it, I heard the "cry tremble" in his voice, and let him be a minute. Then I followed, and found him sitting head down in one corner of the porch. Then we talked it over—rather I did, for it wouldn't do to try to make him talk. I said, "Did you like it?" (A nod meaning "yes.") "Did you believe it, brother?" (Another nod for "yes.") "Which one do er?" you think was right?" I continued. "You know" he answered. "No, I don't, unless I hear you answer. Otherwise I'm just guessing. Was it the mother?" He nodded "Yes." And we said no more for this time.

OVER CONFIDENCE RUINED MANY. Good Swimmers Are Drowned Often Because They Fear Nothing.

When the skillful general wishes to capture a fort, he often tries to find a place that the garrison, sure of its strength, has left unguarded. So Wolfe planned, and so Quebec fell.

Many of those accidentally drowned are good swimmers, afraid of nothing in the water.

Many a trainer, before a great inter-collegiate foot-

ball match, has said that his team would surely win-if the coaches could cure the players of over-confidence. Over-confidence is the sure forerunner of disaster.

Every boy has seen some wreched drunkard, with his blear eyes and broken gait, his rags and filth, shamelessly and pitifully pleading for a few pennies with which to buy a drink. No one can look on that sight, common as it is, without a shudder. Yet there was a time when very such pitiful being was free from the desire for rink. For a time he took his glass in moderation, until suddenly a hidden inheritance from some ancestor. hitherto unsuspected, awoke in him and drove him head-long. No one knows whether that taint is in his blood. Yet everywhere men ar saying, "Oh, I shall never be a drunkard! I can take care of myself!"

So it was that good swimmers thought as they swam to a point beyond their strength. So it was that the poor wretch thought in the days when he drank—before it was too late.

Read this to your child in connection with thoughts expressed in following article.-Editor

IS IT PRACTICABLE TO KEEP THIS COMMAND?

IS IT PRACTICABLE TO KEEP THIS COMMAND?

"Resist not evil, but whoseever shall smite thee on thy right cheek, turn to him the other also."—Matt. 5:39.

"Mother," said a young man oif twenty, seating himself near his mother as she sat sewing, "Mother, I wish you wouldn't try to keep Paul (his little brother) from fighting like you did me when I was little."

"Why," asked mother quietly, "didn't it work out alright with you, son?" "No mother, it did not," he re-

alright with you, son?" plied emphatically.

Mother was surprised; this was her quiet boy; her obedient boy; the one who, in her opinion, was always to be depended on to do the right thing; evidently there was something on his mind, and mother was ready to hear about it. "Tell me where the failure was, lad," she said. "Well, in the first place, it never kept me from wanting to fight. Lots of times I've felt like just smashing fel-

lows up when they'd pick on me."
"But you never did, son, did you?" said mother with

shining eyes:

"Oh mother; you can't understand how a boy feels!
Why the fellows just get to look on you as a regular coward when you wont fight; besides it don't do a bit of good. Why even now, at work, when some one says something ugly to me I feel like knocking him down."

"But you never have!" again cried mother happily.
"Oh son, can't you see what an advantage you have right
there in having learned to control your impulses? How much of trouble and sorrow there is in the world because of the lack of that very thing. How many murders have been committed because boys have been allowed to fight out their difficulties, and the impulse to strike has grown with their years growth, until as men they have had no power to control their anger. No, my son, it never, never helps for you to gratify your anger by striking. That course weakens, while on the other hand, every time you control yourself you are that much stronger."

"But mother, we just have to look out for ourselves in the world, if we can't—or won't—fight back, there are always mean fellows who will take the advantage and perhaps hurt us seriously; are we to just stand and let them knock our heads off if they want to?"

"Certainly not," said mother, "get out of their way as fast as you can, of course."

"And be looked on as a perfect coward when you'd just

Υ.

"And be looked on as a perfect coward when you'd just like to wipe the ground with 'em, and could do it too," he ended in a tone of disgust. "I don't see any sense in it mother, and I hate to see you try to make Paul go through what I have. Let him fight his way when he has mean boys to contend with; let him defend himself."

For a moment mother tooked straight into the clear eyes of her bo; with a loving smile. "Son," she said, "do you believe I care that you have those hard experiences?" The boy's crn. slipped round, his mother as he replied, "Yee, I know little mummy cares of course; I am sure she does, but she don't know how it feels to be boiling mad and then mustn't let the steam off by hitting the offender."

"Don't she though," cried mother stoutly, "I guess she does, tol Don't you remember those boys who used to hide

does, to! Don't you remember those boys who used to hide

behind the barn across the street and watch for you to go by on your way to school and then throw rocks at you? My! how angry it would make me to see two boys you? My how angry it would make me to see two boys trying to hurt one smaller than themselves! I felt like—well I won't say what I felt like doing, but dear I would have to just run up stairs and ask God to please help me to stick to what I believed to be right. It seemed almost cruel sometimes to expose my little lad to such treatment, but let me explain how I look at it. I have done so before, but you don't seem to understand. Our Father who created up has the widely to know except when created us has the wisdom to know exactly what course in life is the best for us to pursue. Also he says—listen now—when we do what He says, then He is bound to do his part, but when we follow our own way we have no promise: Here's how it works out: We are taught in His Word not to strike back—you know just how it reads—well, if we to strike back—you know just how it reads—well, if we live up to that, in the spirit of it, that is, with the desire to be obedient to God, we need not fear but that He will protect us. Indeed he will, my son. He has the power to do it, which is more than we can say of ourselves. How many men are gelting hurt—even killed in fights. How many boys are getting hurt in the same way all the time. They can't always protect themselves from injury with their fists or guns either. As for their thinking you a coward because you won't fight, let me tell you son, that in his heart even the meanest man cannot help but respect the one who is able to control himself, and up to this time you have been able to do that."
"Yes, but I want to strike; isn't it just as bad to get

"Yes, but I want to strike; isn't it just as bad to get mad? It seems to me that if I would allow myself just "have it out" once, that I'd feel better, and mayso mad?

"Ah lad, there you deceive yourself. Once you give way—oh, how much harder it will be to hold in your anger next time. As I said before: Self control strengthens every time, while yielding makes you weaker. Besides you forfeit in some degree the fulfillment of the promise I spoke of if you break God's command. Oh dear son, I do want you to learn to know your heavenly Father better, so that you will love to do the things that please Him. Don't ask me, therefore, to allow your brother to fight. I may not be able to keep him from it, he is not naturally as obedient as you are, but I must teach him and encourage him the best I can to do what I think is right, God helping me. When he is older, he must choose right, God helping me. When he is older, he must choose for himself, but while he is little, it is for me to start him right.'

## ANOTHER LOCAL OPTION VICTORY.

We are happy to add, that again the women of Independence have made themselves the means of helping accomplish a "dry" victory. They joined forces with men and women all over Jackson County (outside of Independence-already dryand Kansas City) where a local option election was held on August 22nd, which resulted in 519 majority, abolishing saloons from among us for four years, beginning January 1st.

This victory has brought relief and joy and hope to many homes. Our suspense has been great, knowing that although our home town has been voted "dry"-the saloons and road houses with evils accompanying, were in such close proximity all over the county, that they would continue to menace our town.

Now we will be free from a great evil except for the nearness of Kansas City, and our rejoicing will be even greater in days to come, than at present.

#### NOTICE.

In last week's issue, the article "Notes on Canning" was furnished by Mrs. Bertha Anderson-Hulmes, superintendent of our Domestic Science Department. Her name was accidentally omitted.

#### **MISCELLANEOUS**

CONFERENCE NOTICES.

The next quarterly conference of the St. Louis District will convene at Alton, Ill., on Saturday and Sunday, Sep. 12 and 13. Meetings will be held at Central and Union Aves, in the branch hall and tent. Chartered cars will leave the McKinley Station, 11th and Lucas Ave., St. Louis at 8 a. m. Sunday, returning, leave Alton, at 9:30 p. m. Sunday. Sunday school and Religio Institute meetings, also the Quarterly District business meetings will convene on Saturday afternoon and evening and the regular line of meetings for Sunday. Come one, come all, something doing all the time.

Chas. J. Remington Secretary St. Louis Dist. C. Roy Remington, Asst.

Kirtland District Conference will convene at Kirtland, Ohio, Saturday and Sunday, October 10 and 11. The time of this conference will be devoted largely to worship and educational work. We urge the Saints from all over the district to attend as it will prove both profitable and interesting and will afford an opportunity to visit the historic old Temple.

Martin Ahlstrom, Sec.

The Mobile District Conference will convene at Bay Minette, Ala., on Saturday October 3, at 10 o'clock a. m. A. E. Warr, Dist. Pres.

Conference of the Chatham, Ontario, District will be held at Gien Rae, Ont., September 26 and 27, 1914. All reports and credentials should be in the hands of the

secretary not later than September 15, by order of a resolution passed at the last conference. Cle'ts and presidents of branches will please look to this. Glon Rae may be reached by Saints from the southern part of the district by Pere Marquette via Courtright and M. C. R., from there to Glen Rae, or by Grand Trunk or Canadian Pacific to Glencoe and thence to Alvinston and Michigan Central, from there to Glen Rae. Anthony R. Hewitt, Dist. Sec.

671/2 St. Clair St., Chatham, Ont.

CONVENTION NOTICES.

The Mobile District Sunday school and Religio convention will be held at Bay Minette, Ala., on Friday, October 2nd, beginning with prayer service at nine o'clock a. m. An all-day session has been arranged consisting of devotional, institute and business sessions. ers are on the program. Superintendents please rememher to elect delegates, then bring them to the convention.

A. E. Warr, Dist. Sup.

The Toronto District Sunday School association will The formed District Sunday School association will meet in convention at Owen Sound, Ontario, at 2 p. m., Friday October 2, 1914. Every school is requested to be represented by delegates and to have credentials in the hands of the secretary by Sep. 30.

James Pycock, Sup. Ada M. Hamilton, Sec

4 Gladstone Pl., Toronto.

The Eastern Colorado Sunday School Convention will convene at Colorado Springs, September 4, at 2 p. m. Send credentials to Mrs. M. E. Everett, 129 South Logan Ave, Denver.

Mrs. W. H. Fishburn.

NOTICES.

To the Saints of the Central Nebraska District: this method of reminding you of the fact that I am still the Bishop's Agent for the district and that there is an urgent need for means to supply the families of the missionaries sent into the field by the general conference. Do not hesitate to send in your tithes or offerings because they may be small. Remember the "widow's mite." If you owe large amounts do not wait till you can pay all, send what you can now and more later. While you wait for a more convenient season to pay, some elder's family may suffer the need of that which the church has promised them. And remember that "it is a day of sacrifice," not for the elder and his family alone, but for all who have extend the convent with the Level to save him. missionaries sent into the field by the general conference. entered into covenant with the Lord to serve him.

Address me at Inman, Neb. Send by post office money

order of bank draft.

Yours in gospel bonds

Notice! All absent members of the Farmington Branch who have not received letters of removal, are requested to send names and addresses at once, please, to the sec-

Mrs. N. Ella Adair.

Farmington, Ky., Aug. 21, 1914.

To the Saints of the Saskatchewan District:-

There are no doubt a large number of Latter Day Saints in Saskatchewan who are in isolated conditions. We are very desirous of obtaining the location and address of every Saint in the district in order that we may have a complete record on file for the information of the many inquirers that come to us from time to time.

Will you kindly write me per first mail, giving me your

full name and present address, also your occupation and branch in which you hold your membership. Of course it will not be necessary to do this if you are a member of a branch located in the Saskatchewan District. Kindly furnish this information to us per first mail, when we will duly acknowledge receipt of same. Trusting you will assist us in this connection.

We remain very sincerely, Thos. J. Jordan, Dist. Pres.

Box 20, Vicerov, Sask.

EXPONENT SUSPENDS PUBLICATION.

This is to inform all readers and Sunday School Association that the official organ of the Association, the Exponent, will cease publication after the next issue, Oct., 1914. At a meeting of the executive board of the Association held at Independence, Mo., July 20, 1914, this decision was arrived at owing to the fact that the Exponent is not supported as it should be and has been published at a loss for some time. Its circulation is so limited that it no longer serves as a satisfactory medium of communication with officers and teachers by officers.

omeers.

We have already had many inquiries as to what will take the place of the Exponent, as about a thousand subscribers who were loyal to the Exponent evidently feel the need of such a journal. To this we must say that we do not know what, if any, action will be taken by the next General Convention, when this action will be officially reported to the body for approval or disapproval. a matter for the districts and schools to think about.

The Association will have no official organ after the The Association will have no official organ after the Octoben issue. It will be impossible for proposed amendments to the Constitution to get legally before the Convention unless published in the official organ in next issue, (see Art. 11, p. 7.) After that we shall be compelled to seek space in the Herald and Ensign for communication and instruction to our workers, until the Association can see its way clear to support an official organ or makes other provision.

There are about 1000 names on the mailing list. We request that our subscribers be willing to allow this list

request that our subscribers be willing to allow this list to stand as it is until after next general convention.

Gomer R. Wells, Gen. Sup.

1206 So. 12th St., Burlington, Iowa.

8	zion's ensign	
DAILY COST OF A GREAT EUROPEAN WAR.	under gold edges. Size, 5x74/x 11/4	"Twelve Reasons Why I Believe The Book of Mormon," by Elder Charles Fry. "Joseph Smith; Was He a Prophet of God?" by Elder R. C. Evans. The following at special prices named: "What We Believe," an epitome of the faith of the Church. Per dozen 5 cents; 50 for the cents, 100 diverse with the cents, 120 for 15 cents; 100 for \$1.00. "Latter Day Saints; Who Are They?" by Elder T. W. Williams. Three for 5 cents; 12 for 15 cents; 100 for \$1.00. "Is Water Baptism Essential to Salvation?" by Elder Joseph Luff. Three for 5 cents; 12 for 15 cents; 120 for 16 cents; 100 for \$1.00.
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very beautiful. It is sin that defaces a beautiful world. Nothing is really good	R65X-Large type Bible in small compass, 8½x5½, 1 inch thick, India paper, French Morocco, divinity circuit,	is suitable for all holding the Mel- chisedec Priesthood. Price\$0.10
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Evidences of the Divine Authenticity of the Book of Mormon, 115 large pages. Paper covers, 25c,	and Presbyter says: "The 1911 Bible is by far the hest translation
5 for \$1.00; cloth\$0.50	ever given to the English speaking people." It is beautifully printed
y Creeds. This book shows how, at the coming forth of the latter day work, the churches had drifted	The 1911 Bible. Of this Bible the Herald and Presbyter says: "The 1911 Bible is by far the best translation ever given to the English speaking people." It is beautifully printed in large black faced type, bound in French Morocco, flexible, opening
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#### OUR CREED: "ALL TRUTH"

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### ZION'S ENSIGN

rganized Church of Jesus Christ of Thursday, at Independence, Mo., Published by the Reoter Day Saints, every Latter Day Saint at \$1.00 per year.

## CHARLES FRY, Editor W. H. DEAM, Bus, Manager

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By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have Romans 5:12.

The Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children. Genesis 6:56 Inspired Version.

Through the transgression of Adam the nature of sin came upon all men, and death was 'nassed upon all, and without divine intervention man must have continued forever in that state of sin and death. Having inherited the nature of sin man has been and is prone to continue therein, and as a result he becomes guilty of sin by his own volition after he comes to the years of accountability. Thus there rests upon him the penalty of inherited or original sin and also of individual sin.

It must be apparent however to the thoughtful mind that for God to hold men accountable for the sins of their ancestors would be unjust, and justice would require that some means be provided by the just Creator whereby man might be freed from this responsibility, and not continue for ever under condemnation because of the sins of others. This was done through the atonement of Jesus Christ, and every soul upon coming into the world is left free to choose for himself between good and evil and will be called upon to answer before the Great Judge of all men for his own sins only.

In working out the atonement Christ took into consideration both original and individual sin, the former being taken away absolutely, while the removal of the latter is made dependent upon the will of man. John said:

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29. And we read further:

"And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world." Genesis 6:55, 56, Inspired Version.

Thus the responsibility for the sin of Adam, and its final consequences, are removed from men. But it must not be overlooked that notwithstanding that sin has been forgiven that all men suffer the penalty attached to it in Eden, viz., death; though through the atonement the extent of the penalty is made temporary. The decree of God that "In the day that thou eatest thereof thou shalt surely die," is fulfilled but through the plan of redemption wrought out by the atonement of Jesus Christ men are again restored to life in the flesh, and are given opportunity to gain eternal life in the presence of God. The Book of Mormon says:

"For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection. And the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; where fore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore the first judgment which came upon man, must needs have

remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

"\* \* For behold if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him. and we become devils, angels to the devil, to be shut out from the presence of our God, \* \*

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster \* \* \* and it is by the power of the resurrection of the Holy One of Israel." 2 Nephi 6:11-30.

Paul says: "As in Adam all die, even so in Christ shall all be made alive." This restored life comes to all men because of the atonement and redemption of Christ by which original sin and its final consequences are taken away. All men are brought forth in the resurrection.

### Individual Sin.

But men have their individual sins, though these do not prevent a physical rsurrection. They may however prevent the reception of spiritual life and unless removed will leave the individual to suffer eternal banishment from God. Original sin is forgiven regardless of the attitude of man, but individual sins are only forgiven when man places himself by faith in and obedience to the divine law in an acceptable attitude before God. Thus the gospel requires that all men repent and work the work of righteousness in order to obtain forgiveness for their sins and escape the penalty which otherwise must come upon them. The great mercy of God has removed all original sin because justice required it, but justice does not require the forgiveness of individual sin only as the sin may be forsaken making the individual subject to mercy.

### Children Without Sin.

Christ's testimony of the purity and innocence of children was given when he took them up in his arms and blessed them, saying: "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven;" again when he gave warning to "take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

Latter day revelation affirms that men in their infant state were "innocent before God," and that 'little children are holy, being sanctfied through the atonement of Jesus Christ." (D. C. 90:6; 74:3.) Since "sin is the transgression of the law," and there can be no transgression without accountability, little children are without sin because they are not capable of committing sin. children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (D. C. 28:13.) This teaching is according to the justice and mercy of God, and shows that children are acceptable to him whether in life or in death, for they are his.

### Children do not need Baptism.

Having no sin and being wholly acceptable to God little children have no need of baptism for baptism is for the remission of sins. They are free from original sin through the atonement and they have no individual sins. We read:

"Behold I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, and it hath no power over them." \* \* \* "Little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world,"—Moroni 8:9-13.

As the child gains knowledge of the law of God and become capable of acting for hiraself,

he becomes accountable to God, and as soon as the fundamental principles of the gospel are understood, and reason leads the child to require it. he may be baptized. It has been said that if the child has been properly instructed and trained he will be ready for baptism at eight years of age.

In all of these things truth harmonizes and is consistent. When men fall into error regarding the doctrine of Christ inconsistencies appear and other points of truth have to be changed in order to make them harmonize. The whole truth of God is that which brings peace and assurance of mind and leads to ultimate salvation.

### COMMENTS.

Proposed re-establishment of the Jewish Sanhedrin.—A proposition for the re-establishment of the Jewish Sanhedrin in Jerusalem where every question of litigation between Jew and Jew may be submitted is being supported by the local Hebrew press at Jerusalm and by many orthodox Jews abroad. The Jews often fail in securing justice in the civil courts and naturally turn to their own tribunal as it existed anciently. Such a move would be another step toward nationalism to which the Jewish people have been looking and working for many years. The ancient Sanhedrin was composed of seventy-one members and at the time Jesus Christ was on earth was presided over by the high priest.

Church in a Skyscraper.-The First Methodist Episcopal Church of Chicago is about to build a million dollar skyscraper at Washington and Clark Streets, in the heart of the business district, and it will contain the new First Church, book store and offices. It would seem that "The Church" was divorced from the state in order that it might be free to take up with commercialism.

Prohibition Invading "Old Dominion,",-Virginia is almost entirely surrounded with dry territory, and on September 22nd that great state will also vote to determine whether intoxicating liquors shall have place within the state. The fight is a most bitter one, and hopes are entertained that prohibition will be victorious. With the many states falling into line against the liquor evil it cannot be long before an amendment will be passed to the national Constitution prohibiting the manufacture and sale of liquor in the entire United States.

Christian and Pagan.-The present status of of the powers of Europe adds emphasis to a statement made some two years ago by Dr. Frederick Lynch. He said: "The paradox of the twentieth century is that everywhere Christian relationships prevail between individuals, but pagan relationships between the nations to which these individuals belong." And further: "It is as if Christianity had never existed, or else had no part in the relationships of nations. The talk is all of preparation for murderous assault of one nation upon the other. \* \* \* No bandit in pre-christian Europe ever armed himself against a fellow man as each one of these nations is arming itself against the other." These nations have reached the point where the attitude of the governments is become that of the individuals, and individuals seek to destroy their fellow men until it seems that the powers of darkness have gained the ascendency and are turning the hands of civilization and Christianity backward upon the dial of progress. Will nations ever learn to apply gospel principles to national affairs?

The Post-Intelligencer of Seattle contains a favorable notice of the coming to that city of Elder J. M. Terry, the new pastor. Elder Terry is quoted in statements setting forth the position of the Church. The notice is accompanied by a cut of the pastor.

The Rolfe, Iowa, Arrow, contains an article by Bishop C. J. Hunt in answer to a lecture given there by Dr. J. W. Hill on Mormonism in which the position of the Reorganized Church was not fairly presented. The article will help to set the public right and give them a better understanding of the Church.

### INDEPENDENCE ITEMS.

INDEPENDENCE ITEMS.

The announcement last week that in all probability President Joseph Smith would speak Sunday morning had the effect of bringing out an unusually large congregation. As the venerable President arose there was profound silence, all seeming anxious to get every word that he might say. His sermon was confined principally on the eyents of the European war. He stated that time waits for no man nor for nations. He said that many things were pressing on his brain. It was but a little over a month since war had been declared. Events show that there had been a preparedness for war. He did not propose to analyze what might be the result. We as a people have long preached the coming of this disaster to the world, of the awful destruction of the pouring out of war upon the world. In the 24th chapter of Matthew we are told that this gospel of the kingdom shall be preached in all the world for a witness unto all nations. He had not believed that up to his time the gospel had been preached in all the world. This gospel was to be preached in all the world as a witness and then should the end came. Mentioned various things that had prevented the gospel has been preached in all the world use a witness and then should the how'd. He spoke guardedly, but it could be inferred that he thought the time had not yet come when the gospel has been preached in all the world just succeeding the end of the world. Referred to prophecies made by certain individuals concerning the destruction that should to the other world, the land, including Independence. Said he of the world that prophecies made by certain individuals concerning the destruction that should to the other was a succeeding the land, including Independence. Said the end of the world. Referred to prophectes made by certain individuals concerning the destruction that should go through the land, including Independence. Said he was not prepared to say upon whom rests the responsibility of the present terrible struggle. His advice was that we should worship God, and not take part in the present struggle, that we as a nation should not become involved in it, and that we might be (using the words of Grant in one of his messages to Congress) at peace with all the nations of the world "and the rest of mankind." He spoke of the fact that the present Pope was the fourth one during his life. Spoke complimentary of Pope Pius 10, recently passed away. Speaker said that neither time nor strength would serve him to tell all he

had been thinking about.

We had many more notes of President Smith's sermon, but give only a part for the reason that, in all probability, out give only a part for the reason that, in an probability, the sermon as reported in full will appear in the Ensign in the near future. He spoke just thirty-two minutes, and with the exception of the first few sontences the delivery was something after his old-time manner, with some force and vigor. Although blind and partially deaf he keeps thoroughly in touch with all the current events of the day, both local and general, of course dependent on others to read to him.

The communion services were held in the afternoon,

the main body being in the upper auditorium and the over-flow meeting in the lower room. Two who had been bap-tized during the interim were confirmed at this meeting. Sunday evening Bro. M. H. Seigfried's sermon was a continuation of the historical series. The last sermon left off with the disappearance of the first 116 pages of the translation entrusted to Martin Harris. The speaker called attention to the lesson to be drawn from permission being granted those in their determination to have their own way. Related circumstances that led Oliver Cowdery's own way. Renated circumstances that let Oliver Concerging becoming acquainted with the Smith family by bearding with them, and thus hearing something of the work of Joseph Smith's translating the Book of Mormon, of Oliver's becoming interested and of his having a desire to become Joseph's scribe, of his desire to visit Joseph in become Joseph's scribe, of his desire to visit Joseph Pennsylvania, of his going there with Samuel H. Smith, of Joseph's praying that he might have a scribe and of the Lord making known to him that a scribe would come a few days before Oliver's arrival. Two days after Oliver's arrival he began as scribe. Then of Joseph and Oliver repairing in the woods to pray where the Aaronic priesthood was conferred on them by John who told them to baptize each other, and of their meeting Samuel where he had been praying and of his conversion and subsequent baptism, making the third of the first six members. Related the circumstance of a man by the name of Joseph Related the circumstance of a man by the name of Joseph Knight bringing them provisions and money. Hyrum's visit to them in Pennsylvania, who, however was not haptized till they went back to New York, when he was haptized, making the 4th member. Told of the 'fre of Mrs. Harris, Martin's wife, of her having Joseph arrested, of his discharge, of the knowledge made known to Joseph that there would be three witnesses, and of their fidelity to their testimony until death.

Starting at midnight and continuing unabated till ten Starting at midnight and continuing unabated till ten o'clock in the forenon Monday occurred the biggest rain for a great many years, flooding basements and even stopping street car traffic on the Independence-Kansas City line for a number of hours. Though the rain did considerable damage, it has supplied a long-felt want by considerance damage, it has supplied a long-test want by giving the ground a good soaking, as the wells and springs had become dry in many places, and trancients passing through could scarcely buy enough water some places for their horses. All the rains for some four or five years only served to wet the surface of the ground. This rain was the greatest the weather bureau in Kansas City has any record of, and is said to be as much as in two months of normal rainfall this time of year. Three thousand houses in the Kansas Cities and one hundred business houses were flooded, and one little creek, usually only a rivulet, became a raging torrent a mile wide. Houses and barns floated down. A loss of one and a half million dollars is the estimate there.

By The Norborne (Mo.) Democrat we learn of the marriage of Bro. Virgil Etzenhouser of Independence to Sr. Mary Ette. Kujoschild of Norborne, at the home of the bride's parents at that place, Bro. F. C. Warnkey of Kansse City aniciating. Bro. Virgil met his bride at Lamoni, Iswa. where both attended Graceland College, and this is not the first couple that has been united for life as a result of attending Graceland. Since the close of the college term the groom has been running the grain themselved. We show the first couple that has been running the grain of the college term the groom has been running the grain.

elevator at Norborne for his prospective father-in-law. In the statistical report of the Independence Branch to

the Stake conference only one death is recorded for the term of six months. This seems remarkable that there should be only one death for that length of time out of hip of some 2600, considering also that man We shoud be grateful to our heavenly Fath nemberghin or his protecting care.

Bro. George Adkins, living near Courtney, as he usually

Bro. George Adkins, living near Courtney, as he usually does, remembered the Ensign force with a large water-melon the other day, this one weighing 41 pounds. Bro. Adkins raises melons every year on quite an extensive scale. He is not only interested in raising melons, but is an ardent advocate of the "dry" cause as regards the prohibition of the sale of intoxicating liquors. Bro. Adkins is also interested in getting the gospel message before the people in his neighborhood, and largely through his efforts a mission and a Sunday school is maintained at Courtney. W. H. Deam.

#### INDEPENDENCE, SECOND BRANCH.

INDEPENDENCE, SECOND BRANCH.

Elder George Jenkins, of the Independence Stake Mission, was the speaker at 11. a. m. His address was to the young people and was prefaced by the text: "Remember thy Creator in the days of thy youth." The hour was well occupied and timely advice given.

In the evening Elder B. J. Scott, of the stake bishopric, spoke to a large audience, laying stress on the subject: "Come out of Babylon that ye be not partakers of her evil deeds." Also referred to the gathering here from foreign lands. foreign lands.

The Religio local has adopted the plan of holding a testimony or experience meeting in place of a progra on the first Friday evening of each month.

Sisters Okie Campbell and Bessie Curtis, who have recently undergone an operation at the Sanitarium are now rapidly recovering.

Geo. W. Tousley.

#### WALNUT PARK.

A goodly number was present at Sunday school and the little ones seemed to partake of additional interest since occupying their new "wing," and one kind sister donated a nice big curtain to be used to separate the two rooms during the study hour.

Bro. P. A. Sherman of the 2nd Independence Branch occupied the morning hour and gave a good practical talk, dwelling especially on the responsibility of parents in raising children properly.

The regular sacrament services were held with good

attendance.

Bro. Alvin Martin spoke in the evening, giving good encouragement and made us feel glad we were called Latter Day Saints.

A young peoples' Prayer Union has been organized to be held every Sunday morning at 8 o'clock, same to be presided over by Bro. John Schwab.

We contemplated doing much work at the church on Monday, it being a holiday, but the heavy rain kept many at home, however quite a few gathered and made things more cozy for winter. The sisters, as usual, were on

hand with a nice dinner.

The Ladies' Aid Society, though small in number, is doing much good. They surprised the Branch by presentenough paint to paint the building, which was in-

As the good work goes on, we hope to keep apace, gain-ing here a little and there a little and thus fill well our niche and build up characters that will meet all the demands of this gosnel.

F. K. S.

### KANSAS CITY, FOURTH BRANCH.

We are glad to report our branch alive in the work. Sunday, August 30th, Bro. B. J. Scott was the speaker both morning and evening.

His discourses were very instructive and interesting.

On last Sunday evening Bro. T. J. Sheldon was our

speaker and a good sermon was delivered.

speaker and a good sermon was delivered.

Our Religio is progressing nicely, with good attendance
and splendid progress. Sr. Barron has been chosen temperance superintendent of our Local. We expect some
good work along this line as our sister is a strong temperance worker, and is well qualified for this as well as other work.

We are sorry to report Sister Louise Vail still in very poor health, and again earnestly request the prayers of the Saints in her behalf.

Sr. C. L. Munro has been real sick but is s at this time. We hope she will soon be restored to health.

Mrs. Bertha Vail.

4240 Euclid Ave.

### SEATTLE.

Our Sunday's services were enlivened by the presence of Bro. John Hartnell of B. C., who though a business man

of Bro. John Hartnell of B. C., who though a business man makes the service of the Lord his chief concern. He as-sisted in the morning and evening services, the sermons being by the pastor and Elder F. W. Holman. Bro. Richard Salyards, son of R. S., our worthy church secretary, came to our city recently from across the line and expects to remain here indefinitely engaging in some educational line. We are pleased to welcome him to the number of our active some vortex.

number of our active young workers.

Through the thoughtfulness and kindness of Sr. A. J. Young and Bro. J. A. Saxe we were kept in close touch with the Irvington reunion as it passed, in which we were much interested because of close association with it in

years past.

By previous arrangement we visited Everett, 30 miles north, on Sunday afternoon, where we held two very enjoyable services—at 3:25 and 7:45 p. m. A few faithful saints there have procured the use of a hall for one service each month—the second Sunday. Bro. R. L. Hays was present and rendered ample aid. We hope the faithful sisters there will soon have the help of some of their gal-

lant men. We felt well in delivering the word and expect fruitage before long.

uitage before long.

Bro. Wm. Johnson held five very successful meetings.

Port Townsend recently where lives Sr. C. E. McMasrs and daughter, the husband and father being about ready for the kingdom.

102 North 39th St., Seattle, Wash., Sep. 2.

### OMAHA, NEBRASKA.

"Let love through all my conduct shine
An image, fair, though faint, of thine,
Thus let me His disciple prove,
Who came to manifest Thy love."
The sacramental service was soul-inspiring. Some were

there who first went to the tent meetings through curi-osity, and afterwards became interested. The spirit was osity, and afterwards became interested. The spirit was manifested in a remarkable degree in prophecy through manusested in a remarkance degree in propuecy inrough. Bro. J. C. Howe, speaking in part to Elder Jas. Huff, commending him for his faithful life and exhorting him to strengthen his brethren. We were admonished that five were wise and five were foolish, but those who obeyed His commandments would have a testimony. all strive to be worthy of the choicest blessings. May we

The tent meetings conducted by Elders O. R. Miller and P. N. Craig closed Sunday evenng, Sep. 6th, the subject being the "Book of Mormon." Much interest subject being the Dook of Mormon." Much interest has been shown in the meetings, and the attendance of outsiders has been excellent. Sunday evening, August 20th, there was an attendance of over three hundred, subject being "The Prophetic Calling of Joseph Smith." Elder Miller is a drawing card to both saint and sinner.

We expect to hold our annual rally day of Sunday school, Religio and Branch the 11th of October. Every one on time at Sunday school during September and the 4th of October, will receive a little bow of ribbon, which will be placed on a card containing the names of the pupils in each class, and honorable mention will be made banner classes on rally day.

Our workers are returning from their vacations. Elder H. A. Scott and family, T. A. Hicks and family and Margaret Keatley. Anna Hicks, Mary and Iola Marmoy visited with Sr. Elizabeth Watkins of Columbus, Nobr. Your correspondent spent a few days with Sr. Leach, Sr. Nellie Grover's sister, near Bennington, Nebr., and secured the names of eleven who may join our Sunday school and Re-ligio Home Class. Let us strive to aid the isolated ones. "Let my soul beneath her load

Faint not, through the o'er wearied flesh, Let me hourly drink afresh

Love and peace from thee my God."

Alice Carey Schwartz.

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345 Omaha National Bank.

### CORRESPONDENCE - mermermen Momermermermerm

Marshall, Tex.

Dear Ensign :- We are living down here in Marshall, Tex., where the gospel is not known, I mean in its fulness. There are ten churches here that I know of, and may be This is a town of sixteen thousand population every one I have tried to tell about the gospel say they never heard of the Latter Day Saints.

never heard of the Latter Day Saints.

I have found one lady who is reading the Ensign and she told me that she got more light from it than she ever had and that she is thinking strongly of leaving the Baptist Church and unfiting with ours. I have tried in my weak way to tell the beautiful gospel story to every one I could. Some times I can't help saying, Oh, Lord, surely there are a few Saints in this place. If a brother would come this way we would care for him and do all we could to help stread the news of the gospel. Lake prayed to God for years to send a man that was able to tell the wicked people of this town the true gospel that has never been explained to them. I hear men and women say, Oh, been explained to them. I hear men and women say, Oh, I have quit going to church. I get tirred of hearing old stories. I don't know whether our preacher could get a church to preach in or not, but there is a city hall and large court house, and surely he could get some place. If one will just drop us a card we will meet him at the station. He can come from north on T. R. R., or west on T. P. We live 75 miles south of Texarkana and about 125 east of Dallas. Write to A. J. Taylor, 309 Mill St., Marshal', Tex. If one should come and not find us at station phone 581, Taylor's Grocery.

Pray for us, dear Saints, for we need your prayers. We have been isolated 13 years. Ever praying for God's people, your brother and sister,

Mr. and Mrs. A. J. Taylor.

Holdenville, Okia., Sep.

Editor Ensign:-Our reunion for Eastern Oklahoma held at Haileyville, closed Sunday night, but owing to the increase of interest at the last we thought best to continue the meeting another week and we left T. J. Sheppard there for that work and to do some baptizing. The rain hindered us considerable during the week but that was much needed so we did not complain much. While we cannot make as great a showing in numbers at our gathcannot make as great a snowing in numers at our gate-erings down here as they can in other places, yet we are growing, and we may get big like the Joplin re-union some time. I had the privilege of attending the last three days of that meeting in that beautiful park at Joplin, and I surely enjoyed it. I wanted to see how they did the work and my opinion is they are on to their job in the Spring River District. I am glad to see them doing

I just got a good report of the work in Western Okla-homa, from Bro. Case. Their reunion at Eagle City was a great success, when we consider that it has only been about a year and a half since the gospol was first preached at Eagle. Since then they have built a church.

September 10, 1914.

On the 31st day of last May we dedicated it to the Lord, and two days later the writer and Bro. Case organized a branch. They are still gathering new material all the time, and some of the best people of the community. Soon after the brethren started the work there and commenced to baptize some there was a little preacher poped up and he thought he must expose our church and save the people from this delusion, and he dug up an old unreliable history and flourished it around until the brethren called for the book and publicly exposed it and the preaching and our cause went on with greater speed and the preacher and his book was no more in the way of the progress of md his book was no more in the way of the progress of truth and righteousness at that place.

We also dedicated a nice church at Ripley, Okla., June 14. The adversary has tried to keep the gospel from progressing in this town for fifteen years, yet we have made gressing in this town for fifteen years, yet we have made a steady growth and now have a branch and a nice church. Just received word from Tulsa, Okla., that they have just finished a new church there, and desired to have it dedicated and a branch organization which we expect to attend to in a couple of months. Good reports coming from other parts of my field also. Nearly all the men are active and doing what they can.

I am on my way to Southern Texas. Will reach there in about two weeks. The demand for preaching is greater than we can fill, all over the field. Was very glad indeed to read of the additional victory the temperance cause won in Jackson Co., Mo.

Sincerely yours, W. M. Avler.

W. M. Aylor.

Hamburg, Ia., Sept. 2. Editor Ensign.—A few items of news from this part of the missionary field may be of interest to your readers. I am resting between two days while I wait to be conveyed to the country six miles from this place to commence a series of meetings that may take several months to complete. On July 18th Bro. H. N. Pierce set up the district tent about two and one half miles from Bartlett and commenced meetings the next day and then the writer received the Macedonian cry, "come over and help us," and we gladly responded to the invitation. We held in all twentyseven meetings, the attendance being good, beyond our expectations. It was dry, hot and dusty. Some were regular attendants, although it came after a day of toil in the heat and dust, some coming six miles and putting their children on the seats to sleep while they listened to the preaching. The message must have interested them; it could not have been the personality of the speakers or their manner of delivery that appealed to them.

The writer made his home with Bro. John Huston and when not visiting 'round about, found comfort in good books as he followed the shade around a large willow tree. I left Bro. Pierce to hold the last three meetings and went to Tabor, six miles away and preached five sermons and then on to Thurman to do what I could to help the reunion committee and be like a sponge, absorb something for

The reunion was held two miles north east of Thurman in a beautiful grove on the farm of Sister Rachel Leeka. It was held from Aug. 21 to 30. The committee had a it was need from Aug. 21 to 30. The committee had a big job to prepare the ground, it being a new place. They did their work well and none but a grouch would complain of results. The attendance was sufficiently large to make it very interesting, there being forty tents on the ground and many who came in the morning and left after the evening service. The preaching was such as you would expect to find from representative men of the church at such gatherings. The prayer meetings were enjoyable to those that could attend. The Sunday School interests were properly cared for. The social side was not overlooked properly cared for. The social side was not overlooked—at 4 o'clock each afternoon a program was rendered consisting of solos, duets, readings, and short talks on topics of general interest. For about forty minutes each evening after suppor the young people gathered on the campus for a game of "three deep." It was enjoyable to the players and onlookers.

The Forney band was on the camp ground both Sunday evenings and the crowd enjoyed the music they gave.

The saints and others enjoyed themselves-it was recreation combined with opportunities for religious teachings in which to learn of the things of the kingdom. Many will look ahead for another year hoping they can meet again and renew friendships formed under such pleasant and favorable conditions.

In gospel bonds, Edward Rannie.

Dalby Springs, Tex., Sept. 1st.
Dear Ensign.—The reunion at Avery is now of the past
and as others have written of it will not mention it only
to say I think it was a good reunion. Brn. Harp and
Chrestensen came down to this part of the vineyard and done some fine preaching for us and baptized 3. Brother John Harp and a Baptist by the name of Kennedy had, I think it was, a two session debate at Avery last winter or the first of spring, and when it was over the Baptists were not satisfied and their preacher ordered one B. M. Bogard of Little Rock, Ark., to come and expose Mormonism as they called it. He came and I guess he said enough about it though I did not get to hear him, but he gave an about it though I and not get to hear him, out he gave an address to some of them to write for more information, the address being the Richmond Conservator, Richmond, Mo., purporting to be an address by Whitmer to all believers and that he had renounced the whole thing. I got the address and sent it to the above named parties to see what I coult. learn about it, but got no reply, after waiting awhile I wrote again, and again the third time and still address. no reply and come of my letters came back to me though my return address was on all of them. I will not use space here to repeat what I wrote to them but I wrote the fourth time sending a self addressed envelope with stamp and still I have not heard from them.

The saints here are making the third effort to build a church house and we are all poor as to this world's goods, and if any who feel disposed to help us in the way of means send it to J. N. Cox, Dalby Springs, Tex., and he will receipt for same and it will be very much appreciated. Your Brother in Christ

WILL WE MAKE THE EFFORT.

Belding, Mich., Sep. 1, 1914.

As the spirit of war is felt every where, we are made realize that the enemy of righteousness is at work, to realize and that there are two powers in the world, the one to destroy and to kill and the other to build up and to give life (so says Jesus, St. John 10:10), the question might be asked, with which power are we marching and under which banner have our names been enrolled. When we think of the great sacrifice which is now being made of life, home and property in the great battle which is now being waged for the glory and the things of this world, that will perish by the use thereof, should not God's children be willing to make a greater sacrifice for the

cause of Christ, the gospel.

In this article I wish to ask a question and let each one answer for himself, also present my views and that which has been impressed upon my mind in the past and which I have tried to hold up before the saints. Now the question is this, Do our lives and actions correspond with our testimony when we say we love this latter day work better than we do our own lives? When we consult our diary we find among our expense account, tea, coffee, ice cream, and shall I say tobacco, I hope not necessary, but many other things in the way of luxuries, and not one nickel for the spread of the gospel, does not our diary show that we have loved our appetites better than we have the gospel of Christ for we make the effort to have those things which we can well dispense with and have not made an equal effort for that which is essential, and that which we claim to love so much.

Now as we have but four more months in this year, I Now as we have but four more months in this year, I wonder how many of the saints will soon begin to lay up their nickles and dimes, that they may upon the day that we observe as Christ's Birthday (Christmas) exchange gifts with our relatives and friends; is it not true, that under such conditions we are observing the day that the Master was born more than we are the Master's teach-I have felt impressed and blessed when talking upon this subject and believe that if we as saints will begin now to make the same effort as we have in the past to lay up our mites, and when the call comes again for Christmas offering, place what we have in the treasury of the Lord, who is the greatest friend man can have, that the burden to a great extent will be lifted from those who have financial work of the church in charge. I have met with some objections along these lines, that their children would be disappointed if they did not receive their usual Christmas presents, but let me ask, is it not true that when our children are old enough to be dis-appointed are they not old enough to be taught the prin-ciple of sacrifice? and right here let me say, that last year when I went over the district in the interest of the general church debt, I found the children as anxious to general church debt, I tound the children as anxious to help with their little mites as were the older ones. I well remember one little girl who came to me and said, "Bro. Stroth, will you accept a little from me," and when I replied that I certainly would, she said "I have seventeen cents, but will give you fifteen of them and will keep two cents for myself." Now what was the difference between this child and many of us who are older? Is this not the difference, she gave fifteen and kept two and way would have given two wall kept the fifteen. Again we would have given two and kept the fifteen. Again if the children are too young to be taught the principle of sacrifice, they would not know when Christmas comes if we did not tell them. I wonder how many of the saints It we did not tell them. I wonder how many of the saints suffered last year on account of giving toward the church debt? I think it safe to say none; then why not try it again, commence now and by Christmas let us see how many ten or five dollars we can place on the list of the Christmas offering, and if we cannot reach this amount let us each one do what we can and that is all that the Lord asks of us. Think of the little effort that would have to be made by each one of the saints so that every obligation could be met. Shall we try it? I believe if we do it, it will be as happy a Christmas as we have ever enjoyed. I ask the saints of the S. M. and N. I. District to move forward along this line and may every as well as scattered saints send in a good report and as large an offering as possible.

May God bless you for what you have done in the east and encourage you in your efforts in the future, are the wishes and prayers of your brother in Christ.

Samuel Stroh, Bishop's Agt.

### WAR,

What is War? Look! There it is yonder on that field blood-soaked and death-strewn. There, where bullets hiss and cannon roar, where gatling guns hurl out their deadly bullets at the rate of three thousand a minute, where screaming shells burst into a leaden rain of deadly missles sweeping away every vestige of life for a space of two hundred yards; there, where men, mangled, mutilated beyond recognition, writhe and groan and die; there, where pain-maddened horses expire in lingering torture,—there you may find the answer to the question, What is war?

To take a nation's youth, strong and brave, generally its toilers in mill and factory and shop who have no more grievances against their fellows whom they are bidden kill than against their next-door neighbors, to take these who brought on no quarrel, have no political, nor financial, nor any other selfish end to gain, and send them to the battle's front to murder and be murdered, and to do it in the name of patriotism, claiming the Eternal Righteousness is on your side,-this is

To rend, riddle, dismember, your human brother, and to do this under the sanction of law,-this is war.

To break the hearts of women and crush them beneath wasting loads of care, to put the fire out on a thousand hearths, to create an army of fatherless children in a day, and to do it legally, thanking the good God that you have done all this to your neighbor before he did it to you,-this is

To waste the fruit of human toil, generations of it in a day, to sack and pillage city and town, to trample ripening and golden harvests, to turn a paradise of hillside and valley into a flame-swept, blackened landscape solden with human blood, and to sing To Demus when it is over,-this is war.

To settle the quarrels of nations by might and not right, by machines that wipe out human lives at the rate of a thousand a minute, when all could have been settled by a half-dozen honest, clear-headed men, without the firing of a gun or the destruction of a single life,-this is the shame, the crime against man and God which men call war.

If fathers and mothers whose sons may some day be summoned into a war brought on by men who will never go themselves to be shot to pieces, would but read the story of a twentieth century field of battle, and see for but a single moment, in imagination, their boys the victims of that merciless onslaught of bulletts, dynamite, lyddite-see their scorched dismembered bodies, look into their anguished faces, hear their dying groans, there would be no more war from henceforth, forever .- F. H. R. in The Truth.

### UNITED STATES BUILDING WORLD'S GREATEST BATTLESHIP.

In a very short time a new battleship, temporarily known as "No. 39," will be started at the New York Navy Yard at Brooklyn. Three years hence it will be a unit of the first division of the United States fleet, a fleet the first three divisions of which will then be made up entirely of battleships of the all-big-gun type.

The general dimensions of the future ship are to be as follows: length on designer's water line, 600 feet; length over all, 608 feet; breadth, extreme, at designer's water line, 97 feet, 1/2 inch; mean trial displacement, 31,400 tons; mean draft to the bottom of keel at trial displacement (about) 28 feet, 10 inches; speed on trial, not less than 21 knots.

She will be more than 11,000 tons greater than the dreadnoughs Delaware and North Dakota, nearly 10,000 tons bigger than the dreadnoughts Florida and Utah, and over 4,000 tons bigger than the superdreadnoughts of the New York and Oklahoma types which are now nearing completion.

The largest ships of the huperdreadnought type in the British navy are those of the Queen Elizabeth, Warspite and Maylaya type, all of which are now in the process of construction. No. 39 will be 3,900 tons greater than these ships.

Germany's greatest superdreadnought, now in the process of construction, is the Ersatz Worth. She is 500 tons larger than any Great Britain has built and yet No. 39 will be 3,400 tons larger.

In the French navy the largest superdreadnoughts in the course of construction are the Gascogne, the Flandre, the Lanquedoc, and the Normandie. The No. 39 will be 6,552 tons larger than any of these ships.

Of all the great naval powers. Japan comes the nearest to having a battleship the size of the American No. 39, having a superdreadnought, being built, of 30,000 tons. But still, No. 39 is 1,400 tons greater.

Now, as to the armament of No. 39. Her main battery will be made up of twelve fourteen-inch guns of the most perfect type that the government can turn out. They will be mounted three to a turret, two turrets forward and two aft. They will be placed so that all of the twelve guns can be used in a single broadside. A broadside from these turrets would weigh 16,800 pounds, the projectile fired by each gun weighing 1,400 pounds.—Popular Electricity and Modern Mechanics.

### SERMONS AND ARTICLES

# THE PASSING OF RUSSELL'S DAWN. Text. "Beware of false prophets."

This text has been tried so long against the Palmyra Seer without success, we think it time to make an application that will not be amiss, and give a little work out along the same line. At least it will relieve the monotony and afford some degree of relaxation to have it applied to someone else besides Joseph Smith.

Chas. T. Russell of Allegheny, Pa., the author of the Millennial Dawn Series is responsible for the prediction that the present world's governments will end, by the overthrow of Gentile power and the appearing of Christ to the world will be realized this year, 1914. In the consideration of this prediction it is not our intention to slur his character and take flendish delight in saying things to his disparagement, but to lay down statements and conclusions as he gives them to us in his writings that justly place him in the category of the false prognosticator. We know one of the most regrettable sides to modern criticism is the tendency to drag down every great personality to the level of the base and evil, and impute all acts as mean, selfish and contemptible, and bring to light or invent weaknesses and failings of all differering with them. These dispicable and ignoble methods we deplore. We know the harshness of criticism and the uncharitable innuedoes that have been applied to us. We do not desire to make the same blunder. It is, therefore, for that reason we desire to let Mr. Russell speak for himself.

Many take for granted because Mr. Russell believes in the near approach of the end, and the appearing of Christ to all the world, as well as the ushering in of the millennium of peace, that he is so nearly like us we are not justified in saying nay to his conclusions. The Latter Day Saint that says Russell's positions are kindred to ours doee not know what he is talking about, and needs to inform himself on the differences.

### Lap of Forty Years.

The harvest at the end of the world is characterized as the "lap period" of forty years where the last days overrun that of the millennium.

(The quotations I give in this article are from "The time is at Hand" of the "Millenial Dawn Series," Volume 2, published in 1889.)

Notice.

"The gathering or harvesting time is in the lapping period of the two ages. As will be shown, it is a period of forty years, which both ends the gospel age and introduces the millennial age."—The Time is at Hand, 104.

"We are now in this period called the 'harvest' in which the gospel age and the millennian age lap—the one closing and the other opening."—

"If these time-prophecies teach anything, it is that the great jubilee, the Times of Restitution of all things has begun, and that we are already in the dawn of the millennial age, as well as in the harvest of the gospel age—which ages lap one upon the other for forty years—the 'day of wrath.' We are already fourteen years [1889 when written, S. S. S.] into this forty year day of wrath; and preparations for the struggle are progressing rapidly. The coming twenty-six years, at the present momentum, will be quite sufficient for the accomplishment of 'all things written.'" Ibid 196.

"The Jewish harvest, in all a period of forty years, began with our Lord's ministry and ended with nominal Israel's rejection and overthrow, and destruction of their city, accomplished by the Romans A. D. 70. And the harvest of this age began with the presence of our Lord at the beginning of Earth's Great Jubilee, in 1874, as shown in chapter 6, and ends with the overthrow of Gentile power, in A. D. 1914, likewise a period of forty years—another of the wonderful parallels of the two ages."—Ibid 234.

Thus according to Russell's notion the "lap period" commenced in 1874 and will close 1914, this year. On this so called lap he has not given any positive proof whatever from the scriptures, nor can he. If dogmatic assertion, and inferences made from uncertain dates in history without divine sanction goes, then we could say he is right, but we prefer to take the word of God.

Millennium Already Begun.

Dear reader, just stop and think! The millennium which you have looked forward to, is not a thing to anticipate, no, your ideal government is shattered and your fondest hopes blasted for forsooth sayeth Russell, "It is here." It has come and you did not know it. That the millennium is here in the present tense, you will notice he affirms in the following. No doubt longer.

he affirms in the following. No doubt longer.
"We are already living in the seventh millennium—since Octoben 1872."—Ibid 363.

"In this chapter we present the evidence which indicates that six thousand years from the creation of Adam were complete with A. D. 1872; and hence that, since 1872 A. D., we are chronologically entered upon the seventh thousand or the Millennium—\*\*\*"—Ibid 33.

On the date of the commencement here set forth (1872) he evidently is in a fog, for he gives two dates for the same event, one 1872 and the other 1874 A. D. The above date of 1872 when he says the millennium commenced is crossed in the following.

"Thus we find that the twenty-five hundred year began with the beginning of the year A. D. 1875, which in Jewish civil time, by which this is reckoned (Lev. 25:9) began about October, 1874. So, then, if the great Jubilee were to be only a year, like its type, it would have commenced October, A. D. 1874, at the end of 2499 years, and would have ended October, A. D. 1875. But this is not the type, but the reality: it was not a Jubilee Year, but the antitypical thousand years of Restitution of all things, which commenced October A. D. 1874."—Ibid 187.

"This calculation, though entirely distinct from the other, ends exactly as shown by the Law method of reckoning previously examined October A. D. 1874."—Ibid 193.

"Calculate, and you will see that these two lines of evidence, which so perfectly unite in the testimony that 1875 (beginning October A. D. 1874) is the date of the beginning of the time of restitution, and the date, therefore, from which we may know that the heavens no longer retain our Lord, the great Restorer, \*\*.\*."—Ibid, 196.

"Hence the 2500th year, which would be the great 50th Jubilee, must be the antitype, the real Jubilee of Restitution. But instead of being a year, as in the type, it will be larger; it will be the beginning of the great thousand year jubilee—the millennium. \* \* \* So here, not the year after nor the year before the 2500th, or closing of the typical cycle, would do; but that very year, beginning October, 1874, must have begun the antitype of restitution times."—Ibid, 181.

"Tracing the parallel of this, we should expect in the antitype just what we now see going on all about us; for as will shortly be shown, we have already entered upon the great antitypical jubilee period, and have been in it since October A. D. 1874."—Ibid, 182.

Which one of these dates is the correct one we are left to conjecture. Might we not suggest they are both wrong, and Russell has only made a colossal mistake in his promostications?

Christ is Now Here as the Chief Reaper.

The biggest piece of nonsense he has offered us is that Christ is here already, since October 1874, and is now the chief Reaper, helping to reap the earth. That he has come to his worthy disciples, secretly and not to the world is their fallacious ejaculation. I wonder how many of them would make affidavit they have seen him and labored with him? Maybe in their advertized "pilgrimages" they go to some desert recesses where they gain his counsel; but no, the Lord's presence evidently is with them judging from the following.

"Our Lord's presence as Bridegroom and Reaper was recognized during the first three and a half years, from 1874 to A. D. 1878. Since that time it has been emphatically manifest that the time had come in A. D. 1874 when kingly judgment should begin at the house of God."—Ibid, 280

It was "emphatically manifest" they evidently felt certain, so why should we doubt? They have never told us by whom he was "recognized" or where he came, and where he is at the present time. It must be so for Russell has said so.

On page 240 he refers to Miller and Wolff who set the time for Christ to appear in 1844, he says, "This culminated in the year A. D. 1844, just thirty years before A. D. 1874, when Christ the Bridegroom and Reaper actually came, as shown by the jubilee's teaching."—Ibid, 240.

"That the Lord must be present, and set up his kingdom, and exercises his great power so as to dash the nations to pieces as a potter's vessel, before A. D. 1914, is then already fixed; for it is 'in the days of these kings'—before their overthrow—i, e., before A. D. 1914—that the God of heaven shall set up his kingdom."—Ibid, 170.

"The fall of A. D. 1874, where the jubilee cycles point out that our Lord was due to be present,

\* \* \* ."—Ibid 325.

"If, therefore, we can recognize the shout, the voices and the sounding of the great trumpet, we should expect them as great indications, not that the Lord will come soon, but rather that he has come and is now present, and that the harvest work of gathering the wheat and burning the tares is already under way."—Ibid, 149.

"We have already (Vol. 1, p. 237) called attention to the fact, that the recognition of the harvest work in actual process is proof of the Lord's presence, since he declared he would be the chief reaper and director of the entire work, and that this would be his first work. \*\*\* The harvest work will occupy forty years for its full accomplishment, ending with A. D. 1914. Its various features will be accomplished gradually, but all of its days are 'days of the Son of Man'—days of our Lord's presence and power—recognized in the end by all, but at first only by the class specified by the Apostle—'Ye brethren, not in darkness,'"—Ibid, 150.

He declares the actual presence of the Lord was made known in 1874 and he was to be present as chief reaper until 1914, a period of forty years; then he says he will be "recognized in the end (after 1914) by all." Thus after the end, October 1914, Christ is to be revealed to all the world.

"The jubilee cycles prove that our Lord Jesus was due to be present and begin the restitution work in the fall of 1874 A. D., and the parallelism above referred to shows that date (1874) to correspond exactly with the anointing of Jesus as the Messiah at the beginning of the Jewish 'harvest,' at the first advent. The 'Gentile Times' prove that the present governments must all be overturned before the close of A. D. 1914."—Ibid 242

Then on pages 246 and 247 is shown a chart of "Both the Houses of Israel" which he attempts a correspondence of the Mosaic and Christian Dispensations in which he lists the following under "Israel after the Spirit."

"Actual presence of the Lord as Bridegroom and Reaper, October, A. D. 1874," and "Entire destruction of nominal christendom, accomplished in 37 years after being cast off—or 40 years from the beginning of the harvest—A. D. 1914."

We should remember Christ is not to be known and revealed to carnal eyes, and his coming in 1874 was not known, nor would it have been known if Russell had not let the cat out of the bag, for.

"His arrival must therefore be in a quiet manner, unobserved and entirely unknown to the world, 'just as a thief' would come, without noise or other demonstration to attract attention."—Ibid, 143.

All that we have to say to this is, His coming will be as a "thief" alright, but after he does come the world will know it. (See Rev. 1:7, Jude 14, Matt. 25:31, 1 Thess. 4:14-18, Mal. 3:1, 2, Matt. 24:30, 44, and 2 Thess. 1:7, 8.) And to all such sophistry of his coming secretly, unobserved, in a place of hiding, or in the secret chambers we find it is clearly refuted in the Master's own words, "Wherefore if they shall say unto you, Behold he is in the desert; go not forth; behold he is in the desert; go not forth; behold he is in the secret chambers; believe it not. For as the lightening cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."—Matt. 24:26, 27.

But the fallacy of Russell is fully reached when he boldly affirms:

### Christ Revealed to All, After 1914.

It hardly seems creditable men would assert their purported knowledge of such matters in the face of the plain statemnts of scripture to the contrary. To do so one must have unlimited egotism and an elastic conscience, for he must presume to know more than the angels, and outranks even the Son of God himself. (See Mark 13:32.)

We have already noted the statement on page 150 where it says, "The harvest work will occupy forty years for its accomplishment, ending with A, D, 1914, \*\*\* recognized in the end by all,"

which gives us to understand that after October 1914 he will be recognized no longer secretly but by all the world. If the "harvest" commenced in October 1874 with the Lord here to personally conduct the harvest, and the harvest to last forty years then sure enough if this reasoning is correct the end will come October 1914. But this is only one of the fatal blunders that will mark him as the chief false prophet of his time.

Notice this:

"The testimony could scarcely be stronger, and yet be kept secret until the present due time for knowledge to be increased, and for the wise (in truly heavenly teaching) to understand. The exact year of Israel's rejection—yes even the very day—we know; \* \* \* ."—Ibid, 228.

"The 'Gentile Times' prove that the present governments must all be overturned before the clos of A. D. 1914."—Ibid 242.

"This overturned condition of Israel's dominion was to continue until Christ, the rightful heir to the throne of Israel and all the earth, who purchased it with his own precious blood, would come and take control. His, as we have seen, will be the fifth universal empire of earth, the kingdom of God under the whole heavens.

But unlike the preceding four dominions which were permitted for an appropriated time, and therefore recognized, though not approvingly, this one will be approved and established by God, as his representive in the earth. It will be God's kingdob, the kingdom of Jehovah's Anointed. It will be established gradually during a great time of trouble with which the gospel age will close, and in the midst of which present doimnions shall be utterly consumed, passing away amid great confusion.

"In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, i. e., the full end of their lease of dominion, will be reached in A. D. 1914; and that date will be the farthest limit of the rule of imperfect men. \* \* \* Firstly, That at that date (1914) the kingdom of God for which our Lord taught us to pray, saying, 'Thy kingdm come' will have obtained full, universal control, and that it will then be 'set up' or firmly established, in the earth. Secondly, It will prove that he whose right it is thus to take the dominion will then be present as earth's new Ruler; and not only so, but it will also prove that he will be present for a considerable period before that date: because the overthrow of these Gentile governments is directly caused by the dashing them to pieces as a potter's vessel (P. 52:9, Rev. 2:27) and establishing in their stead his own righteous government." -Tbid 76, 77,

"The Bible evidence is clear and strong that the "limes of the Gentiles' is a priod of 2520 years, from the year B. C. 606 to and including A. D. 1914."—Ibid. 79.

"During the time of trouble closing this age, they will be exalted to power, but their 'reign' of righteousness over the world can date only from A. D. 1914, when the times of the Gentiles have expired."—Ibid, 81.

"Now bear in mind the date already found for the beginning of these Gentile times—viz., B. C. 606—while we proceed to examine the evidence proving their length to be 2520 years, ending A. D. 1914. We must not expect to find this information stated in so many words."—Ibid, 87.

"The world is witness to the fact that Israel's punishment under the dominion of the Gentiles has been continuous since B. C. 606, that it still continues, and that there is no reason to expect the national reorganization sooner than A. D. 1914, \*\*\* "—Ibid, 93.

Thus chronicles this would-be prophet of God. This year in October ends all—according to Russell. Christ will be revealed to all the world, and will have set up his kingdom at that time. It must (?) be so, for Mr. Russell said so. He has guaranteed it in inexorable plainness,—by his word. His triumphant proclamation to the world we note,—but pardon me if time is asked to register the "Passing of Russell's Dawn."

Time is said to be the greatest vindicator of every man's work and we only ask for a few weeks more to vindicate Russell's Dawn to be the greatest false prophecy of modern times.

No noute he has written his excuses already, or extended the time, and will present them in due time explaining why "the Lord delayeth his coming." Every error bears in itself the germs of decay, so after October 1914 Mr. Russell as a

reliable prognosticator of future events will sink ninety-nine per cent in value. His market value now is very unsteady.

Other Errors: Christ's Body not Resurrected.

That Christ's body was not resurrected he declares. The body in Joseph's tomb was not the body he pessessed afterward when he appeared to the disciples. He says:

"Our Lord's human body was, however supernaturally removed from the tomb; because had it remained there it would have been an unsurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual thingsfor the Spirit was not yet given. (John 7:39.) We know nothing about what became of it, except it did not decay or corupt, (Acts 2:27, 31.) Whether it was dissolved into gasses of whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obdience, and of our redemption, no one knows;--nor is such knowledge necessary. \* \* \* Hence it will not surprise us if, in the kingdom, God shall show to the world the body of flesh, crucified for all in giving the ransom on their behalf-not permitted to corrupt, but prserved as an everlasting testimony of infinite love and perfect obedience." lbid, 129, 130,

"Remember he is no longer flesh, but a spirit being, and will shortly change, and glorify as his members and joint-heirs all his faithful followers."—Ibid, 288.

Not only was Christ's body not raised but we will be in like condition and our bodies will not come forth. Could there be a more emphatic denial of the resurrection of the body than that? Here in few words he has denied in toto the greatest of all miracles in the life of Christ—the resurrection. This surely places him in the category of the unbelievers, for did not the guards say his body was "stolen away?" That Christ's body was actually raised we prove by the following proof texts,—Matt. 28:6, 7, Mark 16th chapter, Luke 24:1-6, 34:40, John 20th chapter.

### United States to be Overthrown.

That he has strongly intimated the downfall of this Republic of the United States before 1914 is evident from the following.

"It would not be surprising if a 'strong government'—a monarchy, would some day replace this present great republic; and it is entirely probable that one common standard of religious belief will be deemed expedient and will be promulgated to teach outside of which will be treated and punished as a political offense."—Ibid 263.

All we have to say to this is, if this "strong government a monarchy" brings to an end the Republic of the United States before Oct. 1914 it will have to hurry. Instead of this being consumated the United States still lives and flourishes as the strongest nation on earth today. No, this government will not be supplanted until Christ appears to reign over the whole earth as declared by the Scriptures.

Not only has he predicted the downfall of the United States but all the "present governments" before A. D. 1914. On page 242 he says:

"The 'Gentile Times' prove that the present governments must all be overturned before the close of A. D. 1914."

Rather a sweeping prophecy is it not? It is all to be accomplished "before the close" of this present year. He has been definite in dates and for that reason we are as equally definite he is in error. His fatal blunder is telling the exact time when God proposes to do certain things. In this we are confident he does not know. What better evidence would we want than this to tell he is a false prophet? We ask you on this to decide.

### Immortality Wrong.

That Russell has given the mortal soulist doctrine a lift is evident from the following:

"The doctrine of natural, inherent immortality of man (that a human existence once begun can never cease) was another fruitful orror, borrowed from the Grecian philosophy."—Lbid 323.

Other evidences could be produced on this mortal soulist viewpoint but this will suffice to show where he stands on this question.

In these few words is proclaimed an abnormal faith and shows a blinded mind which are not characteristic of a true prophet. He has fallen into artificial ways of thinking. Russell's viewpoint is a denial of the great truth of the immortal nature of man, so vivid and clearly set

forth in the Christian religion. Such doctrine is blight that robs humanity of its hope. It takes from man all that goes to make life worth living, and gives a rebuff to the belief of three-fourths of the population of the world. It is a denial not only of the Bible testimony of immortality but it contradicts the testimony of its living witnesses. It takes away hope and leaves a blasted waste. It only sounds another note of the falsity of Russell's dawn.

This doctrine cannot be true for it is not made out of the right kind of stuft. There is too much negation in it and not enough affirmation of the word of God. The gospel contains no such doctrine. Their negation never does lead to strength and hope.

Elijah not John, but Christ and the Church. I call attention to this conclusion, especially, because it is such a plain denial of the word. Notice:

"It is thus seen that the church in the flesh (the Christ in the flesh, Head and body) is the Elijah or forerunner of the Church of glory, Jehovah's Anointed. Not the nominal church, but the really consecrated church, which on the other side of the tomb will be the great Anointed Deliverer,—these constitute the Elijah."—Ibid, 252.

"To what gulfs
A single deviation from the track
Of human duties leads even those who claim
The homage of mankind as their born due,
And find it, till they forfeit it themselves."

-Byron Sardanapalus.

### Conclusions.

When the claim is made the Millennial Dawn movement is so nearly like the church we represent, by some who seem to believe it, you can safely say they are deficient on the following points:

1st. They do not have the organization Christ's Church anciently had.

2nd. They are deficient on the principles of the doctrine of Christ, leaving out part of the eternal order. That is they do not teach all the plan of salvation pertaining to the gospel.

3rd. They do not claim any priesthood, authority, or a call from God. Heb. 5:4.

4th. They claim no spiritual gifts and deny the need of such today.

5th. They are Mortal Soulists and have repudiated the facts of a consciousness between death and the resurrection.

6th. While they believe in the second advent, yet they are mistaken in believing Christ is already here in secret hiding, and is only known to his disciples; and also in setting the date of Christ's appearance to all the world in 1914, and the ending of all earthly governments before that time.

7th. They are wrong in the hell question, for instead of believing in a future retribution they "knock hell out of the Bible" altogether.

8th. They deny the resurrection of the body of Christ which must ever be a vital issue between us.

It is because they are deficient on these points that we register our most humble protest. There are a number of other points we might take up and consider from the Millennian Dawn Series that show their lack of harmony with the word, but these are the main points of difference as I understand them.

As a false prophet Mr. Russell is one of the boldest of modern times. It is evident he has run without divine tidings. He has prophesied in the name of himself. This year will show the falsity of his elaborate cycles and prophetical lines, to be far fetched and incorrect. While we are unquestionably living in the last days, yet to set the time and figure out the exact month, one makes a mistake of no small magnitude. We are of the opinion such prediction is the very thing that will cause the cry to be made, "the Lord delayeth his coming" and will destroy the faith of many.

Joseph Smith made no such false prediction, yet he was heralded far and wide as a false prophet by his enemies. It remains yet to be proven he ever gave a prophecy that was false.

Mr. Russell has crowded into his books, the Millennial Dawn Series, a great number of false predictions and spread them in nearly every clime, and but little notice it attracted by his errors and inconsistencies. His books have been given a liberal reading for he has been very generous in sending them out, yet no cry of "false prophet" or "delusion" has been raised against

him. The world seems to like it, and accepted it as commonplace. We have noticed this because we have believed a false prophet would be tolerated and even revered by his own countrymen, while a true one they will kill. Woe, to him that is a true prophet that comes laden with a message from God! A tirade of abuse is sure to be heaped upon him and unrelenting hate is certain to follow his memory.

As a church we register the "Passing of Russell's Dawn," but how many critics from the world will notice it? But few to say the least! No doubt Russell will smooth these false predictions over in his characteristic way, and continue his scriptural juggling, and in a few more years will have his religious dupes on the seat of expec-tancy ready for another "Millennial Dawn" at another day. Whatever he does, we do know this fact, his "Millennial Dawn" has not dawned, and will not on his schedule time. We await his coming excuse October next.

"Dare to be true. Nothing can need a lie; A fault which needs it most, grows two thereby." -Herbert Temple.

### DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purely of the Monan's Auxiliary for any puters, or Child Welfare leaf-test, or Children's Home domaitions, pleese forwards ame to the Independence Mo. ADVISION OF A Children, 711 S. Fuller Ave., ADVISION OF A CHILDREN OF A CHILD

dependence Mo.

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Eugenics Department, Mrs. Jennic Studley, 17 E. Cottage St.,
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Ave., Independence, Mo.

### THE SUMMER VACATION BIBLE SCHOOL.

I had awakened suddenly with a feeling that some duty was to be performed that required early rising. The sun was just beginning to peep over the horizon; for a moment I lay only about half awake, then I bounced out of bed. Ah now I have it, It is the summer vacation school I have Ah now I have it, it is the summer vacation school I have on my mind! I must hustle and get the routine work of the home done, so that I may hie me away to school with the lads and lassies. Such a feeling of exultation as I hurried to accomplish in a couple of hours what I usually take a half day to do. Then I hastily grasp my parasol and away I go. I no sooner reach the street than I am greeted with a cherry hallo and a wave of the hand from some boys and girls across the street. I hear the pattering of bare feet behind me, and looking around greet "Peatie" with shiping face and heir plestered down greet "Peakie" with shining face and hair plastered down, he is only about three feet tall but as he catches up with he is only about three feet tall but as he catches up with me he stretches his short chubby legs trying to keep step "man fashioned." "Peakie" joyously tells me that he has eighteen rows done on his hammock and while I am commending him, like a flash of light he leaves my side, as he catches sight of his partner, only pausing to call over his shoulder "Can me and Stewart lead the march this morning?" I give my consent and he is out of sight in a meant of sight in a mment.

Now I reach Electric street and am joined by one of

our teachers the mother of six children who tells me
"What do you think, I got up at two o'clock this morning
and mixed my bread, then I went back to bed and got up and mixed my bread, then I went back to bed and got up again at four and put my bread in the pans. My bread is baked and all my morning work done and here I am with my six children all ready for school. It just seems that God is in this Summer school work, I have attended almost every day and yet everything seems to run almost as smoothly at home as if I was home all day. He surely blesses me or I could not accomplish it."

Now we have reached the school, about three hundred have and girls of all greads and patiential trans as

dred boys and girls of all creeds and nationality are rac-ing over the green grass. I see at one side a wiggling pile of humanity that seems all arms and legs. I hasten over for fear that some boy may get hurt, but before I reach them the boy at the bottom of the pile has wiggled out from under, and runs away with the coveted ball; with a joyous shout the others follow.

Miss Emma Criley our Supt., appears at the door of the school room and tells the teachers that it is time to form in line. Each teacher gets her pupils into po-sition. Bro. Harrington our pastor and Business Manager walks around the grounds and rounds up the stragglers. A chord on the piano is struck, the martial strains of a lively march is heard and in we go keeping step to the invely march is heard and in we go keeping step to funding music. The morning hymn is sung, a short prayer offered, and then the kindergarten department marches out to the Hall where they play games, make verious articles out of card board, have stories told, sing songs, etc., all under the able management of a capable slip of a girl about capable of the state of the eighteen years old In the main part of the school Bro. Harrington is giv

ing a habit task. He has a blackboard before him and is ing a mant care. He has a bracknown before him and is burriedly drawing a house. The sides of the house are crocked, the windows out of proportion, the chimney looks like it is ready to tumble, and all of the boys and girls are bubbling over with suppressed laughter at the crude attempt. Bro. Harrington asks "What is the matter with the house?" and they tell him that he did a poor job, the house is all crooked. Bro. Harrington asks why it is such a poor job. They tell him that he hurried too much, he ought to have taken more time and then he could have done better work. This is just the answer that Bro. Harrington wants and so he drives the application home. The boy or girl that rushes through their work with the only object of getting it done, does a poor job. If you want to do good work you must take time and work carefully, etc.

fully, etc.

Miss Laura Kelley our song leader now steps on the
platform, she gives the girls the privilege of choosing
the song to be sung, they call for "Spin Lassie Spin."
This choice is received with grunts of disapproval from This choice is received with grunts or disapproval from the boys. Now it is the boys turn to choose, with loud voices they call for "The Midship Mite." How the school room rings with the joyous voices "Cherrily my lads Yo-Ho." Other songs are practiced and then a quieting hymn is sung before the telling of the Bible Story. There is nothing in all of the summer school work that is enjoyed more than the Bible Stories, the children listen with the best of attention and there is always loud applause from the boys and girls at its close.

Now comes the work period and we march to our

Now comes the work period and we march to our classes. There are the Hammock makers; Waste Basket makers; Reed Work Basket makers; Indian Basket makers; Hammered Brass workers; the embroidery class, plain sewing class, the classes for tatting, crocheting, the misc. dept., where the smaller children make doll hammocks, doll hats, balls, horse reins, hot plate mats, etc. All over the house you hear a happy hum of voices as they busily

A visitor asks what particular good is accomplished in the summer school work that is not accomplished in the manuel department of the day school, and I answer in the words of our former Superintendent, Bro. LaRue, The good of the summer school work lies not solely in the habit talks, and bible stories but in the uplifting personal influence that a good man or woman exerts over the children in their charge. A teacher who handles chil-dren in this school and teaches only the manuel work required of his department, has wasted one of the greatest opportunities of his life. It is the intimate personal contact of a good man with a wayward boy that is the real work of the school. It is a good idea to always praise the good work that the boy or girl does, say as little as possible about the bad and let the child draw the comparison. Again when ever a boy or girl is unruly and you have to correct him as soon as he stops doing that which is wrong be sure that you smile on him, in that way you have made him your friend."

We have a boy in our hammock department of whom I am justly proud. He had slipped two stitches in his hammock and had done two rows before he noticed his ernammers and nad done two rows before he housed his error, then he decided he would let it go, and so continued
until he had made ten rows. His teacher came along about
this time and was praising the good work he was doing
commenting favorably on the nice even rows. Looking
back over the work she noticed the slipped stitches, she
looked at the mistake and then at the boy and said "My what a shame on such a nice hammock to have a mistake The boy frowned and said "Well, what about it?" The teacher commented on the nice straight rows he had made said "If I were you I believe that I would untie all these knots back to the mistake so as to have a ham-mock you will be proud of." The boy threw his shuttle on the ground saying "I'll do no such thing." The teach-er did not notice but deplored the error, "If you finish it er did not notice but deplored the error. If you links it with that mistake just think every time you look at it you feel ashamed of it, besides that, business men are looking for the kind of a boy that does good work and that when he makes a mistake will go right back and correct it. Those are the kind of boys that make successful men, the careful workman can always get a job while the boy who slides over his mistakes no man wants to hire." Slowly the boy stooped and picked up his shuttle, sitting Slowly the boy stooped and picked up his shuttle, sitting down on the ground he started untying knots, That boy untied knots for two days steady. His mother taking pity on him came to the school and offered to help but he refused saying "No I am going to untie them myself and I am going to make a good hammock without any mistakes in it." When the task was accomplished he joyously called his teacher with his face shining to show her that he was ready now to go on with his weaving. What do you think of that for a boy of twelve? I believe the lesson he leaved in the summer school will go lieve the lesson he learned in the summer school will go with him through life and will make him a better man.

We have found that the boys that some call bad, have been our best workers, that is they have turned out the best work. They were not bad, but they were full of energy that needed directing. The summer school work energy that needed directing. The summer school work is one of the grandest opportunities to "get next" to the boy and girl. It is good for the child and it is splendid training for the adult. "In the giving of habit talks and bible story telling, if you do not have the attention of the child the fault lies with the one on the platform. If you have something to tell, the children will listen, but you must both see and feel that which you have to say and you must have them see it; children are very say, and you must make them see it; children are very responsive and can tell in a moment if you are not sincere in what you say. So Bro. LaRue told me and I have found it true.

The summer school work has been over now for s The summer school work has been over now for some time but I am still reaping the benefits from it. If I walk up the street I am hailed by our summer school boys and girls, some not of our faith give me a cheery greeting that warms my heart. When I attended meetings of the Local Option workers I met some of their mothers that were loud in their praise for the work and who shall say what good has been accomplished by the breaking down of prejudice.

My prayers are that we your grass every conceptualty.

My prayers are that we may grasp every opportunity for good that is presented leaving the results with Him that watcheth over all.

Mrs. M. A. Etzenhouser.

HOW EARLY IN LIFE CAN CHILDREN BE HELPFUL TO OTHERS, AND HOW?

TO OTHERS, AND HOW?

Written by Mrs. M. Thomas at Hermosa Beach, Cal.,
before the Ladies Auxiliary on Aug. 6th, 1914.
At birth the child is absolutely dependent. The weaned
child has made a step toward independence, but since
he is unable to walk, and cannot wash, dress, or feed
himself, or do a great many other things, the doing of
which would render him free from the assistance of others,
he is layered dependent. he is largely dependent.

It is a fact that this period of helplessness in the child is greatly prolonged in many instances, by the over-indulgence of those whose duty it is to care for the child.

The fond mother loves the period of helplessness of her nild. Then too, it is much easier to feed, wash and dress him, than to teach him how to perform those little duties for himself. But the child who does not act will not learn.

We have been told by physicians, that a child whose activities have been properly directed should be, to a great extent, independent, and free, at the age of three

When we do for a child instead of helping or teaching him to do for himself we are thwarting a valuable instinct in him.

The child's cry, "I want to do it myself;" is the natural expression of an activity, which should be developed, not surpressed.

The mother who feeds her child, without making the least effort to teach him the art of holding the spoon and finding the mouth for himself, offends the funda-mental dignity of her son. She treats him as though he and maing the mouth for himself, offends the funda-mental dignity of her son. She treats him as though he were a doll or something for her entertainment, when in-stead he is a real man, confined by nature to her care, and should be treated as such. In reality, he who is served "at the same time being possessed of the possibilities to do for himself," is seriously limited in his independence.

The child should be encouraged at a very early period of his exstence, to use his senses, to see, to feel, to hear, to think, to form judgments, and to reach decisions.

The buttoning, lacing and tying exercise will soon result

in his being able to dress himself.

Other exercises such as bringing the broom or dust pan to mama, opening or closing the door, placing the chairs in order, or straightening the mat that has been accidently disturbed, will render him helpful, and at the same time assist development both mentally and physically.

## **MISCELLANEOUS**

### CONFERENCE NOTICES.

The Massachusetts District Conference will convene at The Massachusetts District Conference will convene at Fall River, Mass., Saturday, October 3, at 3 p. m., holding over Sunday. All reports, statistical, Branch Presidents, District Quorums, Sunday School and Religio, should be in the hands of the District Clerk at least ten days before Conference. Address all communications to W. A. Sinclair, M. D., 166 Pearl St., Winter Hill, Mass.

The semi-annual conference of the Southern Missouri The semi-annual conference of the southern anisonal district will be held with the Thayer Branch, Saturday and Sunday, October 3 and 4, 1914. Statistical and other reports chould be sent to the undersigned before Sep. 29th. We expect Bro. Rushton to be with us. Let every branch be represented at this conference.

Benj. Pearson, Secy.

Tigris, Mo., Sep. 7, 1914.

### CONVENTION NOTICES.

The Eastern Iowa District Sunday school will convene at Muscatine, Ia., on Friday, October 23rd, at 10 o'clock. There will be the election of officers. The secretary asks that all school reports be sent to the district secretary in the first week of October.

Miss Anna Lowe, Dist. Sec

Baldwin, Iowa.

### TWO-DAY MEETING.

Two-Day MELITAC.

Two-day meetings will be held at the following places:
Belding, Mich., Sep. 12 and 13; Clear Lake, Ind., Oct.
10 and 11. Good speakers will be at these meetings.

W. P. Buckley, Dist. Sec.

## BOOK REVIEWS.

BOOK REVIEWS.

A helpful and interesting series of books on sex education have been published by Porbes and Company, 443 Dearborn Street, Chicago, Ill., covering every phase of the important subject. Interest in sex problems has been very active for several years and it may be that some of the efforts to advance information along these lines have over-reached the bounds of wisdom and propriety, at least in scattering the information broadcast without regard to whose hands it may fall into. While every child should be informed upon these vital matters, the greatest of wisdom is essential in order that he might receive proper teaching, in a proper manner, and at the receive proper teaching, in a proper manner, and at the proper time, and this can only be done by personal work and that usually upon the part of the parents. Books placed in the hands of the child may give to him the inplaced in the hands of the child may give to him the in-formation he needs and at the same time give him much more for which he is unprepared and which may react injuriously upon him, thus defeating the progress for which the books have been written. All such books should be held by parents and given to the children to read only as they may be assured that they are ready for them, and until that time the parents may find in them the material which will form the basis of personal instruction, or may find it suitable to read portions to their children.

The too frequent agitation of this subject before the

young is liable to give it undue prominence in their minds resulting in the development of abnormal tendencies. Many leading educators have come to believe that the prominence

given to the subject of sex is working great injury to the youth and that public and indiscriminate efforts in that direction should be stopped. Parents will find in these books information that will be of benefit to themselves primarily, and which will aid them in properly instructing their children. In fact three of the books are written for properly. parents.

"Himself," a book of 194 pages by Dr. E. B. Lowry and "Himself," a book of 194 pages by Dr. E. B. Lowry and Dr. Richard J. Lambert, dealing, as the title suggests, with man. It covers a wide range of subjects including anatomy, physiology, vices, diseases, the marriage partnership, and the development of life. There are 22 chapters written in a plain style without technical terms, each covering a different subject, all of which help a man to know him-

different subject, all of which help a man to know himself and by a judicious use of the information to order his life aright. Forbes and Company, Chicago, Cloth, 12 mo. Price \$1.00, by mail \$1.10.

"Herself," or Talks with Women concerning themselves, by Dr. E. B. Lowrey, is a valuable-book on sexual hygiene containing reliable information on a great variety of subjects, dealing with them in a practical, straightforward way, and easily understood. Much sound advice is given and that from the standpoint of an experienced physician. It is needed in many homes. Forbes & Company, Chicago, Cloth 208 pp., 12 mo. Price \$1.00; by mail \$1.10.

"False Modesty" calls attention to the baneful effects of ignorance and makes a strong appeal for the proper edu-cation of the young along the line of sexual hygiene. The book will help parents to understand the conditions both in the rural communities and the cities and put the in the rural communities and the cities and put them in position to warn their children of the dangers which surround them. It includes chapters on "The Results of Ignorance," "The Father's Duty to his Son," 'Rural Pitfalla," 'Woman's inhumanity to Women," and "The Coming Educational Reform." The author is Dr. E. B.

Coming Educational Reform." The author is Dr. E. B. Lowry. Forbes & Company, Chicago, Cloth, 16 mo. Price 50 cents, by mail 55 cents.
"Truths," by the same author, being talks with a boy concerning himself, giving simple truths of life development and sex beginning with that of the flowers and leading up to the higher forms of life in a natural and easy way, and with carefully chosen language suitable for boys expressions the adolescent period. Forbes & Company. approaching the adolescent period. Forbes & Company, Chicago, Cloth, 16 mo. 95 pp, Price 50 cents, by mail 55 cents

"Confidences," or Talks with a Young Girl Concerning Herself by Dr. E. B. Lowry, is written along similar lines as "Truths," but adapted to girls, and tells in interesting as "Truths," but adapted to girls, and tells in interesting style the story of the flowers and birds, unfolding nature's provision for the perpetuation of life. It gives dignity to motherhood, and elevates purity and virtue and must be a help to any girl to whom it is adapted. Forbos & Company, Chicago, Cloth 16 mo, 94 pp, Price 50 cents, by mail 55 cents.

### MARRIED.

Mader-Donaldson.—At the home of the parents of the bride, Bro. and Sr. W. F. Donaldson, Independence, Mo., September 6, 1914, Bro. Jay. T. Mader, and Sr. Bertha L. Donaldson, Elder W. H. Garrett officiating.

### CONFERENCE MINUTES.

Conference of Florida District met with the Fairview Branch near Pensacola, Fla., July 11th, 1914, district presi-dent, C. J. Clark, and Bro. J. A. Gunsolley, presiding, E. N. McCall secretary.

McGall secretary.

Branches reporting: Sunlight, Fairview 28, Alaflora
174, Santa Rosa 85. Ministry reporting: Elders W. A.
West, Hale W. Smith, A. E. Warr, A. G. Miller, W. M.
Hawkins, C. J. Clark, B. L., Jernigan, James Cooper, and
J. L. Mize. Priests, J. W. Bankester, J. S. McCall, and E. N.
McCall. Teachers J. Chestnut.

Treasurer reported on hand last report \$1.65, received since \$4.66; total receipts \$6.31. Paid out \$5.31; balance on hand \$1.00.

Bishop's agent reported balance due agent last report \$54.75. Paid out since \$114. Total expenditures \$168.75. Receipts \$179.34. Balance on hand \$10.59.

The next district conference will be held with the Ala-flora branch, time to be left with the district officers. A resolution was passed concurring in the appointment by

Bro. A. N. Hoxie of Sr. Bessie Clark district chorister.

The following were elected as officers of the district for the following year: C. J. Clark, president, W. M. Hawkins, vice president, E. N. McCall, secretary, J. S. McCall, librarian, and Ruby McCall, treasurer.

Preaching by Brn. J. A. Gunsolley and Hale W. Smith

E. N. McCall, District Secretary.

### CONFERENCE AND REUNION MINUTES

Southern California district conference and reunion was held at "Convention Park," Hermosa Beach, July 31st to Aug. 9th, inclusive. Although there were some hindering conditions the attendance was good, very nearly, if not

quite, up to last year. The saints are learning aints are learning to look forward to these reun-The saints are learning to look forward to these reunions, and the division of time leaving the atternoons open for recreation, social intercourse, makes everyone feel duty bound to be present at the services. This year a new line of interest was inaugurated by Evangelist W. A. McDowell, gathering about him in the big tent all those who were able and desirous of taking more time on gospel themes and holding round-table meetings in the afternoons, the service there exists a desired wave time an discussion thus giving those who so desired, more time on discussion and consideration of things spiritual. We think the move is a good one, and while rot infringing on the privileges of those otherwise inclined and still preserving the reunion as an outling as well as a spiritual education time for the young people, susplies all that could be desired by those more mature whose entire interest is in communion of that character

The carire business of the conference was transacted in one morning session, which speaks well for the advance-ment along lines of handling the business affairs and parliamentary procedure by the assembly.

Election of district officers resulted in the selection of the sinne corps of officers—Nathaniel Carmichael, pres-ident, Frank W. Burton, vice president, R. T. Cooper, ser-ctary, a new office was created as district treasurer for the purpose of providing the means for expediting the movements of the district presidency, and Bro. Wm. Schade

was elected to fill it.

At last general conference, general chorister, Bro. A. N.
Hoxie, nominated R. T. Cooper as district chorister, and this nomination was unanimously ratified and results of preparations on this department were manifest in the music of the reunion. The Los Angeles Branch loaned the use of their piano as usual, also a chapel organ had been secured. All the musicians of the district had been invited to bring their instruments, and a goodly proportioned choir was on hand, and while we have suffered the absence of several of our leading musicians, including Miss Nettie Paulson, now at Graceland, were reinforced by the presence of Miss Ethel Phillips, organist of the First Methodist Church of San Bernardino, who rendered invaluable assistance through the entire reunion.

tance through the entire reunion.

The preaching was of a high order, sermons by general conference representatives, Apostle F. M. Sheehy, Evangelist, W. A. MsDowell, High Counselor, V. M. Goodrich, Brethren W. A. Brooner and Roy F. Slye, also district president, N. Carmichael, Geo. H. Wixom, R. T. Cooper

president, N. Carmenael, Geo. H. Wixom, R. F. Cooper and Wm. Schade, of the local forces. A delegation of about fifty were in attendance from the Long Beach Mission coming in auto trucks. Religio convention was held Wednesday, Aug. 5th, and Sunday school convention Friday, Aug. 7th. Good program of papers were read and some addresses made touching on the work of the respective orders, and a program of exceptional merit was rendered under the auspices of the two societies Friday evening, consisting of music and readings, which is reported to the Autumn Leaves and "The Staff" in detail.

The Santa Ana sisters covered themselves with glory in the cafeteria; the cooking was excellent, variety of food was good and the service above complaint. The committee is to be congratulated in having accepted their offer to do the cooking, and incidentally the sisters are putting \$175 in their new church building fund. This is all right and we are glad to see them succeed, but the endeavors of the we are grad to see them succeed, but the endeavors of the committee have been to have all such work done by professional cooks, leaving our people free to attend the spiritual services, even if the cooking were not quite up to the home standard. The Santa Ana brothers stood by their better-halves in good style.

The waters of the Pacific were troubled, rather it seems if there is intelligence there to sense an invasion it would be termed the waters were pleased with the induction of seven new candidates who were enfolded beneath the

Patriarch W. A. McDowell gave blessings to about sixteen, and some were heard to say that they had had no idea what a blessing it was to receive their patriarchal blessing, that they were now so much more determined to press on and be dilligent in the work. Sr. Bessie Bemis has been studiously preparing herself and has become quite proficient in stenography so that she is able to take the blessings to a great degree of satisfaction, thus we can all work together, along our respective individual abilities.

R. T. Cooper.

1700 Trinity St., Los Angeles, Cal.

### REUNION MINUTES.

Spring River District reunion of 1914 closed a most successful ten day reunion meeting Aug. 16, at Cunningham Park, Joplin, Mo. Opening meeting was held at 10 o'clock a. m. Aug. 7, with T. W. Chatburn, District President, in charge. Bro. Chatburn and Missionary in charge, J. W. Rushton, were chosen to preside over the reunion. Sr. Flo McNichols was chosen chorister, Sr. Nell Brocaw

and Leona Bradford were appointed as assistant choristers. Sr. McNichols not being able to attend, Sr. Brocaw was in charge of the singing throughout. Time and nature of meetings was left to the presiding officers, also the selection of speakers.

The Religio work was in charge of district president, Geo. Pearson. Sunday School work in charge of district superintendent, Sr. Mollie Davis, the work of both being interesting and instructive.

The following were the speakers who occupied during the The following were the speakers who occupied during the reunion: Brethren J. W. Rushton and W. M. Aylor of the twelve, William Lewis and I. N. White of the Patriarchs, Ellis Short, Bishop of district, F. C. Keck, Henry Sparling, Lee Quick, A. C. Silvers of the Seventies and S. A. Burgess of Graceland College.

The sermons were fine and well attended as were also The sermons were line and well attended as were also the prayer meetings which were held in the morning. In fact all attending the reunion seemed to enjoy themselves. There were 13 baptized during the ten days. There were some forty tents on the ground, the largest number of

tents the district reunion has ever had.

Bro. Walter Chrestensen had the cook stove and dining tents in charge. The reunion was a decided success in every respect.

Decided to have reunion in 1915 at the same place, the time being left to district president and missionary in The committee for next year is, chairman, District Presi-

dent; treasurer, J. A. Graves; secretary, S. G. Carrow; committeemen, O. O. Nunamaker and W. Workman. S. G. Carrow, Secretary.

2502 Maiden Lane, Jopli,n Mo.

Northeast Kansas reunion met at Topeka, August 22nd to 30th, Frank G. Hedrick and Samuel Twombly presiding. Able and spiritual sermons were preached by Brethren Lewis, Stebbins, Moler, Twombly, Bailey, Hedrick and Cool. The fellowship meetings were encouraging, strengthening, and spiritual. The attendance was not so large as in for-

mer reunions. The song service was excellent under the able leadership of Mrs. McNichols. Time and place of next reunion was left to the minister in charge and district president.

Emma Hedrick, Sec.

SOUTHERN INDIAN'A REUNION
The Southern Indiana district reunion was held at Derby,
Indiana, August 15-25. Owing to the great drouth that has
continued over this district the river was very low and the
boat thus delayed we did not reach Derby until Aug. 26.
As the Elders were not there the organization was not
affected until Sunday. The missionaries in charge were
J. W. Metcalf, L. C. Moore and F. A. Rowe. Bro. R. C.
Puscell was not present as was anounced on account of Russell was not present as was announced, on account of pressing home affairs. The regular order of the meetings was prayer meeting 9:00 A. M., preaching 10:45 A. M., miscellaneous work at 2:30 P. M., and preaching services again at 8:00 P. M. Sunday School, Home Department and Religio work received their share of attention. One afternoon was devoted to work of the Woman's Auxiliary. This noon was devoted to work of the Woman's Aushlary. This meeting was both interesting and instructive. The interest manifested was fairly good, words of encouragement were spoken that should help to strengthen the ties of brotherhood existing among the Saints.

Because of the general drouth fewer numbers were in

attendance than last year but we trust that the reunion has benefitted those that attended. Certainly we cannot always measure the good that has been by the number in

Bro. Metcaif left Tuesday to proclaim the gospel to the people of Indianapolis. Bro. Moore will go to Wirt and Holton, Indiana, while Bro. Rowe continues to labor in

We must all help in this glorious latter day work, for it is by our works that we are know

Emma Jolley, Secv.

#### DIED.

Harris.—Sr. Sarah Ann Harris was born August 16, 1871, at Handsboro, Miss. She was baptized by Elder F. P. Scarcliff some years ago, the date not being obtainable. P. Scarcilif some years ago, the date not being obtainable. At death she was superintendent of the Sunday School and teacher of the senior class. Her death occurred August 11, 1914, leaving husband, 7 children and four brothers. Funeral services at her home, and the sermon by E. E. Miller assisted by J. W. Mizell, and the remains terred in the Scarcliff Cemetery.

Edwards .- Agnes, wife of Elder George Edwards, was born December 6th, 1859, at Kirkcubright, Scotland. She came to the United States when 13 years old with her came to the United States when 13 years old with fer parents, Alexander and Mary Ann Gillespie. She married George Edwards Aug. 23rd, 1882. Twelve children were born to this union of which six and a husband and three grandchildren survive her. She was baptized Sep. 23, 1882, by Elder William Newton, confirmed by Alexander H. Smith and William Newton. She died August 22nd, at their home, 805 Gladstone Ave., Kansas City, Mo., from where her funeral was conducted to the Mound Grave Campatery Independence. Mo. Grove Cemetery, Independence, Mo.

Soderstadt.—Miss Anna O. Soderstadt was born at Greenleaf, Kansas, January 19th, 1885. She died July 12th, 1914, at the German Hospital, Kansas City, Mo. Located at Independence, Mo., June, 1901; graduated from Graceland College, June 6th, 1905. Was baptized at Cocaced at Independence, also, durin, they greated at Graceland College, June 6th, 1905. Was baptized at Greenleaf, Kansas, by Elder James Houston. She leaves to mourn their loss a stepmother, Mrs. Geo. Zinn, half to mourn their loss a technique, and the court brothers Ernest and Harry Soderstadt, all of Falls City, Nebraska, also a brother John E. Soderstadt, at Independence, Mo. She was a devoted member of the church, and tried to live a consistent christian life, and has now passed on to her reward. Burial at Mound Grove Cemetery Independence, Mo.

Johnson.—Nels Johnson was born October 12, 1835, at Brudager, Denmark. He pasesd from this life August 14, 1914, at his home near Evergreen Church, at the age 14, 1914, at his home near Evergreen Church, at the age of 78 years, 10 months and 2 days. He leaves to mourn their loss a loving companion, two sons, James of Lamoni, and Harry of Condon, Oregon, three grand-children, and one brother, Hines Johnson of Wilman, Minnesota, He came to America from Denmark about the year 1867, stopping in Minnesota, where he was married to Miss Bertha Gulbertson on the 12th day of September, 1873, the two sons named being the only children. They moved to Fremont, Nebraska, in 1878, and in 1883, they heard the gospel, being baptized July 4, 1883, by G. E. Duel; In 1892 they moved to Cedar County, Nebraska, near Hartington, where they remained until 1902, when they moved to Lamoni, Iowa, settling near the Evergreen Branch, ington, where they remained until 1902, when they moved to Lamoni, Iowa, settling near the Evergreen Branch, where he has presided ever since. He was a true husband, a kind lowing father, a faithful member of the church, a hard working, honest, upright citizen. For the past four years Bro. Johnson has suffered severely with Bright's disease. The funeral was held Monday afternoon at the Saints' Church, sermon by Elder F. A. Smith, in charge of Elder A. B. Young. The interment was in Rose Hill.

Crosson.—Tena Jane Crosson, daughter of Bro. and Sr. W. H. Quie of Guilford, Mo., was born March 12, 1887, near Ravenwood, Mo., baptized when 8 years old at Bedison by M. P. Madison. United in matriage to Mr. G. R. Crosson of Maryville, Mo., Aug. 17, 1911. They went to Wauneta, Wyoming to live where she departed this life Aug. 28, 1914. Her remains were brought back to Missouri and were laid away in the cemetery at the Union Church, near Bedison, Mo., Sep. 1, 1914. Funeral sermon was preached by E. L. Henson, Bro. E. S. Fanon in charge. She leaves to mourn, father, mother, two brothers, one sister, husband, and two sweet little boys. A cheering prophecy was given to her sister on Aug. 30, bidding the loved ones not to mourn her demise, for God had taken her to shield her from future trouble.

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NO. 38

## ZION'S ENSIGN

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## CHARLES FRY, Editor W. H. DEAM, Bus. Manager

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ENSIGN PUBLISHING HOUSE, Independence, Mo



### THE PROPER APPLICATION OF TRUTH.

And Jesus went about all Galilee \* \* \* preaching the

gospel of the kingdom. Matthew 4:23.

There is one body \*\*\* and one faith. Ephesians 4:4, 5.

The gospel which Jesus and the Apostles preached as the means of salvation was inseparately associated with the Church or kingdom of God upon earth. It is spoken of as "the gospel of the kingdom," showing that each belonged to the other and that their development and progress in the world would be co-ordinate. The teaching of the Savior to his desciples that "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men," is just as applicable to the whole body of disciples—the Church as it is to individuals, and if the Church loses the gospel and the righteousness which it develops, it is no longer of any value and must be rejected of God. On the other hand if the Church becomes corrupt though holding the theory of the gospel, it is unable to make proper use of the divine truth, and thus the truth itself becomes of no effect.

Christ established but one church—it was all he needed for there was but one gospel, and to have divided that gospel among a number of organizations would have been to defeat its pur-pose. Even in Paul's day there was but "one body," and this statement is made as a matter of principle, the same as there is but "one faith." There could be no more than one of either and if they have multiplied such multiplication has come by the hand of man and not by God. To form another organization, no matter how similar or dis-similar to the original, though advocating the same principles, would be to place these principles outside their proper relationship and render them none-effective. Divine truth is all embodied in the gospel and is a unit. The organization of the "kingdom" on earth, or the Church, was adapted perfectly to the necessities of the gospel truth, and with the divine provision of the Holy Spirit which gave light and life to the body it was capable of using that truth in the way designed of God, and to the accomplishment of his purposes.

### Truths Misapplied.

Satan has ever been ready to take the truth and use it to gain his own ends. In Eden he held out a partial truth in order to induce man to yield to his will, and when he came to tempt Jesus he readily quoted Scripture to sustain his contention with the Son of God and had not Jesus discerned readily its mis-application he too might have been deceived. He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone," was truly the word of God, but in the mouth of Satan it became a dangerous falsehood. Man too has freely used the truth to bolster up his own work and carry out his own schemes, and though in such efforts the truth has been made to do great service, yet the purpose of God in giving that truth has not been fulfilled thereby.

Paul speaks of men "who hold the truth in unrighteousness," showing that not all who talk of truth and quote Scripture in support of their work are sent or acknowledged of God. (Romans 1:18.) Still more anciently the Lord spoke upon "But unto the wicked God saith, this point: What hast thou to do to declare my statutes. (Psalms 50:16.) It is a convenient thing for men having aims of their own to associate with their work a portion of the truth of God by which their work is given strength and prestige, but with such association truth loses its virtue, being degraded to the level of wickedness and falsehood. Paul says that such men change "the truth of God into a lie." (Rom. 1:25.)

When ancient Israel had become corrupt they took the ark of the covenant from its appointed place into their camp to insure victory as they fought against the Philistines, but greater defeat followed. So men who confisticate the truth of God and turn it to improper and selfish purposes will likewise suffer final defeat, and the truth will turn to their condemnation. The ark not only brought defeat to the Israelites but plague to the Philistines who captured it and to thousands of the Israelites who looked upon it illegally after its return, and this incident suggests this thought: that truth outside its proper relationship becomes an evil. Like electricity, when properly handled in connection with proper equipment it is a blessing, but otherwise it is dangerous.

As the divine gifts of music and song have been used by Satan and his hosts for the accomplishment of evil ends, so have the precious truths of the gospel. Evil ever seeks to clothe itself with truth and righteousness in order to make it plausable and to win the confidence and indorsement of men. But a careful search below the surface will reveal the deception, though too many persons fail to make such a search, readily accepting creeds, doctrines, and arganizations merely on the strength of their having the appearance of being good or doing good while overlooking altogether the more far reaching results of the evil hidden beneath. Real good may be recognized of God wherever it may be found but such recognition can never carry with an endorsement of any evil which may be associated with it. Nine truths in a creed will not secure divine approval for one error, and the only one system of faith which can have the full approval of God is that one which is wholly true. Earnest sincere men in an organization which itself is out of harmony with the divine pattern will not secure an indorsement of the organization. In all such instances truth is out of its proper relation, and cannot accomplish the full purpose designed of God. Unadulterated truth will be found resident. in an organization which is itself after the divine pattern and by which its proper functions are maintained.

### SOME IMPORTANT IFS.

Taking it for granted that the great and wonderful promises of the gospel apply to one's self without having given due consideration to the associated therewith and concommandments forming thereto is one of the common mistakes of religious people today. Men read of these promises with delight and convince themselves that the blessings are theirs and take little notice of the requirements which necessitate labor and patient endurance. Many of these promises are made dependent upon an IF and even where that word is not used it is clearly implied. Thus it is well to observe the ifs and what follows them in determining whether one may claim the promises made by the Lord. We notice several.

### If any Man Enter in He Shall be Saved.

Jesus said: "I am the door: by me if any man enter in, he shall be saved," yet many ignore the kingdom of God and regard it as non-essential as an organic body, believing that morality and honesty will secure to them all the salvation they Others are indifferent as to the manner of entering in, or as to what they enter into, believing that any step which is done in sincerity will be approved of God and secure to them the blessing of salvation. Jesus makes it plain that the entering in must be by him, that is according to his teachings and with his approval and confirmation without which there can be no salvation. At another time Jesus said "Enter ye in at the strait gate \* \* \* because strait is the gate, and narrow is the way, which leadeth unto life." The meaning of the original Greek word "stenos" here translated "strait," is narrow, restrained; and the New Standard Dictionary defines the English word "strait" as "Of small transverse dimentions; narrow; especially in present use, so narrow as to prevent difficulties; as a strait way; a strait gate. Strict, rigorous." The strictness of the way of entering in ordained by Christ may be seen, and there can be no other way, nor can man choose his own way and because he thinks it right find divine approval and salvation. Jesus said: "I am the way, the truth, and the life." All must enter by him, according to his word, having his approval, in order to be saved.

The way of entering in as specified by Christ is found in his conversation with Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God," yet this new birth is either partially or wholly ignored by many who profess to be the followers of Christ. The example of such an entrance was shown by Christ when he presented himself to John the Baptist for immersion in Jordan, followed by the reception of the Holy Spirit from heaven. The law is the same to all, Jesus himself not being exempted.

#### Comforter or Spirit Promised if we Love and Obey Christ,

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive." The force of this "if" should be recognized. The blessing promised can only be given to man when he has manifested his love to Christ by keeping his commandments, yet many claim the reception of this Holy Spirit under this promise while disregarding the plain teaching of the Lord both as to their entering in to the kingdoing the things which h taught. The Holy Spirit "if" is emphasized by two others: "If ye keep my commandments, ye shall abide in my love," and "Ye are my friends, if ye do whatsoever I command you," showing that men cannot have friendship with the Lord, nor abide in his love without doing the things which he taught. Th Holy Spirit is called the "Spirit of truth," and it operates only where truth operates, so that the life that is out of harmony with truth will be out of harmony with the Spirit and with Christ. There can be no unity between the disobedient soul and the divine Spirit. Paul adds another "if" upon the negative side of this point when he says: "If any man have not the Spirit of Christ, he is none of his."

"If Ye Do these Things Ye shall never Fall." This is Peter's promise to the saints after telling them to add to their faith, virtue knowledge, tem-

perance, patience, godliness, brotherly kindess, and charity.

The power to stand and endure to the end is dependent upon an observance of these good qualities, for they are the things that endure, and give permanency to the life who is possessed of them. Peter also adds: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." How important then that men observe them and thus be able to bring forth a harvest of good in their lives, be able to endure to the end, and receive a crown of eternal life.

### Cleansed only If We Walk in the Light.

Perhaps the one promise above all others claimed by so many people regardless of the "if" is that stated by John relative to the cleansing which men may receive through the blood of Christ. Many profess reliance upon that cleansing upon a mere profession of faith, or even a mere acknowledgement that Jesus is the Christ,

before they have done the works required and which are necessary to justify such a cleansing. John's statement is: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," which agrees with those of Jesus and Paul showing the necessity of doing something in order to legally claim the promises of God. All the promises of God are made dependent upon certain requirements which must be fulfilled in order that the promises may have application. Upon no other conditions can the Lord fulfill his promises, otherwise there could be no reliance placed in his word, for if he varied in one point he would be just as likely to vary in another and there would be no stability to his promises. The law of God is fixed, and it is made the standard by which man must order his life, and the full blessings promised in the law can only be received when men conform thereto.

The editor should be addressed at 317 N. 19th St., St. Joseph, Mo.

### INDEPENDENCE ITEMS.

By some inadvertance in the notes on President Smith's by some mast week the word "succeeding" was used where preceding should have been used. It should have read "just preceding the end of the world." Those who may have noticed the error will not attribute it to the speaker, we are quite sure.

Sunday morning's sermon was delivered by Elder Fred-erick A. Smith, the presiding Patriarch. Following the anthem by the choir Bro. Smith read the 62nd Psalm, which was followed by a solo by Sr. Nell Atkinson of Lamoni, it being a beautiful rendition of "Rock of Ages." Bro. Smith then read the 8th and 9th verses of the second Bro. Smith then read the 8th and 9th verses of the second Episite of John, the 9th verse of which is the familiat text, "Whosoever transgresseth and abideth not in the doctrine of Christ," etc. He said that although this was given 2000 years ago it must find its application here and now. There is an important question, What are we doing and what are we working for? All are loking forward to a reward, but we must not think that all the reward awaits on the other cities. If we now is right to the property of the property o side. If work right some will be received all along the line, in the satisfaction and consolation of having done our part well. If we work and then fail we are personally responsible for the failure, and cannot justify our failure because of the failure of some one else. God will hold each one responsible for his conduct. When we try to each one responsible for his conduct. When we try justify ourselves for doing wrong we advertise the fact that we are in the wrong. We fail sometimes to do our duty because of the failure of others, but "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." To be without God is to be without hope. We should be on our guard so as to protect ourselves from the evils that are abroad. We must recognize that Zion is not only a place, a land free from that which is evil, but not only a place, a land tree from that which is evil, but those dwelling there must be in themselves Zion-pure. We are admonished to stand in holy places. We will be in holy places if we make them so. In many places this year we have been admonished that "my people have been careless," but the Lord has also said that he is willing to bless them. In the church all over eyes are cast in the direction of Independence and Lamoni, the two Stake branches, where they expect to find examples of perfec-tion. The speaker said that in his travels he could see a growth and an advancement. If we allow the sin of omission to entail we cannot expect to progress and develop.
Whenever we render service to God we are rendering
service to ourselves. The foregoing are a few of the lead-

ing points in the sermon.

In the evening Elder A. H. Parsons delivered his fourth sermon on the principles of the gospel, making four classifications of the principle of laying on hands: for healing the sick, for blessing children, for ordination to the min-istry, and for confirmation of baptized disciples. Speaker said the laying on hands for the healing of the sick is least understood. Told of incidents when Christ laid hands on the sick and of his telling his disciples to do so, and of where James says the sick should call for the Elders who should lay their hands on them and pray for that in the hands is the power or authority, as is mentioned in Habakus 3:4—"he had horns coming out of his hands: and there was the hiding of his power." The horns represent power or authority. Mentioned the case of the blind man as related in Mark 8:23-25 whom Christ laid hands on and who received his sight. But there must be a preparation on the part of the one seeking a blessing, a preparation on the part of the one seeking a blessing, must be honest and firmly believe. Mentioned Luke 4:40 where it is stated that all who were sick with divers diseases were brought to Jesus and he laid his hands on them and they were healed. But on some occasions Christ did not heal everybody as some think he did. Mark 5:5 did not heal everybody as some think he did. Mark 5:5 says of Jesus that there he could do no mighty works, except he laid hands on a few sick folks and healed them. The speaker gave a number of instances where the sick were healed by the laying on of hands. Of the second division of his subject he cited where Christ laid his hands on little children and blessed them. For ordination he first mentioned Numberc 27:18, where Moses is told to take Joshua and lay his hands on him to set him apart for the work he was to do. In Acts 13:23, Barnabas and Saul were ordeling by the Jaying on of hands after the comwork he was to do. In Acts 13:23, Barnabas and Saul were ordsines by the laying on of hands after the company had at-sted and prayed. Mentioned 1 Tim. 4:14, the gift given Timothy by the laying on of the hands of the presbytes. Of the laying on hands for the confirmation or the Icception of the Holy Ghost mentioned Acts 19:6 where Paul laid hands on those he had baptized and they received the Holy Ghost. He mentioned John 3:5 where Jesus says it is necessary for one to be baptized both of the water and the Spirit.

The Sunday school orchestra is achieving quite a reputation by the fine music they are rendering, and their services are in demand in other places. Last Friday night they entertained the Sunday school convention at Arm-

The leading article in last week's Ensign entitled, "The Passing of Russell's Dawn," should have been credited to Bro. S. S. Smith.

### INDEPENDENCE, SECOND BRANCH.

Last Sunday morning the attendance at Sunday school was somewhat lessened on account of rain, nevertheless a good interest was taken in the lesson study. Bro. Earl Corthell, Stake Sunday school superintendent, made the

scnool a visit.

At 11 a. m. presiding priest, J. T. Curtis, was the speaker. While dwelling on the signs of the times, Jer. 50:22 was cited in connection with many other references. Also spoke advisedly against unnecessary adornment as

At the evening hour Patriarch F. A. Smith spoke to a good sized audience. The 5th chapter of Romans was read and commented upon. Also a portion of the 13th chapter. The speaker said in part, man had lost himself in the beginning, being shut out from the presence of God he brought sin upon all the world. Christ came and took upon himself flesh that he might learn obedience by the things which he suffered, and therefore was able to sympathize with humanity.

FIRST CHICAGO ITEMS.

Sunday was a nice day compared with recent weather and a goodly number turned out. The morning hour was occupied jointly by Brn. P. G. Fairbanks of Chicago and

occupied jointy by Brn. P. G. Fairbanks of Chicago and R. J. Wildey of Minneapolis, Minn. The regular monthly priesthood meeting was held at the Central Branch as also the ladies in capacity of The Social Purity League, both being well attended. Our missionary, Bro. David E. Dowker, preached in the evening, using the 24th chapter of Matthew as a basis.

This well given instruction was quite timely and showed the contrast of those of our number who believe in a visible, imminent coming of Christ, contingent upon "this gospel of the kingdom" being preached, compared with such as are proclaiming to the world that Christ came in 1874, and that forty years from that date, i. e., 1914, marks the expiration of "the times of the Gentiles," and ushers in new dispensation.

God for the truth and pray that all, both in and out of the ministry of our faith may live so close to God that we may be able to ever know the truth, be free, and help others to a like condition. Sept. 6.

Sunday was our regular monthly communion service which was well attended and blessed with a goodly spirit of worship. Many of our number having just returned from an excellent reunion held at Plano, are endearing to put our desires into practice for local improvement, and also beginning preparation for next year's feast.

Among those occupying our pulpit recently have been Elder F. M. Cooper of Plano, Ill., and Bishop E. L. Kelley

of Independence.

Bro. and Sr. Trumbull of St. Joseph, Mo., met with us at the evening preaching service at which Elder James F. Keir occupied in an excellent manner using as a text the words of the Master, "I am come that they might have life and that they might have it more abundantly."

An especially good attendance was noted for which we are very thankful.

4158 W. Congress, Sept. 13.

### SEATTLE.

SEATTLE.

Sacrament service was well attended and quite spiritual. It was presided over by the pastor and Bro. Wm. Johnson. An important feature of the meeting was the ordination of Brn. Wm. J. Johnson and Evan E. Inslee to the office of priest, under the hands of Brn. Wm. Johnson, F. W. Holman and the writer. The ordination was attended by the Spirit's presence. These young men enter joyously into the work. into the work.

Immediately following the morning service Sunday Immediately tollowing the morning service Sunday Adelbert R. Kilburn was baptized by Bro. A. Gorbett, our priest. He was confirmed by Brn. Holman Johnson and Terry. This young brother lives at Puyallup, 32 miles away. His mother was formerly a Chicago girl during our missionary work there of pleasant memory

The mission meetings have been spiritual and resulting in good. We propose visiting Everett, 30 miles away by electric road, the second Sunday of each month, holding

We advertised to speak on fulfillment of prophecy on last Sunday evening and incidentally mentioned the apos-tacy of B. Young, which drew out two Utah elders to the service. We had not time to reach that point in our sermon, but in a pleasant conversation with the young men after the service we assured them we could produce the evidence in abundance. The matter is not yet ended and may result in a further canvass of it conjointly. J. M. Terry.

102 North 39th St., Sept. 9.

maraneraminami Minamirano CORRESPONDENCE

<u>routemerouseoff overwerous</u> Independence, Mo., Sept. 10.

Dear Ensign:—We are still alive, but not doing much work, being hindered more or less through sickness for the last two years. We still have the knowledge that the gospel is true and realize that without the gospel and the association of the saints that life would be dark. After having fed at the Master's table, and made to realize the

back or fall asleep, but keep marching on, although our steps may be slow; onward and upward still is our motto. We have spent twenty-five years in the work and it still grows brighter to us. In our physical suffering during the last two years we have been made to know the great p

t the present time I am very anxious to get the names At the present time I am very anxious to get the names and addresses of all the scattered members of the Independence Stake. Any one who lives in the Stake that is too far from Sunday school to attend, I want to hear from. I am anxious to write you, so please write me at once, beauty and grandeur of the life to come, we cannot turn The Sunday school, the child of the church, is extending an earnest invitation to you to join the Sunday school Home Department. Scattered members will please not cast this anneal early without first writing their mean and adthis appeal aside without first writing their name and adthis appeal aside without first writing their name and ad-dress on a card and then mail it to me. I want to see each one enrolled in the Sunday school. We may be in an isolated condition, but we can be enrolled in the Sunday school, and know when the Sunday schools are meet-ing together on Sunday, studying God's word, we can be one of their number in our home, studying the same les-sons, keeping ourselves and family in line with the Sunday school work. So www. act have been becaused to the sunday I work. So much good has been done through the Department work that I want you to get in touch with the same; so please write me today. Who will be the first? The Home Department is no more "Just in name," it is here to stay, a real, live working department, accomplishing much good.

Your sister, Mrs. R. O. Self.

826 W. Blue Avenue.

Omaha. Nebr., Sept. 10.

Editor Ensign:-Bro. O. R. Miller who has been convalesing in Omaha for the past two or three months, and having practically recovered from his lameness was requested to hold a series of meetings before starting to his mission field. The district tent was brought into use and placed on the spacious lawn of Bro. and Sr. Lowe at 22nd and Lake Sts. One of the large porches of their residence was used as the speaker's stand and which also gave ample room for the choir. A great deal of credit is due Bro. and Sr. Lowe for their kindness and charity in connection with these meetings.

with these meetings.

The main opening of the tent was brought up in close proximity to the porch, which permitted the use of all the room in the tent for scats, numbering about 175 to 200. The sides of the tent were raised and chairs were spread out over the lawn to the distance of 20 feet around the tent. The total seating capacity was about 400.

In order to give the proper publicity to these tent meetings 500 hand bills were distributed throughout the neighborhood and a house to house canvass was made and posters were placed in all the store windows. I desire to say that these hand bills were a trifle different from the ordinary type and a description of them will do no harm and might help some one who is engaged in similar work, for they did bring good results and good results are what we are all working for.

The heading of the bill was "Lawn Services." Under-

neath this was the location, then followed "Sermons and Lectures and Special Music." Then came a cut of the speaker, and on one side of this cut was the date set to speaker, and on one side of this cut was the date set to begin the services, the other side referred to Bro. Paul N. Craig as having the music in charge, etc., and the lower part of the bill was devoted to some of the subjects. "Jesus, human or divine, Which?" "Causes of Infidelity." "Rejection of Jesus today." "Mormonism Exposed." And last, but not least in importance, "There will be no collection taken." There is no doubt that a good snappy hand bill will do more good than 50 that resemble some public auction sale bill. Good, catchy, legitimate, up-to-date methods should be used in promoting publicity of religious work as well as work in the commercial world.

There were 142 people the first evening, quite a large percentage of them being non-members, and while some of the evenings that followed were quite cool, yet the smallest in attendance was 112. The meetings began August 17th and continued over 3 Sundays. The first Sunday the

est in attendance was 112. The meetings began August 17th and continued over 3 Sundays. The first Sunday the subject discussed was "The new Birth." There were 250 present and Brother Miller enjoyed the best of liberty and had splendid attention. The second Sunday evening he spoke on the "Prophetic Mission of Joseph Smith," to the largest crowd of the series and numbered somewhere between 375 and 400. The sermon was well received notwithstanding the frequent reference to angel visitations, resolutions etc.

revelations, etc.

The closing Sunday evening the discussion was on The Book of Mormon and again the gospel story in all its purity was set forth with startling clearness and presented in the spicy, clear-cut, pleasing way that is characteristic of Brother Miller's sermons, and again the audience numbering about 350 seemed to drink in every word and accorded him the closest attention. Brother Miller in commenting on the meetings stated,

"I have never held a series of meetings before in my life when we had as regular attendance of refined, thinking people, and never witnessed as attentive and orderly au-

diences at open air services."

There is no doubt to my mind that a great deal of good has been accomplished. The inconsistencies of old traditions and false reports in circulation regarding the church, were ruthlessly exposed, barriers were broken down and were ruthlessiy exposed, parriers were oroned down and individuals who were disposed to sneer and scoff have had their eyes opened, and I might say still further that several of the saints who have long been in the "arms of Morpheus" have had an awakening. Two or three will be baptized as a result, and to my mind there will be others, as there were quite a number who started in attending the first evening and were present at every service, and seem-ingly interestivation. ingly intensely interested.

The main thing I desire to draw attention to, and the real object of this letter, and which contributed much to the success of the meetings was the splendid co-operation given Brother Miller by the branch members.

number of the saints would come specially early and be seen seated in the tent, the choir under the able direction of Brother Craig would start some good lively gospel song, and neighbors and others passing by would be attracted in. Special anthems, solos, and male choruses were rendered, and the choir have received many complements for the part they took in the meetings. All choir members made genuine sacrifices in order to be in their places promptly to render all the aid possible, and the result confirms my opinion that the developement of a choir is a great resource to a branch and all saints should encourage and assist wherever possible the building up of choirs and to promote the department of music in the church, as it is beginning to develop that those who have talent and ability and a desire along musical lines, have a definite work to do for the Master in that capacity.

Co-operation is one of the secrets of success in this grand work, and without every ones' putting their shoulder

Co-operation is one of the secrets of success in the grand work, and without every ones' putting their shoulder to the gospel wheel in a united effort, little can be accomplished. Where there is a unity of purpose for good, and a get-to-gether spirit, there God will be, and when God is with us, what can prevail against us?

Yours sincerely,

Roland W. Scott.

Springerville, Ariz., Sept. 3 Springervinie, Aric., Soph. o.

Dear Ensign:—From this beautiful southwestern region
we write a line to certify that we are still alive, and alert
to duty we hope, though having been absent from our
susual place of labor among Oklahoma friends.
We made the cross country trip with the family to our

new field in Arizona by team in order to save some \$300.00 new neld in Attrona by team in order to save some \$300.00 in railroad transportation, and incidentally to get something of a practical idea of what experiences the early Nephites must have had in making cross country trips from the istimus to and from the great lake region.

Concerning the latter we were almost at a loss to compare the concerning the latter we were almost at a loss to compare the latter we were almost at a loss to compare the latter we were almost at a loss to compare the latter we were almost at a loss to compare the latter we were al

prehend how it could have been possible for any Nephite or any other kind of an ite not having a vehicele or even an ocean to ocean automobile highway to have made the an ocean to ocean automone nigraws to have made the trip and got through alive, until we encountered the modern burro pack train defying all roads through the mountains, and each stolid little animal pleasantly carrying enough equippage to supply the camp needs of a dozen

For thorough going and absolute independence in travel I would rather have a half dozen of those long eared, good

I would rather have a hait dozen of those long earen, good matured, musical animals than to possess an automobile. Even a train is liable to wreck or be delayed by washouts but the ancient mode is safe and sure though of course not quite so rapid as some of the "speed manis" products, but by jogging peacefully along on a pack saddle one has a splendid opportunity to contemplate the vastness

one has a splendid opportunity to contemplate the vastness of space and the relative scope of eternity, etc.

So when the war of nations intensifies and spreads until it becomes needful for us to centralize as a people in order to be at peace, none need to be surprised if the writer comes in on a burro like a patriarch coming into Jerusalem with an oblation of frankincense and myrr. We have had a great trip and well worth the while. No sickness, bad accident or mentionable distress.

Springerville, Arizona, is situated in a beautiful valley where the little "Silvery Colorado wends its way." Ad-jacent to the town is another village called Eagerville which is populated by Latter Day Saints of the western

which is populated by Latter Day Saints of the western apostacy, a thrifty, kind hearted people.

In camp we breakfast this morning upon what is almost veritable manna to us, some of it contributed by a colonel of the valley here, a descendant I think of W. W. Phelps, some from the liberality of a Brighamite family, and some purchased from a Gentile merchant.

This Mr. Phelps has a Presbyterian wife, but being of

Latter Day Saint parentage he cannot easily absorb much of other doctrines, though he has been in spiritual wilderness for years, and listens to the gospel story retold like one awakening from a dream. He was quick to assert his belief that the Josephites have the best religion in the world, although he has met none of our people for years, and is not posted as to the present scope and magnitude of the true Latter Day Saint work through the Josephite activities.

activities.

The passion of the gospel hunter rests upon me when in contact with Israel's wandering sons and we earnestly hope to be serviceable to the Lord in spreading gospel light where shadows are blighting darkened lives.

Corresponding friends please notice that our address is Phoenix, Arizona.

Sincerely, James E. Yates.

Elderado Springs, Mo., Sept. 4. Dear Ensign:—We had a reunion here, and such grand sermons and spiritual prayer meetings. I am sure we should all be encouraged to press onward and upward. The reunion began the 24th of July and ended the second of August, and on the ninth of August the chautauqua started. They set up their tent on the same ground where the reunion tent was, but how different the crowds. The last night was on Sunday and the tent was not over 200 feet from our little church. After church was out we were listening to the music. It was a regular vaudiville. We were sitting on the church steps watching the people go were sitting on the church steps watching the people go by. A handful of the crowd would have filled our little church. It seemed that the greater part of the people in town were there. It made me think of the broad road and the strait and narrow way, but how much greater and lasting is the pleasure we enjoy by keeping in the straight

and narrow way.

I was told in my patriarchal blessing that I would be a I was too it my patriarena bessing that I would be a living witness of the goodness of God, and as I know I am, I want to tell about it. Four years ago this month we lived in South Dakota, and as it was hard to get a hand to stacked part of it and we had got out in the field and stopped by a shock of millet. I took the fork handle in my left hand and started to get off on top of the shock

when the rack tipped. I don't know how it happened but I dropped the fork, a heavy 4-tined pitchfork. The tines stuck in the ground and I fell on the handle, the fork did not tip but the tines run in the ground. It struck in the left side of my stomach and slipped around and struck my hip bone, and that turned me over and I struck the ground nnp none, and that turned me over and I struck the ground on my back, with my head down hill, (it was on a side hill). I weighed over 200 and hit the ground pretty hard. When my husband helped me on my feet there was a roll the size and shape of a large ripe cucumber hanging in front of my hip. I was terrible sick. I held to the hay-rack and felt like I was dying, everything getting dark. I prayed as I had never prayed before that my life might be spared to raise my children, and it seemed like I could feel that deathly feeling leave me like a shadow. Then my husband helped me on the rack and he drove home, a mile and a quarter. When I laid down on my back the rupture was so large that the intestines all went back. I wouldn't have a doctor and I didn't feel worthy to be administered to, so I took oil and kept oil on my side; but no one knows what I suffered. I was hurt Wednesday evening, and Saturday morning I felt as though I could not stand it much longer. I would have a chill and then burn with fever a little while, and then chill again. Some said blood poison had set in. I had always thought anyone should be living right to expect to be healed, but it came to me Saturday morning that "if there be any sick among you, [any] let them send for the elders." I knew there was a good many things I had ought to have done that I had left undone, but when I saw it that way I uldn't have a doctor and I didn't feel worthy to be adthat I had left undone, but when I saw it that way I sent to Bonesteel for Bro. William McKee. Before he came I was thinking that I did not feel worthy to be healed, but if I could get relief so that I could bear it until nature had time to heal me I would be satisfied. When Bro. Mc-Kee administered to me the pain in all parts of my body except my back stopped. On Monday we had to have the doctor come out as the people were going to have him if we did not. He said an abcess was forming and it would have to be lanced Thursday. I felt free from pain except my back and Wednesday I sent again for Bro. McKee and was administered to again and all the pain left me, and Wednesday night the abcess broke. My mother was with me and she said she was sure there were three pints of it and it looked like fine ground up flesh and bloody water that came from it, and there were six cores came out of it, and after each core there was a little pure olive oil ran My mother belongs to the Christian Church and there

were two women there that belonged to the Methodist Church, and two who were German Lutherins. They all saw it and said that it was pure clive oil, but they could not tell how it got there. My mother went to see the doc-tor and he told her it was fatal. He said that I could not possibly get well, that the hurt in my side, the fall on my back, or the shock to my nerves was either one enough to kill me. He said that every nerve on the left of my

stomach was torn off.

In a few days the dead skin over the abcess came off and left a raw hole about the size of a person's hand, and an inch deep, and at one side there was a hole clear through to the inside. I was awfully weak, but I laid there four and a half weeks without turning over, and I did no get tired. The first time I turned over my back was not even red. I will never forget the kindness of the dear saints and friends of Bonesteel during that time. I am now well and strong as ever, and all that remains of the injury is a bad scar. I never wore a truss. I think all we need is a Dad Scar. I never wore a truss. I timin air we never when sick or afflicted is faith in God and in his promise. If we really believe there is a God how can we help but believe that he will keep his promise if we do our part?

Ever praying for the redemption of Zion, your sister in

M. B. Palmer.

Kingston, Mo., Aug. 16

Dear Ensign:—I have always enjoyed reading about the abor and experience of others. We are not on the rail-Dear Ensign:—I have always enjoyed reading about the labor and experience of others. We are not on the railroad, so don't get to meet with the travelling ministry very often, but with the help of our local brethren we are doing the best we can, and God is surely blessing our efforts. Last Sunday was our two days' meeting in charge of our district president, B. J. Dice and priest, D. H. Schmidt. They were both blessed in presenting the word. The saints of the Oakdale Branch paid us a visit in a body at the morning meeting on Sunday and after services had an old-fashioned basket dinner which, I believe, all enjoyed. This followed with a social meeting and a spiritual feast. At followed with a social meeting and a spiritual feast. At one time most of the Oakdale Branch belonged to the Kingston Branch and the saints enjoyed talking over old times. Our building here is one of the largest in the district but a very few to fill the seats. When we look around us we can see the Master's words verified in that the harus we can see the states a works verified in that the may east is great but the laborers are few. My prayer to Israel's God is that we may each and every one so realize the responsibility placed upon us as individuals that we may labor together with God and assist in gathering in the golden grain. Ever praying for the advancement of the cause of truth remain your co-laborer and brother in the cause of Christ,

Elder Chas. A. Morton

Ladysmith, Wis., Aug. 31. Dear Ensign:—No doubt you have not had any letters from this country. We have just come here from Wood-burn, Ind., and you will probably remember me as Sr. burn, Ind., and you will probably remember me as Sr. Dora Bennett. This is a lovely country and we like it quite well, but we lack the association of the Saints. We do not know whether there are any Saints here and would be very glad to hear from any who may be living near here. If there are none here we shall try when we get settled to make arrangements for having meetings and try to get some interested, and maybe get some into the gospel. My husband, mother, two brothers and myself are the only Saints I know of here.

Your sister in Christ,
Mrs. Dora Steede.

Mrs. Dora Steede.

Lockport, N. Y., Aug. 12.

Dear Ensign:—At the joint convention of the New York district auxililaries, with Brn. A. E. Stone, Gec. Landes, James Bannister and Sr. Jas. Brugle, I was placed on a committee to arrange for a place for a two days', week end meeting, to be held some time in August, and to be devoted mainly to institute work.

The result of our efforts was a meeting at "Mang's Grove"—near LaSalle, this state, August 8 and 9. This location is between the Falls and Buffalo, so the most of our young people—and elderly ones also—working at either place could spend their Saturday half holiday with us there,—and they did, ouite a number bringing their us there,—and they did, quite a number bringing their blankets and camping Saturday night. The weather was hot, but the bathing was good, and the meetings as good as one could expect, considering the heat, as Sunday was the hottest day of our season.

All seemed to be in favor of a reunion for the coming All seemed to be in layer of a reamon for the coming year, declaring the time only too short. Three were baptized from the Buffalo Branch, Bro. Stone officiating with

two and Bro. F. Harper with the other.

A rain followed the evening service, so the heat was not so intense when we came to move the equipage

The Ladies Aids of Buffalo and Niagara Falls, conducted the refreshment stand, and Bro. Jas. Brugle, of the Falls, with his auto, saved us all drayage. Altogether it was quite a success, some attending from quite a distance, on both sides the International line.

A. M. Chase.

Scranton, Kas., Aug. 10. Editor Ensign:-It is years since we wrote to you from this part of the field, because it is years since there was this part of the head, because it is years since there was any progress to report, and it is best to keep still and say nothing in those times, so we withheld our hand. But now we have something good to say as Bro. J. W. A. Bailey was with us the last two weeks or more preaching in the open air every evening but one, when we had a band con-cert on the same street and thought it proper to turn over our crowd to hear the music. But on time the following evening Bro. Bailey, with his charts before him and some interested people made some good impressions on those that came to seek the truth. He is one of those willing workers that we don't meet often in our little town. He put me in mind of the efforts of our dear Bro. E. C. Brand, long ago, which resulted in the baptism of five souls before he left and made us all feel glad that he came, but sorry when he left, but he promised to return soon. He left some interested and almost persuaded to obey.

Just previous to Bro. Bailey's coming we had with us

our worthy Bro. Wm. Lewis, and we surely needed his counsel, and more would still do good. We welcome such men as they are and are willing to do all we can for their comfort. May our heavenly Father bless all such is our prayer.

Your brother,

James Baillie.

Seneca, Me., Sept. 3. Seneca, Mc., Sept. 8.

Dear Ensign:—I was thinking of the great plan of redemption and how good and kind God is to his weak children and how slothful they are. We are a few saints in Seneca, but we are trying to hold the gospel work up. I seldom see anything from this place. The dear old Ensign brings joy to us, when reading letters from the various parts of the model. parts of the world. We are often visited by the elders, and strengthened by their visits. Among those visiting us lately was Bro. J. V. Madan who just closed a series of meetings here. He was assisted by Bro. Conner and Bro. Recer. So the good work goes on. The interest seemed pretty good, but none have called for baptism. We are trying to keep our little Sunday school and prayer meet-ings up every Sunday and Wednesday night meetings also. Your sister as ever in Christ,

Mrs. R. D. Rudd

Roy, New Mexico, Aug. 28.

Roy, New Mexico, Aug. 28.

Dear Ensign.—We moved here from Seiling, Okla., in May, like the country fine, we can raise most anything here, some wheat averaged 56 bushels here this year. It is pretty near all settled, though there is a little vacant yet. We would be so glad if some of the saints would settle in here, there are only two families of the saints here. If any of you are ever in this part would be very glad indeed to have you hunt us up, and would be so glad to have some of the Elders come in here, they might do a great work. Bro. Jim Yates and family visited us on their way to Phoneix, Ariz., where they expect to make their future home. We live just six miles from Roy. If any of future home. the Elders can come, write us and we will gladly meet them

If any of the saints wish to take a homestead and I ca render any information to help them in regards to it, will be glad to do so.

Your brother and sister in the one faith, Mr. and Mrs. Chas. Depew.

Garden City, Mo., Sept. 6.

Dear Ensign.—We would be lost and very lonesome without the dear Ensign, as it is our only preacher, and we surely enjoy its sermons and letters, as we are isolated church privileges, we being the only family of saints in this community

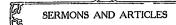
In this community

At times we grow very lonely and long for the sweet
association of saints. There has never been any preaching
done by the saints down this way. At first we found it
quite difficult to convince people we were not of the
Mormon church. We have done what little talking we
could, and have given the Ensigns to all who would read,

At this way have a part on two the are interested and and I think we have a party or two that are interested, and would be more so if they could hear some of the excellent sermons by some of our ministers. Any saints or minister passing this way will always be welcome at our place,

which is easily found; any one in town can direct you to our place, as we are well known. Our prayer is for the welfare of Zion and the up-build of this glorious gospel. Your sister in Christ,

Hazel Billingsby.



### A VISIT FROM THE PRESIDING PRIEST OF THE INDEPENDENCE BRANCH.

Dear Saints:-I have felt for some time that I would like to visit you and talk with you concerning the preparation that must be made before we can be caught up to meet the Savior when he appears. We all know the time is drawing near. If we do not improve the time wisely it may come and catch us unawares, without oil in our lamps. Let us be wise, and listen.

You remember the saying of the Lord contained in section 100, paragraph 3, of the Doctrine and Covenants which says:

"But verily I say unto you I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations and the tribulations of your brethren, your redemption and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down. Nevertheless, if they pollute their inheritances they shall be thrown down, for I shall not spare them if they pollute their inheritances.'

Now the question comes to mind, how can we pollute our inheritance here? We are gathered to a certain extent, but go with me now to section 98, paragraph 3, and read:-

"Behold I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they pollute their inheritances."

Are there any such things among us today in the land of Zion or elsewhere? Listen. ... section and the 3rd with me again to .... verse:

2. I give unto you a commandment, and make all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith."

Let us awaken to the fact that we, his people, are to be tried today, and let us not be deceived or taken unawares when these trials are upon us.

Listen to what the Lord said to the people in Kirtland in '33:

"Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you, that I the Lord, will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. And again, I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you." D. and C. 95:4.

Come with me again to section 98, paragraph 5, which reads:

"Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together."

Let us examine ourselves together in the face of these promises and commandments. Let us go into detail and see if we can judge ourselves worthy to stand even at the present time. The priest's duty is to visit the house of each member and exhort them to pray vocally and in secret. The Savior has said there is no other way under heaven than that which the Father gave him for us. If there is no other way, and we want to become inmates of the celestial kingdom by leaving out part of the way, what is the result? And this part, "pray vocally and in secret," do you comply Now, remember, we are having a with that? heart-to-heart talk, and we are going into detail of the way to win in this battle. Can we afford to leave out baptism or the laying on of hands? If not, pray tell me what part of our duties can we leave out, and yet be saved in the celestial kingdom? and the priest exhorts you to pray vocally and in secret.

The asking the Father to bless the food that we partake of, and thank him for it before partaking at all meals is a family duty. Do you attend to that family duty? If not, do you think it is safe to leave that part of the plan unrespected?

The setting up of your family altar wherein your home can be called a house of prayer, and you gather your family around you to return thanks and worship that Being who has been so kind and loving to you all the days of your life, and permitted you to be here in the gathering place of the saints safely housed and cared for, -do you have family prayer and teach your little ones as they grow up to pray vocally and in secret, and impress upon them their dependence upon the Almighty?

What kind of progress have you made the last ten years? Are you able now, after ten years' experience to do what the Lord told his elders that they should do in Sec. 95, par. 5?

Now, I speak unto you, concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge; ye shall be rewarded."

In 1833 the Lord required this from his elders who were living near Kirtland. Do you think he asks less of us, his people, when we are gathered to Zion? Do we lie, backbite, speak evil of our neighbors? Examine ourselves. The fruits of the Spirit of the Master are peace, gentleness, long suffering, patience, virtue, love and good will. The evidence of the presence of the opposite spirit are envyings, strife, bickering, impatience, evilspeaking, backbiting, unjust judgment and criticism, anger and malice. If we judge ourselves in these matters we can so correct our lives that we will not have to pay the penalty attached to the fruits of this spirit, if we are wise. Let us he wise.

I hear one good brother say, "I believe I could be a good Latter Day Saint if it wasn't for my I could keep the commandments if it wife. wasn't for my wife, but she irratates me beyond endurance. I just can't make her mind. She won't keep the Word of Wisdom, and I never knew her to say her prayers night or morning, and I am so much concerned for fear she won't be saved in the celestial glory that I really haven't time to keep the commandments myself." the trouble? If you were to stand before the judgment bar the Lord won't ask you how hard you worked to keep the commandments. He would ask you how much you helped her to keep them. That can be done best by heeding the admonition of the Savior, "Do unto others as you would that others should do unto you." Another says, "I believe I would be a better Latter Day Saint if it was not for my husband."

Another good saint says, what shall I do to prevent the wrangling and bickering and quarreling in my home, that drives the good Spirit out and the spirit of the adversary takes complete possession at times because of the contentions? How can I remedy this in my home? The Savior said when the disciples came back to him and asked him why they couldn't accomplish certain things, "This kind goeth out only by fasting and prayer." If you will attend the prayer meetings of the church, and when these experiences come if you will insist right in the middle of them that the whole family stop and kneel down and have prayer and ask for help you would be surprised to see how soon that spirit would leave home, and the spirit of peace take its place. A few experiments along this line will remedy that evil, and dear saints, this evil must be remedied if we expect to be used in the redemption of Zion, or even to be permitted to remain therein.

Now one asks, what shall I do? My children are so hard to govern. I can do nothing with Dear brothers and sisters, we can not do what the Lord himself isn't able to accomplish, for he said, when he looked over Jerusalm, knowing the things that would come upon his children, he wept and said, "How oft would have I gathered you, but you would not." They must be given their agency. They must choose for themselves. All we can do is to entreat and pray the Lord that he will not take their agency away from them, but they must learn obedience sooner or later, after we have done the best we can, we can commit them into the Lord's hands, and pray for

them, but we should show them if they will let us the awful loss that they are certain to experience if they insist on being among those that were prophesied of in the last days, that children should be disobedient to parents and the children of disobedience, their reward worketh from beneath and not from above. If they despise their birthright the Lord will raise up children that will appreciate it. There can be nothing but misery for them if they will not be entreated, and if they will not listen to their parents whom they see, how can they be expected to obey the Lord whom they don't see. Let us consider these things and act accordingly.

Let the poor man who can by sacrifice assist all he can in the work, and let the rich man not withhold his help for fear the poor man will not be educated sufficiently to save him. The Lord has perhaps given him that he may be able to help when help is needed.

See that your repentance is real. That means that when sacrament Sunday comes you go before the Lord and tell him that your repentance is real; that you really repent of your wrongs. That you have a desire to keep his commandments, and that by partaking of the emblenes you are willing to renew your covenant and try once more to keep his commandments perfectly. our only hope and remember that the Lord has promised that with what measure we mete out to others, so it shall be meted out to us again. What a wonderful privilege this is that if we forgive others their trespasses, ours shall be forgiven.

Another thought I wish to impress upon you. That is the necessity of remembering the Sabbath day to keep it holy. You are aware that this is an injunction given to us by the Savior in these last days, and how often do we see carelessness as a people during the Sabbath. Are you one who is not satisfied with the plan of salvation, and leave out obedience to that command to remember the Sabbath day to keep it holy? Look around you on Sunday and see how many of our people seem to think that the Sabbath is a day for pleasure. Let us examine ourselves before the Lord does it for us, for then it would be too late and we would have to pay the penalty of a broken law. Heed the admonition of the Book of Covenants wherein it tells the teacher to see that the church meets' together often. Do you meet with the saints often? If not, you are disobeying another command. I do not wish to make this visit too long, or you will not let me come again, so we will close with the hope and prayer that we may prveail in this warfare against principalities and powers which every saint must realize is as literal as the one going on in the east now, from a temporal standpoint.

Hoping that we may be the people that shall be prepared when the Savior comes, I am,

Your brother in Christ, A. Morgan,

Presiding Priest.

## FASTING.

By W. A. Sinclair, M. D. Many and varied are the opinions regarding this devotional exercise, from an absolute abstinence, as practiced by some of the orthodox congregations, to the substitution of a less desirable, for a pleasant article of diet, as practiced by the Catholic religionists.

Just which, or if both are equally the correct practice, is uncertain, as there is plenty of room for the institution of both customs according to the tenor of the scripture on the subject.

Referring to the Doctrine and Covenants, section 59; paragraph 2 and 3, we read of certain commandments enjoined upon the people of God thus:-"Wherefore I give unto them a commandment, saying thus:-Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength, and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultry, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy

yows shall be offered up in righteousness on all days, and at all times, but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer."

This language with a casual glancing over it may not appeal to one with any sense of pecularity. But, when we stop to analyze the contents of the two verses, there is a peculiar phraseology used, which conveys the thought that all these exercises have something of the characteristics of fasting, and that it is not absolutely a refraining from food, otherwise the interjection of the phrase, "and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect," would be maningless.

Now if a perfect fast is the total abstinence of all food, why should the Lord call it a perfect fast when food is prpared in a certain way or manner? Does it not mean more than the refraining from eating and drinking, whether partial or absolute? Personally, I believe the extent of the fasting is regulated by the cause, and the idiosyncracy of the person fasting.

Jesus says of fasting in Matthew 6:16-18. "Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

This gives us to understand that our fasting should be more or less secret, and of a nature that would in no sense change our outward demeanor, so that the one next to us should not know we were fasting.

The Lord speaking through Isaiah, chapter 58, outlines the form of fasting he says he has chosen; and by the way, it was contrary to what they were teaching in his day. In the sixth verse he says; "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

This is in harmony with the admonition of Jesus Christ, and certainly portrays a greater service than the abstinence from food and water.

Now on the other hand, those who adhere to the total abstinence theory, have their backing in the following: - Jonah 3:5-8. Jonah was sent to Nineveh to warn the people of their impending doom, which he did after his hidro-whaleoplane voyage, and we read:-"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them, for word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saving, Let neither man nor beast, herd nor flock, taste anything, let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands."

Notice there were more to do here than merely to refrain from the eating and drinking, it was a fast, a genuine fast.

Again in relation to Moses when in communication with God in the mount, we read:—Exodus 34:28. "And he was with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Again in Matthew 4 we read of Jesus doing likewise. But in each of these cases the circum-

stances were of an extraordinary character, and they were in the presence of God, filled with his Spirit, the very essence of life being through every department of their being, and we cannot find that they hungered until after the withdrawal of the holy influence, and what was at stake in these cases? the destruction of a nation, and the salvation of the human family.

Fasting, Its Operation.

"Well," says one, "what has the eating got to do with it anyway?" Just this my friend, there is a physiological process known to the Lord, and revealed through scientific research, which shows the intimate relationship between what we eat, and what we think.

We read in Doctrine and Covenants 90:6. "The glory of God is intelligence." If this is true, and we believe it is, then the Holy Spirit which emanates from the Father would be intelligence also, this being so, it would operate on the intelligence of man in its visitation, hence, it would be the mind of man that should be in a receptive condition, more so than his stomach or any other physical organ.

This is just what takes place, and physiologically our refraining from the overloading the stomach with food, places our mind in a condition for concentration and recognition of spiritual intuitions. How? Just this way, the blood is the medium by which the normal functions of the body are kept in perfect accord. During the digestion of food the blood goes to the adbominal organs to assist in digestion, thus the brain is left denuded, and lethargy, sleepiness, and inactivity are the tendencies of the ones indulging too freely. This is fully demonstrated after the eating of a good meal, by the sleepiness which comes over us.

Fasting then, partially, and in some cases absolutely, places the brain in a condition not depleted of its fluid life properties, but with that normal, natural acuteness, that enables it to respond to the external stimulation of spiritual influences, and in this way receives of the intelli-gence from on high. Thus, when the Spirit communicates intelligence to an individual, its warming glow begins at the head, and passes down over the individual until he is entirely enveloped in its holy influence.

The more the blood is drawn from the head, the deeper our insensibility, or unconsciousness, sleep being the physiological result, fainting the pathological; drousiness is partial sleepiness, and either of these, places the mind beyond the power of concentration and normal receptiveness.

So now it is not the stomach directly that we must consider in our fasting, but all conditions that would militate against a clear brain such as lack of sleep, over exertion, over eating, hot and ill ventilated rooms, lengthy remarks of an unin-teresting character, and in fact everything that would cause detraction.

Who Should Fast, and to What Extent?

This is the all important problem. Sometimes it appears to me that some of those who set apart a day or a period for fasting have a very meager appreciation of what constitutes a fast. So far as I can learn from the scriptures, fasting legitimately done, was for special purposes, as set forth heretofore, with the exception of certain ones performed by self righteous individuals, such as is recorded in Luke 18:11, 12. "The Pharisee stood and prayed thus with himself. God. I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Jesus said of him, notwithstanding he did all this, that he was not justified, but that he should be abased.

Probably someone will say: "Well you are not in favor of fasting at all." You are mistaken You are mistaken there, I not only believe in it, but have demonstrated the utility of such devotional exercises. In company with one other of the brethren, I fasted every Friday for six months, for a special object, and ceased only after receiving that which I sought. But here again came the special object for fasting.

Who shall fast? those who are physically constituted, commonly termed "full-blooded," can very profitably refrain all food at certain periods, and with other habits being in harmony with the common laws of fasting, they will be in a condition for greater spiritual enlightenment. But of what profit would be a fast to such a person, if he were guilty of the misconduct as recorded in Doctrine and Covenants 59 as first read. Again, a person who is given to overloading his stomach would do well to regard an absolute fast. A person who has a very poor appetite at best, would be unjustified in an absolute fast, except under most extreme circumstances; he should refrain from so doing, because the income to the body economy is already less than the output, and a man is not justified in rendering his body unfit for the calls of nature, wilfully. He might fast as the intimation already cited, by sacrificing some cherished article for a less appetizing one, or by a less bountiful supply.

Again, a nursing mother who denies herself in an absolute fast, is injuring her offspring by impoverishing her blood, and lowering the standard of the baby's food supply. Moderation in fasting in her case is all that is required.

Again, some people when fasting are as crabbed as a bear. Who is going to say that such a fast is a benefit to that individual? In such an instance it is fasting the devil in, instead of fasting him out, and a great many times it helps to get him into those associated with such an individual.

Again, where an absolute fast is practiced, and an individual is rendered incapable of performing his normal functions by reason of a sickening weakness, caused by lack of food, he is neither benefitted physically nor spiritually. This also is a detriment. And so we might go on citing case after case where such is a discredit, rather than a credit. A detriment, rather than a benefit.

In summing up we would say, fasting is good when properly carried out. That it does not ncessarily mean only the abstaining from food and drink. That it is not necessarily a total abstinence, and that there should be some definite object in view when fasting,

Fast, but when fasting, be sure that you fast.

### WHAT IS CHRISTIANITY?

By Eder J. E. Vanderwood

After more than a decade of careful study and reflection upon the question of religion we desire to draw attention to some things we have observed, first of all in the lives, profession, and methods of men, as they commingle together in this life, and last but not least what we have discovered by a careful study of the Christ life and philosophy.

The sacred volume informs us that: "Man is as prone to evil as the sparks are to fly upward." That is man in his natural unregenerated state, but from a careful analysis of the term Christianity we will discover its meaning to be Christlikeness, or in other words like like unto Christ. With this thought before us we have a working basis from which we desire to draw a few deductions. Can a thing rightly be said to be what it is not? Or does Christianity consist in name only?

In the generic sense we speak of Christian nations, nations who are now engaged in ruthless war, nations who in their selfish cravings are using all the power of body and mind for the destroying of their fellow beings, nations whose armies have with them respectively a chaplin who daily and before each engagement in the deadly drama, invokes the blessing of heaven upon their efforts, and prays for strength to overcome and thus slaughter their fellow creatures, of the same flesh and blood, and thus they seek peace but it is not found. In their yet blinded condition John and James asked of the Master: "Shall we call down fire from heaven to destroy them?" notice the scathing rebuke of the Master: "Ye know not what spirit ye are of, for the Son of man is not come to destroy men's lives but to save them."

When the soldiers asked of John: "And what shall we do," his answer was "Do violence to no man," and James said to his disciples: "Resist not evil," and the great apostle has said: "Overcome evil with good." Again the Christ said: "All things whatsoever ye would that men should do to you, do ye even so to them." And again: "Blessed are the peacemakers for they shall be called the children of God."

And we might multiply these scriptures but what we have quoted may suffice for the present. War and destruction in view of these truths is of such a nature that one can readily see that the Spirit of Christ and his message of love and life to men has never penetrated the hearts or lives of the perpetrators of such ruthless and heartless slaughter of men.

To be Christian is to be Christlike, and to be Christlike is to live as he lived and teach as he taught, and in doing this we will meet hatred with love, passion with peace, evil with good, error with truth,-we will cease proclaiming war and

will proclaim and live universal peace.

The power of Christ's kingdom is not that which comes by force of arms, neither by conquest of war, but by the power of right doing. His kingdom is attained only through self conquest and altruistic love. Hear Isaiah describe "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And the people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places." In a word, the work of right doing brings the fruitage mentioned here by the prophet, therefore if the opposite of this obtains the only legitimate conclusion we can arrive at is that humanity have pursued wrong doing in place of right, and the conditions obtaining are the inevitable result, and if we wish to change this condition we must change the cause producing it.

War exists in the heart of men before it does on the battle field, and so likewise peace must also first dwell in the heart before it can be actualized in the life of men and where that peace resides, there and there alone can Christianity be found. Christianity is a life not an argument, it is a reality not a theory, it is a character not a profession.

The editor should be addressed at 317 N. 19th St., St. Joseph, Mo.

### PRISONER'S APPEAL FOR PROHIBITION.

By Samuel Z. Batten, D. D.

One of the heaviest indictments of the liquor traffic and one of the most persuasive appeals for help is a petition signed by 1,008 inmates of the Eastern Penitentiary, in Philadelphia. petition is an appeal to the Pennsylvania Legislature to consider favorably any measure designed to curtail the sale of intoxicating liquors and to do everything to secure prohibition of al-cohol in the State. This petition represents expert testimony and should both arouse the people of the State and move the Legislatio to action.

This movement originated wholly with the prisoners themselves, and it is all the more significant on that account. The inmates edit and publish a little paper called "The Umpire." the issue of March 18, 1914, the editor printed an item concerning the growing sentiment in favor of the prohibition of the liquor traffic. He suggested that a petition for prohibition be circulated in the Eastern Penitentiary, believing that it would generally be signed, and declared that such a petition would carry weight. He said:

"Liquor is the cause of seventy per cent of us being here. It is the cause of eighty-five per cent of parole violations. Let us add our weight to the temperance cause, as a selfish precautionary measure, if for no higher motive. Start the ball a-going, and the writer will secure the signature of an ex-saloon keeper to head the list.

At once letters from inmates came to the editor endorsing the plan, and asking for a chance to sign the petition. In the issue for July 1st an editorial in "The Umpire" said:

Next Saturday, the Fourth of July, the people of this country will celebrate the 138th anniversary of the signing of the Declaration of Independence, marking the birth of Freedom in this great This day has been selected as the most appropriate on which to submit to every inmate of this institution, for his or her approval, a copy of the petition to the Legislature praying for the passing of laws to prohibit the sale of intoxicating liquors in this Commonwealth."

The authorities of the prison granted permission to have the petition circulated on the days named. No pressure of any kind was brought to bear upon any one. But in a short time the names of 1,008 were signed, thus out of a total of 1464 prisoners 1,008, or 68.8 per cent signed it instantly. In an article published in "The Umpire," July 8th, the editor says:

That 68.8 per cent of the inmates of the penalinstitution should place themselves on record as being in rayor of a movement to abolish the cause of seventy per cent of crime is a remarkable thing. That it will have a wonderful influence in bringing about a more favorable opinion of the 'shutins,' there can be no doubt, and as a sociological document it is of far more value than any number of prison statistics.'

The petition, drawn entirely by the prisoners themselves, is as follows:

Senate Copy. To the Senate and House of Representatives of

the Commonwealth of Pennsylvania, in General Assembly met: Your petitioners, representing the major por-

tion of the inmates of the Eastern State Penitentiary, of Pennsylvania, respectfully aver:

That they believe fully seventy per cent of crime within the State is directly attributed to the excessive use of intoxicating liquors, and

That many of them have a personal knowledge of its debasing influence as exemplified in their own lives, and

That, believing if the sale of intoxicating liquors was prohibited by the enactment of laws by your honorable body, that the effect would be to reduce crime at least fifty per cent, if not more; they therefore

Respectfully pray that you will favorably consider the introduction of any measure having for its object the curtailment of the sale of intoxicating liquors, and use the great power with which you are clothed to secure the passage of an act to prohibit the sale of such intoxicating liquor any where within the bounds of the Commonwealth of Pennsylvania.

We further pray that you will give due consideration to this petition, coming to you as the voluntary deed of a body of earnest men and women, acting entirely on its own initiative, without suggestion from others, and your petitioners will ever pray.

I visited the prison especially to get these facts for The Advocate, and from the warden and from the inmates I have received direct statements that the movement originatd wholly with the prisoners. The petition thus represents expert testimony on this question. It is the cry of men for protection when they are liberated. And it is an appeal in behalf of many others who will come to the same sad end if the liquor traffic continues. These men, of course, all desire their liberty; but many of them fear to go forth into the world with saloons on every hand. They want to redeem their lives, but they want society to give them a chance.

People of America, the hour has come to sound an advance all along the line. Men of the churches, the hour has come to declare that in the name of Jesus Christ as King the liquor traffic must die. --- The National Advocate.

### FIRST ROCK TUNNEL.

There is evidence to show that the first rock tunnel was constructed over 2,600 years ago, on the outskirts of Jerusalem. By this means was obtained the admission of water of the spring of Gihon to the pool of Siloam.

Gihon, which is now known as Mary's Spring. lies in the valley of Kedron, and, at the time mentioned, was the only natural spring in the vicinity of David's city. It was separated therefrom by the Ophei Ridge, a mass of rock, so that when enemies appeared before the wall they could cut off this supply and compel the people within to depend upon stored water. In 700 B. C., King Hezekiah sought a remedy for this by constructing a tunnel to bring the waters within the walls. This engineering project is mentioned in 2 Kings, 20:20.

At the time not only tunneling through a rock an untried thing, and one that must be done without much aid in the way of drills and blasting powder such as even the most ameteur workman of today would use, but there was no mariner's compass or other means for following a given direction underground. The distance from the spring to the pool of Siloam is about 900 feet in a straight line, and the hill overhead is about 150 feet higher than the spring.

To penetrate all this the King's workmen possessed tools of bronze, of a description now unknown. Their digging was begun at both ends at the same time. They tried to keep their bearings in a straight line by sighting from outside. They did not maintain a uniform bore, but they did keep the slope of the bottom with astonishing accuracy. The shaft is from two to three feet wide, and from ten feet high at one end diminishes to a foot and a half in the middle.

Sighting from the outside did not prove a very satisfactory procedure. Many places in the tunnel are yet to be seen where headings were abandoned and a start made in a new direction. Even then the tunnel rambles about, and was more than 1,700 feet long before the two ends came together.-Popular Electricity and Modern Me-



MRS. MADGE SIEGFRIED, EDITOR

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leafs to Children's Home donations, piease forward same to the treasure of the Auxiliary, Mrs. J A. Gardner, 7118, Fuller Ave., Independence Mo. AUXILIARY MRS. J A. Gardner, 7118, Fuller Ave.

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nome and callu wellare Department. Mrs. H. A. Stebbins, Lamoni, Iowa.

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Young Woman's Department, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

### HOSPITALITY.

"Be not forgetful to entertain stranger's. To entertain is to receive hospitably; and to be hospitable we should give attention, be civil, and give care to strangers and be interested in those who enter our homes. If we are really hospitable in our hearts we must forget ourselves and be interested in our visitors.

Our hospitality to those who come within our doors should be divided in three parts—First greeting; second

Treating; third, Leaving.

Our manner of greeting will either put them at their ease or otherwise and no amount of attention that follows can quite overcome the effect of the greeting. A cordial, happy greeting not only affects the visitor at the one meeting but brings a warmth to the heart in contemplation.

Second, Treating. The atmosphere of the home should, as Longfellow says, "breathe rest and comfort, and the many chambers seem full of welcome." The guests' needs and comforts should be studied and supplied, the knowledge of which comes from tactful questioning and suggestions.

Everything superflous should be dropped. Through ck of understanding and sympathy we screen ourselves from the public by immediately putting on our company manners and our house in company order, and every-thing is not as it usually is—"when company comes." Even the atmosphere is changed—we provide unusual entertainment to keep our visitor amused. We entertain our young in our company way, never giving them an opportunity to see into our real home life.

We should not suppose that the things we enjoy in

our home life cannot be appreciated by those coming into our home and that we must exert ourselves past all recognition to entertain properly.

A small fortune is sometimes considered necessary to hospitality. It is not essential—the essential thing is a generous, helpful, sympathetic cordiality shown in our

generous, helpful, sympathetic cordinity shown in our attitude and conversation.

Third, Leaving. When a guest prepares to leave he should be permitted to go, without undue urging to remain, with a pleasant thought, helpful suggestion, and a very cordial invitation to come again.

very cordial invitation to come again.

Our hospitality should be extended through our children. One woman said "I won't let that boy come to play with our children. He is too bad." And it was discovered by another mother that the boy in question had one of the sunniest dispositions of any boy in the neighborhood, though some other inclinations were bad.

If you have more in your home of love, kindness, books, and music it is because you have been favored more than your neighbor and you should and must "pass

more than your neighbor and you should and must "pass

And remember always—the real business of life is making a happy home. Everything else is secondary to that; for, when you come to sift the whole chaff of existence everything goes to the winds but the happiness we have had at home.

### "PASSING IT ON."

An extract from a letter received from a friend which has given us inspiration and courage and we "pass it on." Mrs. J. A. G.

-:--We have sometimes talked of what the

essential things of life are. I told you I wanted to read

essential things of life are. I told you I wanted to read some Drummond this winter, so last week I put in on his life before taking up his sermons. (Am glad there is a bit of Scotch in me since reading of him.) This week I read the one on "What is your Life?" He gives first the importance of it in conjunction with the time limit of it. For instance, he claims our lives mean more to us than Methusalah's did to him because our time is so limited. time is so limited.

Suppose I die at thirty, you at sixty and my life is doubly precious because to me a year is just half a year to you. Bringing it finer yet the month left a criminal to live must be more solemn and important than ours at thirty or sixty years and the spending of one month be-comes a tremendous question. Drummond thinks we should judge the spending of our days by this gauge.

It makes me feel we are by far too careful of what we put into our days. As I think of life being only to-morrow for me it seems there would be so many enor-mously big things to crowd into it that petty affairs could mousi big things to crowd into it that perty altairs could not even be given a thought. And by big things I do not mean—leading the Red Cross, nor by petty things—the daily round of necessary duties laid on me. It is just possible the wearing obligations are the little things although I confess, they do limit me sometimes. I quote from Drummond:

"A Shepherd's Tent Removed."

Just before surrise the slopes of the eastern hills would be dotted with Arab tents. And when night fell the traveller in these lands as he lay down to rest—would see the glimmering of their fires and hear the noisy bleating of their flocks. But in the morning when he looked out— both herd and herdsman would be gone. Hours ago, per-haps, the tents had been struck, and the hills would be silent and lonely as if no foot had ever stirred the dew on their slopes before. So man the Bible says, traces out his trackless path through life. He is here today, in the noise of the world's labor, tomorrow when you look for him he is gone. Through the night sometimes his frail tent has been struck and his place is empty and still. His life has left no trace to tell that it was there—except a burnt out fire to show that there a shepherd's tent has been removed" A Tale that is Told.

"The words were written by Moses. In their journeyings the Children of Israel would have many weary, unoccupied moments. No books to relieve the monotony and they would beguile the tedious marches and the long hours by the camp fires at night with the familiar oriental custom of narrating personal experiences in the form of stories or tales. Night after night as this went on the tales of the story tellers would become confused to their audience. first tale, which made a great impression once, would lose its power and the second would be distouched by the ats power and the second would be distouched by the third. Till all would be forgotton and last night's story would be the vivid picture in every mind. But the story teller could not know that tonight another would have his turn and sit in the place of honor, and tell a more vivid tale than he had told before, so his would be forgotten and ignored.

So we spend our lives as a tale that is told— an ill-told,

ill-heard, ill-remembered tale.'

I have read "The Shepherd's Tent Removed" and "The I have read "Ine Snephorus" I cent Removed" and "Ine Snephorus" I trade that is Told," many times, and I see how little I get out of my Bible reading. They are just expressions and the beauty is lost on me till some Drummond points it out. I believe I can figure out the important things to go into my little hand-breadth of life although what they may be

may change from week to week. Just now those things are-to contrl myself in several ways- temper, gossip, etc. To make mother's and father's lives just as easy and happy as I can, even though it takes most of my time from other things. To be more devoted and earnest in my from other things. To be more devoted and earnest in my prayers. Then it will not be an ill-told, even if it is an illheard, ill-remembered tale.

Do you get tired of my sermons? We have often talked

about our homes being in such condition that the Spirit could dwell there always.

Bro. — at prayer meeting last week, said, in referring to the refugees coming to Zion and our homes being open to them, he thought we should sanctify not only our lives but our very houses, that every one who entered would sensibly feel the Spirit of God within. Is it possible

### **MISCELLANEOUS**

### CONFERENCE NOTICES.

West Virginia District.—Conference will meet with the Clarksburg Branch the last Saturday and Sunday in September, the 26th and 27th. All members of the district who can should come and help to make the conference a success; and we extend an invitation to all the saints who wish to come.

Francis L. Shinn, Dist. Sec

Lamoni Stake.—Conference will convene at the Ever-green Chapel, October 3 and 4. Branch reports should be in the hands of the secretary not later than September 30.

John Smith, Pres.
C. I Carpenter, Sec.
Southern Michigan and Northern Indiana.—Semi-anual conference of the district will be held at Coldwater,
lich., Saturday and Sunday, October 3 and 4. Election of district officers and other matters of business to come before the conference. Branches please send reports and not forget collections for secretary and district expenses. Send same to the secretary at Jackson, Mich., by Oct. 1st speakers of the ministry will be in attendance. All come who can.

G. A. Smith, Dist. Pres. W. P. Buckley, Dist. Sec.

.. Central Michigan District.—Conference will convene with the McIvor Branch at McIvor, Mich. October 17th, at 10:30 a. m. All that can please bring bedding and do not forget well filled baskets.

Geo. W. Burt, Dist. Pres.

Nodaway District.—Conference will convene at ten o'clock. on Saturday, October 10th, with the Sweet Home Branch at their church three and one half miles northeast of Ravenwood, Mo. Please send all reports to secretary e week before conference as per rules and by-laws. Fr. A. Smith has promised to attend if possible, and perhaps Bro. E. L. Kelley will also be there.

W. B. Torrance, Dist. Sec.

Toronto, Ont., District.—Will meet with Owen Sound Branch for annual conference October 3 and 4, 1914. Send credentials to secretary before Sept. 28th. D. B. Perkins, Pres.

Floralice Miller, Sec. Box 340, Dunnville, Ont.

Nauvoo District .--Conference will convene at the Rock Creek Branch, near Advian, Illinois, at 10 a. m., Saturday, October 3rd, and continue over Sunday.

W. H. Thomas, Dist. Sec.

1100 South 7th St., Burlington, Iowa.

### CONVENTION NOTICES.

West Virginia District.—Sunday school association will meet at Clarksburg, W. Va., Friday, Sept. 25th at 2:30 p. m. A special invitation is extended to any general Sunday school association officers or field workers who can attend. Joseph Biggs, Dist. Supt.

404 Stealey Ave., Clarksburg, W. Va.

Ohio District.—Sunday school association and conference will be held at Creola, Ohio. Friday Saturday, and Sunday, Sept. 24, 25, 26, 1914. The first meeting at 10:30 Friday morning. This convention and conference will be devoted to educational work entirely. We want a goodly number present and would like to have representatives there from every Sunday school and branch in the district. Be sure and come.

D. R. Winn, Sec.

82 E. Northwood Ave., Columbus, Ohio.

#### NOTICES.

Notice is hereby given that the appointment of Archibald E. McCord to labor in Nodaway District after October 1st has been canceled at his request.

Frederick M. Smith Sec. Presidency. John W. Rushton, Missionary in Charge.

Independence, Mo., Sept. 14, 1914.

Sackman-Baker,—August 9, 1914, Sr. Madge M. Sackman and Erwin E. Baker, both of Kingston, Mo., were united in marriage, Elder Chas. A. Morton officiating.

#### REAL ESTATE FOR SALE BY THE PRESIDING BISH-OPRIC.

The following Real Estate is offered to the Saints who may wish to purchase property in Independence, Jackson County, Missouri, and adjacent regions. In addition to this the church owns about \$60,000.00 worth of property in this locality (not including church buildings) which is reserved and not for sale. All enquiries should be addressed to E. L. Kelley, Presiding Bishop, Box 125, Independence, Missouri

308 South Fuller Avenue.-5 room house, lot 50x133 ft., street paved, sidewalk, water, electric lights, basement,

- 11, sareet paved, suewais, water, electric lights, basement, cistern, shed. 3½ blocks from Stone Church, \$250.01 ½ x
  2. 822 West White Oak St.—5 room house, lot 52 1½ x
  160 ft., paved street, sidewalk, water, gas, eletric lights, cistern, bath. Modern except heat. 4½ blocks from Stone Church, \$2300.00.
- Vacant 120 ft.-East Maple Avenue, 1 block from Courthouse square on paved street. \$16.00 per foot-
- 4. 1301 North Liberty St.—3 Room house, lot 42½x 106¾ ft., paved street, cistern, \$900.

  5. 1233 W. South Ave.—5 room house, ½ block from paved street, lot 53x 120 ft., good well, \$900.

  6. Vacant 3 lots 25x120 ft., St. Charles Street, west of
- Spring St., \$150.00.
  7. 529 S. Pleasant St.—4 room house, pantry and basement. 42 ft. front, paved street, walks, cistern, city water,
- \$1200. Vacant-50x147--on Independence Electric Line, one
- block from Stone Church, paved street, \$1800.00. Vacant, Lot no. 19, East Independence No. 2, 126x275
- \$150.00. W. Walnut St.-Lot 82x156-4 room house one block from ward school-2 blocks from Stone Church,
- 707 North Cottage.—Lot 50x157 ft., 4 room house—Gas, water, electric lights, bath, \$1525.00.
   1220 W. Waldo.—Lot 50x180, 4 rooms, cistern, gas,
- walk, \$1400.00. Vacant, North River Blvrd, near College on paved
- reet.—Lot 52x140. Within one block of school, \$400.00.

  14. 811 W. South Ave., on corner of Cottage and South
- 811 W. South Ave., on corner of Cottage and South Ave.—6 room house and basement, cistern, sidewalks all in, close to Church, \$900.00.
   701 North Cottage.—10 room house, pantry and large bathroom, paved street, sidewalks all in, strictly modern, Lot 68x157 feet, fine location, within one block of school, \$3500.00.
- Vacant, southwest corner Fuller and Walnut 50x133, paved streets, sidewalk, all improvements in; fine
- building site. \$1100.00.
  17. 2 lots, 100x138 Southeast corner McCoy and Alton Ave, near church, \$320.00.
- Vacant Lots No. 106, 107, 108, East Independence,
   Missouri, nearly 3 acres, \$520.00.
   5 room house—105 South Willis, Lot 50x133 feet,
- city water, cistern, cellar, shed, barn, \$1700.00.
  20. 1403 W. Blue Ave.—4 room house on pay se on paved street,
- 20. 1403 W. Blue Ave.—4 room house on paved street, sidewalk and all improvements in, \$1400.00.

  21. Vacant—four 50 ft. lots on Blue Ave., paved street, sidewalk, curbing and all improvements in, \$12.00 per foot.

  22. Vacant 55 feet Maple Ave. near Woodland Street graded, sidewalk and all improvements in, \$8.00 per foot.

  23. Vacant, 50 feet, corner Maple and Park, street graded, sidewalk and all improvements in, \$450.00.

  24. 5 room house, Lot 50x151, Forest and W. Lexington, cistern large becompt. Soil. \$4300.00.
- cistern, large basement, fruit, \$1400.00.

  25. Vacant, 55 feet, Maple Avenue near Woodland st., graded, sidewalk and all improvements in, \$465.00.
- 26. Switching property-Coal yard, feed mill and dwell-

ing located on South Liberty Street and Missouri Pacific Railway (Lexington Branch) consisting of mill, coal sheds, Dwelling is a 7 room house, bath, gas, water, switch. \$10,000.00.

27. 2713 Kensington Avenue, Kansas City, Missouri.—
4 room house, lot 40x110 feet, sidewalk and curbing in, graded, good cistern, fruit; one-half block 27th St. car line,

excellent neighborhood, rents for \$10.00. \$900.00.

28. East Independence, 5 room house, 2% acres land, barn, chicken house, cistern, \$1800.00.

Prayer of a Blackfoot Chief in the great ceremonial of the Sun Dance reported by McClintock in "The Old North Trail," p. 297.-

Great Sun Power: I am praying for my people that they may be happy in the summer and that they may live through the cold of the winter. Many are sick and in want Pity them and let them survive.

Grant that they may live long and have abundance. May we go through these ceremonies correctly as you taught our forefathers to do in the days that are past. If we

our ioretathers to do in the days that are past. If we make mistakes, pity us.

Help us—Mother Earth, for we depend upon your goodness. Let there be rain to water the prairies, that the grass may grow long and the berries be abundant.

O Morning Star: When you look down upon us, give us

peace and refreshing sleep.
Great Spirit: Bless our children, friends and visitors through a happy life. May our trails be straight and level before us. Let us live to be old.

We are all your children and ask these things with good

### CONVENTION MINUTES.

Southern Nebraska.—Sunday school association met in convention at Wilber, Thursday, July 23, 8:00 p. m., and continued all day Friday. One prayer service, one business session, and three program and institute sessions were held. Some excellent papers were read, good speeches were made, interesting discussions were indulged in, and a most profitable convention adjourned to meet two days prior to the next district conference and at the same place. Blanche I. Andrews, Sec.

Bethany, Nebr.

#### CONFERENCE MINUTES.

Southern Missouri District.—Conference convened with the Beaver saints, on Saturday, July 25, 1914, at 10 a.m. The assembly was called to order by J. F. Cunningham, Dist. Pres. H. Sparling was chosen to assist in presiding. Benj. Pearson, secretary. Branches reporting: Logan Creek, 60; Ava, 128, gain 3; Woodside 46, loss 2; West Plains 57; Cooter 34,gain 1; Beaver 108, loss 7; Springfield

Plulis 97; Cooled organia 1, Desive 100, 1003 (1, printgames 223, gain 2; Mills Spring 22, gain 1; Thayer 35, 108s 1. Ministry reporting: Elders H. Sparling, J. F. Cunningham, G. A. Davis, H. Braun, L. M. McPadden, T. J. Simpson, G. Burgin, C. F. Orr, J. W. Quinly, B. Pearson and A. J. Fletcher. Priest, J. A. Miller.

The report of the committee on by-laws was read, and at length, section by section, and finally adopted with a few minor ammendments. A petition was received from the Beaver Branch asking that provisions be made for the ordination of Roland J. Mendal to the office of a clder and Jacob E. Swegart to that of a deacon. Bor. Swegart was ordained during the conference, but Bro. Mendally called the conference. dal's ordination was deferred for a time at his request.

Preaching during conference by H. Sparling, L. M. Mc-Fadden and G. A. Davis. On Sunday five services were held, including sacrament and social service at 3:30 p. m. A number of isolated saints were present at conference and 25 unwavering testimonies were borne to the truth of this great latter day work. Adjourned to meet at Thayer on Saturday and Sunday before the full moon in October, Benj. Pearson, Dist. Sec.

### DIED.

Rains.—Mrs. Amy Loreta Rains was born August 17, 1888, at Jamesport, Mo. Married Dec. 16, 1908, to Bro. Elmer Rains. Died Sept 3, 1914, age 26 years, 17 days. She died a firm believer in the restored gospel of these latter days, but neglected to obey it, and death came upon her unexpected. A few days before her demise she asked her husband in case she did not recover, if at all possible, to have her funeral preached by a Latter Day Saint minister. It was preached Sept. 4th by Bro. E. L. Henson in a Baptist Church near Jamesport and she was layed to rest in the cemetry close by. She leaves to mourn, her husband, little Earnest, about two years brothers and sisters, and a large community of friends.

Griffin.-Mary Griffin was born in Independence Co., Ark., May 8, 1829. She was fatherless at two years and motherless at five. Was married in 1849 to John M. Mackey. There were eight children born to them, 4 boys and 4 girls and of them only 3 survive her, one son and two daughters remain to mourn their loss. She died at Rome, Mo., at the age of 84 years, 4 months, and ten days, after about two and one-half months illness. She was baptized Sept. 7, 1913, by J. W. Dubose and her funeral was preached August 9, 1914, by L. M. McFadden.

-Thos. D. P. Chency was born in Detroit, Mich., April 11, 1850. Died August 11, 1914, at the age of 64 years and 4 months. He leaves a wife, some children and many friends to mourn their loss. He was baptized and confirmed at Fruita, Mesca Co., Calif., Aug. 21, 1900, by M. L. Schmid. He was ordained to the office of an elder December 7, 1901, by J. M. Stubbart, James Kemp and M. L. Schmid. Funcral service at Cana Creek, Col., Seph Hubbard officiating. Burial at Grand Junction, Col.

The editor should be addressed at 317 N. 19th St., St. Joseph, Mo.

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NO. 39

ARRIGIT FORMS

### ZION'S ENSIGN

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THE HARVEST OF THE LORD. The angel comes, he comes to reap The harvest of the Lord! O'er all the earth, with fatal sweep, Wide waves his flaming sword.

And who are they in sheaves, to bide The fire of vengeance, bound?
The tares, whose rank luxuriant pride Choked the fair crop around.

And who are they reserved in store, God's treasure house to fill? The wheat, a hundred-fold that bore Amid surrounding ill.
O King of mercy! grant us power Thy fiery wrath to flee! In thy destroying angel's hour Oh, gather us to thee!

-Milman.

### MEMBERSHIP IN THE CHURCH OF JESUS CHRIST. ITS NECESSITY AND ADVANTAGES.

Membership in the church is held by many with varying degrees of appreciation and with resultant blessings proportionate with the faithfulness and diligence of the service rendered, while many others, though acknowledging a faith in God and the gospel, stand aloof from the Church, holding the thought that a moral upright life as pertaining to their fellow men will secure them all necessary blessing in time and eternity, and that the Church offers no advantages not found outside. This latter class accept Jesus Christ as the Son of God and the greatest Teacher which ever came before the world, and while holding his moral precepts in high esteem seem to overlook the example he set and the teachings he gave relative to association with him in the Church and kingdom of God. It would seem that even a casual reading of the Scriptures would convince such that a life whose righteousness is measured only by the common social standard is incapable of attaining all that is possible under the gospel in this world, and leaves it unprepared for the demands of the future world, and without hope in the great promises of God.

### Christ the Example.

God said of his Son: "Behold, I have given him for a witness to the people; a leader and commander to the people." (Isaiah 55:4.) As a witness he testified of that which he was commanded of God, and his works were also done under the direction of his Father. As a leader he set an example in his life and works which man was to follow, saying, "I am the way." If any earthborn being could reach his highest possibilities and come into full favor with God without observing the ordinances of the gospel by which membership in the Church could be secured surely Jesus was that one, for his life was without stain and his dealings with his fellow men above reproach. Can the moral man claim a greater morality than he? Can any man be more honest and upright and liberal in his dealings with others? Yet Jesus found it necessary to observe the baptism taught by John, and showed his leadership by setting the example of obedience.

Jesus journeyed many miles from Galilee to the place where John was baptizing in Jordan "to be baptized of him," which shows that he recognized

the necessity of this initiatory ordiance into the kingdom. It seems that John hesitated knowing that the applicant was the Son of God, but Jesus answered, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Here is the testimony of Jesus that this ordinance was necessary in order to fulfill all righteousness; he had fulfilled a part of the law of righteousness before but not all, nor could be fulfill the whole law of God without observing this part, and surely the obedience required of him in his holy life was necessary for other men who were less holy than

### The Case of the Rich Young Man.

A young ruler of wealth humbly asked of Christ what he should do to inherit eternal life and having been pointed to the commandments embody-ing the moral law said: "All these have I observed from my youth." Here was an upright man, whose righteousness elicited the approval of the Lord for "Jesus beholding him loved him," (Mark 10:21), but Jesus did not say to him that his uprightness was sufficient to bring him into a fulness of eternal life, but said: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow The one thing essential for this moral man me." was to get rid of the object of his pride which was his wealth and set his heart upon doing the whole law as exemplified in Christ to "come, take up the cross, and follow me," which would have led him through the waters of regeneration and made him a member of the body of Christ. This testimony of Jesus should forever set at rest the erroneous claim that a man is alright for this world and the next by merely living up to the moral law.

### The Vine and the Branches.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:1-6.

The vine is here used to illustrate several important truths of which we may note the following: 1. The life which is resident in Jesus Christ cannot be imparted to man except as he shall be united to him in a perfect union as the branch is united to the vine, 2. Apart from Christ a man 'can do nothing" as to bearing the fruits designed of God. 3. A man must be in full communion with Christ and freely partake of his life and strength in order to bear fruit in such quantity as will be approved of God. It must be apparent also that one who has not been united with Christ, (Paul says we are "baptized into Christ,"-Rom. 6:3) must become united in order to fulfill the divine requirement of bearing fruit. This instruction makes it plain that the moral man who is outside of Christ cannot possibly attain to the proper standard of character and bring forth the fruits by which he will prove his right to a fullness of eternal life in the kingdom of God.

No Cleansing From Sin Outside of Christ.

No man is without sin in some degree and no sinful man can dwell in the presence of God for it is only "the pure in heart" who shall see God. Cleansing from sin is through Jesus Christ who "taketh away the sin of the world" from those only who come into covenant relationship with him. Paul says "he became the author of eternal salvation unto all them that obey him," and again "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers mira-

cles, and gifts of the Holy Ghost, according to his own will?" was prayed that his disciples might be sanctified wough the truth, and Peter wrote to the saints, "Seeing ye have purified your souls in obeying the truth through the Spirit," etc. By obedience to the commandments and acceptance of Jesus Christ divine mercy is secured and the man is "born again" into a new life in which the Holy Spirit operates for his complete cleansing. Outside of Christ this cannot be. Apart from Christ a man though honorable and upright in the things of the world, cannot attain the sanctification essential to an abiding place with him.

### The Gift of the Holy Spirit.

The gift of the Holy Spirit is promised to those who are first born of water in obedience to the commandments and thus become associated with Christ in his kingdom. That Spirit "the world cannot receive," but only those who love the Lord and "keep my commandments," so whatever blessings it brings to man are accessible only to those who are in Christ. We would not imply that the Spirit of God does not work outside the body of Christ, for we are taught that it "lighteth every man through the world that hearkeneth to the voice of the Spirit," but its presence as an abiding gift in working out the divine purpose of God in each individual in preparing him for celestial glory is reserved to those who have taken up their cross and by covenant become followers of the lowly Nazarene.

Among other things specified in the work of that Spirit are "to teach you all things, and bring all things to your remembrance," to testify of Christ, to "guide you into all truth," to "show you things to come," it enlightens the mind, and quickens the inner man, and is the power by which a man may know God and Jesus Christ which the Lord says is "life eternal."

The Holy Spirit in its work among the members of Christ's body brings other gifts such as wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, tongues, and the interpretation of tongues, (1 Cor. 12:8-10). Since the gift of the Holy Spirit cannot be received by those outside of Christ the other gifts which come by its presence cannot be received either, and thus the man who depends upon his righteousness being sufficient for his salvation and eternal life suffers loss in this world, being unable to receive these gifts. A careful consideration of the effect of each gift upon a human life will reveal the extent of his loss.

Paul also speaks of other results coming from the working of the Holy Spirit, which he calls the "Fruit of the Spirit," and which he mentions as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These qualities may be held by those outside of Christ in some degree, in common with all mankind, but under the influence of the Spirit which comes to those in Christ they are developed in more abounding degree, thus multiplying the happiness of the children of God and preparing them for the greater inheritance in the future life.

### The Whole Gospel Necessary to Eternal Life.

For a man to fulfill the purposes of his Creator and secure a full redemption in the kingdom of God he must make an application of all the gospel principles, and have place in the body of Christ, which Paul says is the Church. An observance of the moral precepts without the spiritual requirements and ordinances cannot bring to man a fulness of glory, though the Scriptures clearly teach that every man will be rewarded according to his works. The upright man will receive a reward proportionate with his uprightness, though if he should fulfill his obligations to God as well as to his fellow men his reward would be immeasurably greater. The first and great commandment is to love God and keep his commandments, and "the second is like unto it," which is love toward man. Can the man who keeps only the second commandment hope to receive a reward equal with him who keeps both, especially since the first is held to be greater than the second?

-Alice Cary."

Membership in the Church of Jesus Christ which is held in honor and faithfulness brings a multitude of blessings in this life of which the man outside cannot know; and he comes under the promise of eternal life in the celestial kingdom of God. Under the influence of the Divine Spirit a man will discover faults and sins in his life which before were little suspected, and will be encouraged to seek higher standards of character thus going on unto perfection. He will be fitted for the highest blessings which God has to give, and will have part in the first resurrection to dwell with Christ and ultimately enter into a fulness of glory.

### SPECIAL COLLEGE DAY WORK, OCTOBER 4, 1914.

The annual date set apart to take contributions in the interest of Graceland College is near and it is but right that everyone should be prompt in responding to the call made by the church in General Conference for contribu-tions in the interest of education on this date.

then in the interest of education on this date.

The help is greatly needed, the work of properly educating the young to which it is devoted is an important and necessary one, and by heartily and prayerfully responding to the call upon this annual date,—the first Sabbath in October—all will be specially blessed and the church greatly benefitted in its useful and essential educations.

To avoid interfereing with other church work and also the unpleasant work of weekly or monthly reminding the Saints and friends of this in connection with other essential features requiring aid, the college work was limited to one day in the year and all should be prompt to see that the day set apart for the work is not overlooked, and

that no other business shall be permitted to substitute the college work upon this day or interfere with the same.

By action of the General Conference of the church, April, 1914, it will be noticed that the financial work of the College was placed under the Bishopric of the Church. This will require the special attention and oversight in their respective fields of every bishop and bishop's agent in the church in the interest of the college upon this day, and these officers should confer with district and branch officers prior to the date of taking the collection, so far as possible, so that the business may be promptly looked after upon the day and reported at an early time, giving name of branch and district contributing, or name of per-son contributing when not in branch, so that the funds may be forwarded at once to the presiding bishop's office, to the help of the college. Districts near the college may file with the college treasurer, S. A. Burgess, Lamoni Jowa.

and he furnish duplicate statement to the bishop's office.

It is with confidence in the readiness of the Saints and helping friends that we send forth this hurried call, knowing the work is of the Lovd and that all of his chil-dren should be ready helpers, and we commend to each the instruction of the Apostle to Titus: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

With greetings to the Master's helpers we are very

respectfully.

E. L. Kelley. E. A. Blakeslee. Presidi Bishopric.

Independence, Mo., P. O. Box 125, Sept. 18, 1914.

### INDEPENDENCE ITEMS.

At eleven o'clock Sunday morning Bro. L. E. Hills preached an instructive sermon, first reading the parable of the sower and the seed, using for the basis of his remarks the explanation of the parable as regards the nature of the seed and its application. The seed is the word of God, and the word of God is not confined to that found in the Bible entirely, but includes God's utterances in both ancient and modern times, and he referred to some of the latter that has reference to the gathering to Zion, saving all should make an effort to come to Zion, but all things should be prepared beforehand, they should "prepare the way before them." Previous to the sermon Sister Irene Brackenbury sang a solo, in a clear sweet voice, entitled "The Good Shepherd."

"The Good Shepherd."

In the evening Bro. T. J. Sheldon continued his instructive lectures on the Book of Mormon.

Sr. W. M. Aylor returned Tuesday morning from Bell-flower, Mo., where she had been called to attend the funeral of Clinton Aylor, father of Apostle W. M. Aylor, who died September 17th. Bro. W. M. Aylor was not able to attend the fothers for the control.

who dued September Prin. Bro. W. M. Aylor was not able to attend his father's Inneral.

The sermon preached by President Joseph Smith on September 6th will appear in the Ensign for October 1st. If the readers take the same interest in reading it that a large congregation did in hearing it delivered its publication will be a properly the properly of lication will not be in vain by any means.

lication will not be in vain by any means.
There has been an effort, the last two years especially, on the part of the Woman's Civic Improvement Club of Independence to induce the citizens to strive to make Independence beautiful, and on behalf of the club Mr. Frank J. Zaun offered last year and this year \$100 in prizes for the best kept lawns, and both last year and this the first prize of fifty dollars went to Mr. and Mrs. Gerky, corner of Spring and West Lexington Streets, not far from the Ensign office. In consequence of the context there were many beautiful yards in Independence, and those who were not successful in leading either of the prizes of \$50, \$25, \$15, by \$10, have the satisfaction of knowing they have not only boutlified their premises, but have helped to beautify the whole city. to beautify the whole city.

Some time ago, through a disagreement of James A. Hedrick with others of the Church of Christ (known as the Hedrickite Church) Mr. Hedrick was expelled from

the church and removed from the Board of Trustees of Mr. Hedrick sought redress by applying the temple lost. The suit created great interest, not only with the Hedrickites but with many of the Reorganization and the Utah Church people, on account of the Temple Lot being involved. A local paper stated that the commercial value of the lot was about \$5000, but in sentiment it was valued at millions, and that it was reported that the Utah church would give five million dollars for it. A compromise was effected in which Mr. Hedrick was reinstated with about the same responsibilities as before At first the judge said the court could not settle their spiritual difficulties, but the property interests of the Temple Lot brought it under the jurisdiction of the court.

#### INDEPENDENCE, SECOND BRANCH.

The attendance at Sunday school was very much in-creased, also the eleven o'clock preaching service was well creased, also the eleven o'clock preaching service was well attended. Apostle J. W. Rushton was previously announced as the speaker, but was unable to fill the appointment. Bro. James Foulks, of the local priesthood, was called upon to occupy. The speaker intimated that he did not expect to fill Bro. Rushton's place. He used for a subject, "Why are we Latter Day Saints?" In answer to this he read a part of 1 Corinthians 12 chapter, and gave many reasons why. many reasons why.

At the evening hour Elder J. A. Roberts of the missionary force was the speaker. Having read the 27th chapter of Matthew with other references, the recognition of Christ as the Son of God and his mission work to the world was explained to the edification of those present.

At the Religio last Friday evening the number present was 117. The program was given by Sr. A. K. Dillee and her normal class. For the program next Friday evening a debate has been scheduled to take place by four persons. Under the present management our local is trying to cooperate with the ailied forces and gain the victory. Visitors are always welcome.

G. W. T.

#### ST. JOSEPH, MO., FIRST BRANCH.

ST. JOSEPH, MO., FIRST BRANCH.

Greumstances not of our choosing have conspired to keep "ye correspondent" out of your columns for some time, during which a good many things of interest to the work have transpired and are now past history. Among them were the splendid sermons delivered here by Patriarchs Frederick A. Smith and J. W. Wight, subsequent to the Stewartsville reunion, from which they were returning. We are a harmoch have been best with the were returning. We as a branch have been busy with the usual work pertaining to it, and we begin to experience a reviving influence in all the departments of the organization here.

We are beginning to recover from the depressing ef-

fects of the hot weather and the delightful autumn season is putting new life and enthusiasm into our workers and we look for splendid results.

On last Sunday our Sunday school showed a gratifying increase in attendance and interest, and our superintend-ent's face wore a happy smile in consequence. Attendance at a'l the services was good. In the morning Evan-gelist Wm. Lewis was an interesting speaker. Bro. Lewis is beloved by the Saints here and is always received with picasure. The evening sermon was by our pastor, and was good, kindly and wholesome food for us. Bro. Fry is

good, kindly and wholesome food for us. Bro. Fry is now pleasantly located near the church and he and his family are faithful and untiring workers in the branch. Bro. Fry preached in the morning at Wyatt Park Mission. At six o'clock p. m. occurred an incident that is always of interest to us, it was the baptism, by our pastor, of Sr. Ura Scott, the young wife of Bro. Leland Scott. We heartily welcome this dear one to our midst and we are sure she will be a valuable helper among the young people who are workers for the Marter. Our surjourners. ble who are workers for the Master. Our evening prayer service was blessed by the presence of the Holy Spirit and was of benefit to all we believe.

Our district conference will convene with the Second St. Joseph Branch, October 3rd. We hope for a good attendance and a profitable time. Bro. Wm. Lewis began last evening at the Third Branch a series of sermons which

last evening at the Third Branch a series of sermons which will continue over Thursday.

Efforts are being put forth by those interested in the work at Wyatt Park Mission to obtain a lot upon which to erect a more commodious building, as their present quarters are exceedingly cramped. This is a move in the right direction and we hope it will meet with the success it deserves and will receive the support of every member in the city. in the city.

The Religio is awaking from its hot weather lethargy and will hold a rally meeting next Friday night. A nice program will be given and the rest is a secret. We hope everybody will come and discover it. "Sociability" will be the watchword.

Geraldine, little daughter of Bro. and Sr. S. M. Brooks.

was baptized recently by Bro. Fry.
On September 3rd little Marion Evelyn came to gladden the home and hearts of Bro. and Sr. J. O. Worden. We regret that circumstances have made it necessary for Bro. Worden to remove with his family to Kansas City, in the near future.

OMAHA, NEBRASKA.
"When no low thoughts of self intrude, Angels adjust our rights,
And love that seeks its selfsh good
Dies in its own delights."
Rally day will be held the 4th of October, instead of

the 11th, as mentioned in last items

the 11th, as mentioned in last items.

The Sunday school and Religio district conventions of Northeastern Nebraska will be held at Blair, Friday, Oct. 9th. We hope and pray our workers will endeavor to make these methings a miness. If you cannot come, encourage some one else to attend.

Bishop Richard Bullard gave us good instruction on Sunday, Sept. 13th, and Apostle J. A. Gillen Sunday even-

ing, Sept. 20th. Loraine, daughter of Mr. George A: and Sr. Lena Justeson, was blessed under the hands of Brn.

nig, Sept. 20th. Loraine, daughter of Mr. George A: and Sr. Lena Justeson, was blessed under the hands of Brn. Bullard and H. A. Scott.

The prayer meetings have been fairly well attended, but many miss the blessings on account of absence. A prophecy was delivered at prayer meeting Wednesday evening, giving words of encouragement to R. W. Scott, and others of the priesthood, also admonished the Saints that jealousy, criticism, and other antagonistic feelings should banshed from our midst.

banshed from our midst.

A few of our number attended the Pisgah reunion, and enjoyed the excellent sermons by E. L. Kelley, Heman C. Smith, C. A. Butterworth, J. A. Gillen and others, also the very interesting and instructive Woman's Auxiliary work in charge of Sr. R. S. Salyards.

"How much we take, how little we give!
Yet every life is meant
To help all lives; each man should live For all men's betterment.

345 Omaha Nat. Bank Bldg.

#### SEATTLE.

SEATTLE.

Our worthy minister in charge, Bro. F. M. Sheehy, has tired of walking the ionely path of single life and concluded to get a helpmate which he found in the person of Sr. Emma Beebe, of San Jose, formerly of Council Bluffs, Iowa. The happy event occurred in San Jose, Cal., Sept. 10, at 5 p. m. May this happy union prove a blessing to all concerned is our earnest wish. All the particulars have not reached us yet.

We visited Everett, Sunday, where we held services afternoon and night. We were amply aided by Bro. Wm. Johnson who had held cottage services during the week. Bro. C. Oliver kindly accompanied us to the train after service—a kindly act to a stranger in a strange city. Bro. Oliver is related to the Craig family.

service—a kindly act to a stranger in a strange city. Bro. Oliver is related to the Craig family.

The Sunday's services in our own church were as usual quite good. Bro. Holman spoke at night and the pastor ocupied the morning hour. Our services hereafter at Everett will be at 11 a. m. and 3 p. m., so that we can be in Seattle at night, in compliance with general wish. After over seventy days of dry weather our winter rains

e in Seattle at hight, in compinance with general wish.

After over seventy days of dry weather our winter rains ave commenced. We can tell what we think of it later have commenced. on, but are beginning to learn the necessity of a raincoat, an umbrella and rubbers and a brave heart to attend properly to our pastoral work. We lack some of these ele-

We are anxious to open missions in other parts of the we are anxious to open missions in other parts of the great city of Seattle or any of the adjoining towns. If openings can be had let us know. The message is im-portant, the time is short, so let us be up and at work. Don't wait for the large opportunities, but use the small ones as they come, there are but few large ones in this western country.

J. M. Terry.

102 North 39th St., Seattle, Wash., Sept. 17. 

### CORRESPONDENCE

warmerward warmermermer Aalborg, Denmark, Sept. 2.

Editor Ensign:—The elders in this field are grateful to know that we are being remembered by the Saints in the home-land as we feel as never before that we need to be directed by Him who holds the destiny of all in his

The Ensign made mention of all the elders in this field with the exception of Bro. John H. Hanson, who is also laboring in Sweden. He was when last heard from in Gottenborg where he expected to baptize some in the near

The breaking out of war, so suddenly, and to many so unexpectedly, almost caused a panic, which however, now has abated, to some extent. Yet the people still feel amazed because of the terrible calamity that has hefallen the nations, but are beginning to take it with more calm ness; and it is hoped that the Scandinavian countries may not become directly involved.

It sometimes seems as if it would be wisdom for the

It sometimes seems as it it would be wisdom for the American Elders to return home and let operation cease until such time when we shall find better opportunities than at the present, as now people seem to find it almost impracticable to give anything but the war their thoughts and consideration. Yet we have no desire to desert our post or shrink from duty. The papers contain information to the effect that the U.S. are specified exceed the second to the effect that the U. S. are sending several transports to convey Americans home, but whether the Elders in this mission should avail themselves of the opportunity that will be afforded, and would be justified in so doing, is a question not as yet decided, but we trust to be directed for the right.

Some fears are entertained that Denmark may yet be Some rears are entertained that Denmark may yet be involved in the war but we hope not, as it is bad enough as it is. Nearly all kinds of business is affected and men and women are thrown out of employment while prices on the necessities are very high, though the fabulous prices reached, on some things, immediately on the outbreak of the war could not be maintained. It was an order to the desire for gread on the next of Some reevidence of the desire for greed on the part of some, regardless as to how it would affect their fellow men.

I found it impracticable to communicate with Bro. A.

Kippe in Germany through correspondence in the English language, as all mail crossing the border is now inspected by German officials and anything not written in their lanby German officials and anything not written in their language stands no chance of being forwarded. I secured the help of a sister who writes German, and had her write a few lines for me, and also asked Bro. Kippe to write me in his own language, and the result was that I had a card from him a few days ago. It brings the information that he and family are finding conditions very trying. He had for some time received no mail from America, and his family allowance sent by Bishop Kelley had not reached them, hence they found themselves upon the verge of staryation. verge of starvation.

I also learn from this writing that quite a number of our small membership in that country are in the war. At Mangschutz, Schlesien, all of the brethren are in the war, only the sisters and children are at home, and this being not far from the borders where hostilities are going on. At Hanover three of the brethren are in the war and at Brunswick two had gone and others were expected to follow. At this place the Saints had been compelled to give up the hall where they were holding their regular branch meetings, not being able to pay the rent because of the hard times. Bro. Kippe was to be in Klein Roshen, Caulan, the Sunday following the date of writing, where he was to confirm two young men, baptized a while ago by Priest Robert Smolny, and as I understand Bro. Kippe's writing, Bro. Smolny and one of the young men were to leave the following Tuesday, also to enter he military service.

We hope still to be remembered by the people of God, trusting the Almighty may overrule for the good of his cause.

In gospel bonds, H. N. Hansen.

Vesselsgade 7, Copenhagen, Denmark.

Jerusalem, Pal., Box 91, French Post, August 13, 1914.

Editor Ensign:—With the European wars at hand, and Turkey taking every mother's son for the army, this city presents a dangerous aspect. Last Friday the Mussellmen made a demonstration against the Jews in front of the Citadel. The governor however quickly suppressed it before any blood was shed. There is hardly a Mussellman who does not carry a gun in his pocket, or who does not have a long dagger strapped to his belt. The Jews know this, and they live in fear every time there is anything that occurs to stir up the Mussellmen.

We have been told that America is sending six dreadnoughts over here at forced draft to care for the Americans who may be in dangerous places, or who may want to go home. The American Consul has warned us to stay in Jerusalem, and to make no trips outside of the city, because of the danger of an uprising among the Mohomedians.

We hardly know what is going on in Europe, only that war has been declared by certain governments and that there are strong possibilities of Turkey getting into the fray. The Turkish Government, during war times, keeps a strong censorship on news. They will not permit the Jews to print any Reuter telegrams. Anyone of the Turkish subjects that are caught carrying a Reuter telegram is put in prison. The only telegrams we get come through Constantinople. And all of them are either favorable to Turkey or to her Allies. So we wait in suspense from day to day for news of the European war, and the suspense is dreadful. American vessels will be plying between Egyptian and Syrian ports, and we will then get papers that will give us authentic news of the government officials and the contents are being greedily devoured.

The Austrian and French Post officials are not cashing any U. S. money orders. The German and English banks are only giving 10 per cent of the money invested. Provisions are running sky high, and if this condition continues for a month or two we will need to take the green olives off the trees, and treasure each one, as a gift of Providence in time of need. However, we do not wish to be depleted as calamity howlers. We have enough food to last at least three weeks even if we haven't much cash to purchase more.

During the last two weeks the Jews and Mohomedans have been parading in bands from house to house collecting money for the families of those who go to war. The soldiers get no pay. Neither do their families. The soldiers must provide for their families as best they can. Each recruit was obliged to supply himself with six days' rations, after which the government would meet their needs, but this does not signify that they get sufficient food and protection to keep them in good health. It is a deplorable situation. The business men and money changers have refused old metalics (value of U. S.

It is a deplorable situation. The business men and money changers have refused old metallics (value of U. S. penny) and this has caused great distress to the poor of Jerusalem,—and they are many. Many of the old Jews come here to die by proxy. They also live here, and pray here by proxy. The Jewish people reverence the place so much that they are willing to pay for persons to be sent here for the purpose just mentioned. Each mail day the poor Jews line up at the Austrian P. O. to get their proxy money.

There is very little religious sentiment among the Jews. It is all national, and every feast or fast that they have is indication of their patriotism and loyalty toward their nation. The money-changers are poluting their Holy City as they did in olden times. Jike "Wall Street" they control the money situation. They lower and raise the value of things as they like. The money-changers were the first to refuse the old metalics at their real value, only giving one-third their value. They kept this up until they made a big haul, then the government ordered a stop. There was sufficient obtained however to give the government a "rake off." We call it "Back-sheeck." The government will do anything for back-sheeck. In fact it is run on the back-sheeck plan. You can have a man put in prison released, regardless of the greatness of the crime, by giving back-sheeck. We call it graft in America; but the graft is carried on more openly here. Everyone expects back-sheeck, to answer questions, to show where a certain place is, or to pick up something for you. Even additional metalies as back-sheeck. The curriage drivers furnish themselves with back-sheeck before counting out the company's money. This is detestible to us Americans. All Americans are looked upon as millionaires, and the order is to floore them out of every cent they can. And many those we are obliged to fuss over a metalic because we do not wish to be fleeced, but are willing to pay a

reasonable price for things. Bro. and Sr. Jenkins have solved the problem and refuse to be skinned. Elder Greenc, Sr. Koehler and I are learning how to do it, but it is a costly experience.

The natives seem to be a helpless class compared with

The natives seem to be a helpless class compared with Americaus. Those who belong to the churches expect the churches to keep them. The Greek Catholic Church furnish food and rooms. The Romans do likewise. And it is a fact that some of the Protestant churches pay the natives to attend their services so they can make a good showing, another use for "back-sheeck." We have none to offer them, and consequently we have but few strangers at our services. The situation here along religious lines is most peculiar. I doubt if there is a place in the whole world where the same condition exsts. Invitations, books and tracts have been sent out time after time, and apparently it has not proven effective. The native is a Christian because of the tips he gets and not because he can benefit himself spiritually.

The Mohomedans will not come to our services. The Jews are just as reluctant. But I am becoming more convinced that our work here will be a preparatory work with the Jewish people. They may not be many to accept of the work, but they must be given a chance to hear the gospel. Some one may be raised up among them to guide their cring feet.

guide their erring feet.

The school work is progressing slowly but surely. A new class of 28 Jewish boys and girls were added to our school last Monday. Most all of the English schools in Jerusalem oblige their scholars to study from the Naw Testament. This is not desirable to the Jew. We have not forced this upon them, and the effect has been most satisfactory.

Elder Greene has just returned from Lebanon. He states that there is a fine opportunity there for our work in Kourn and other towns.

Bro. and Sr. Jenkins, Sr. Koehler and I are striving to do what we find to do, be it ever so little.

In gospel bonds, Elder H. Arthur Koehler.

Papeete Tahiti, Society Islands, Aug. 17.

Dear Ensign—Because of your interest in these people living in this part of the world and the work of the Lord in gathering them into his fold, I will try to write a few lines occasionally. Also give some of the evidences of

lines occasionally. Also give some of the evidences of their identity with Israel as seen in similarities of customs, traditions, physcal features, etc. After our arrival at Papeete the principal city of the principal island, Bro. Savage and I boarded a small sail

After our arrival at Papeete the principal city of the principal island, Bro. Savage and I boarded a small sail boat and at about ten o'clock sailed out of the pass into the great deep, bound for the Puomotu group of islands about two hundred miles to the northeast.

two hundred miles to the northeast. We had a native captain in charge of the boat, who held the steering wheel. I slept or tried to sleep on some crated merchandise near by. The second morning when they awoke and should have been in sight of land and were not, some one asked the captain where we were, and he was not able to tell us. We found he had sailed seven hours in an opposite direction. We were lost at sea. Not a pleasing prospect I assure you. To sail the wrong direction would carry us out into the broad expanse of the sea in which we might perish of hunger or storm. The combined council of all on board advised to turn the boat to the north. About another day in this direction landed us inside the lagoon at the village of Manau.

I cannot speak of the beauty of these islands as I can of the mountainous island of Tahiti; these being low corn islands, not more than ten feet above sea level at the highest point. Hardly any soil except that formed by the falling cocoanut leaves. Practically no trees but the cocoa palm.

The Saints met us at the landing. I may remark here that the L. D. S. Church is the only church on the island and that there are scarcely any persons residing there

Their old church with a roof of braided palm leaves was thought no longer adequate; and they had purchased lumber for a new one. Bro. Savage and I at once set to work with their help to erect it. I at once saw their talent with tools. They were very apt. Neither were they afraid of work. I cannot say yet whether their industrious propensity is general or constant. I must say however that they are very anxious to learn.

As soon as we landed they took us to the church and gave us a formal reception. This is a set custom; and like the law of the Medes and Persians never changes. Their singing while rather weird and curious does not lack in harmony. Just try to flat one sixteenth note and see about half the congregation turn and smile at the mistake of the white missionary. Will not the development of these and other talents among them be causing them to blossom like the rose? At least I have told them so. One custom similar to the Indian is the holding of the last note of a song, sometimes ten to twenty beats. I think instrumental music could be successfully taught. Would also draw in the young people not of our church.

Your brother in Christ,

Xour brother in Christ, A. H. Christensen.

Decatur, Nebr., Sept. 10.

Dear Ensign:—I have been thinking for some time that I would write and tell my brothers and sisters in different parts of the world how the heavenly Father has blessed

me.

I was afflicted with epilepsy for a number of years. I grew from bad to worse and at last my dearest friends were compelled to think that my time was at hand. On night I dreamed that I was assembled with the Saints in prayer service. Bro. Oscar Case was present and during the session he arose and delivered a prophecy to me. I was told that the time had come for me to be heated. That if I would send for the elders and be administered to, then live as humble and faithful as I could for one month and be administered to again that I would be healed. My parents didn't believe that I would be healed.

because I had been administered to so many times and gotten no relief. But I had perfect faith in this promise. After I was so low that they thought the Lord was going to take me to himself, they sent to Omaha for Edlers J. R. Sutton and J. M. Baker. At the end of the month Edlers Hale W. Smith and J. M. Baker came and administered to me. My convulsions ceased. It has been nearly seven years since I received this blessing. No human tongue can tell how thankful I feel and to God be all the praise.

I am that Ethel that was so sorely afflicted with epilepsy, and no doubt many of you will remember of writing those consoling verses in my little album that Sr. Rogene Smith took to Independence.

When seventeen months old I had a hard spell of sickness that caused me to be paralized in my right side. My hand is withered and my foot is so lame that I can scarcely cripple around in the house. My heart goes out to God in prayer with faith that he will heal me every whit.

Our little branch in Decatur is doing nicely. We are only a few in number as so many of the Saints have moved away, but God has blessed us in our efforts. Our prayer meetings are very spiritual and we often have the gift of prophecy. The Lord told us a few months ago that there was to be an ingathering of Saints here that would be as pure as the little babes in our arms. Said that he had planted his work here and if we were faithful it would prosper and grow until the coming of the Lord. So it makes us feel encouraged and we are striving in our weakness to do the best we can.

Bro. Alvin Knisley delivered an effective street series here in June. More recently he has preached in Blutz, Bennington, Fremont and Wisner. Last Sunday he baptized two young ladies at Wisner. One was a school teacher. He was accorded unusual honors while there, preaching in the Congregational Church Sunday evening by invitation of the pastor who told him the pulpit was open to him any time he returned. Reports indicate he has other names there for baptism on his return. Many, many indeed have heard the angel's message through the brother's street talks from his automobile, and whatever are the immediate results we rejoice in the excellent foundation that has been laid for future ingatherings.

May God bless his people everywhere and help them to live a pure and righteous life is my earnest prayer.

In gospel bonds,

Ethel S. Butts.

Bald Knob, Ark., Sept. 7.
Editor Ensign:—I feel that some one may be interested in the work in this part of the Lord's vineyard; so by this means I will let those who are acquainted with the work here know that we are all feeling encouraged and are rejoicing over the number that have been added to our branch.

Bro. J. T. Riley was here in August and held a two weeks' meeting about four miles from here on the Memphis railroad. He preached one week at Worden and one at Riovista, just one mile from the first named place. On the first Sunday histers Sunday he baptized five, and on the next Sunday thirteen, making eighteen in all, which was a good ingathering for this place. The only thing we have to regret is they are not near enough to worship with us, as our church is one and a half miles the other direction. On last Sunday husband and I met with them in their school house at Riovista and assisted them in organizing a Sunday school. It makes our hearts glad to see them so willing and ready to get to work for the Master. As we have our Sunday school in the morning and they in the afternoon, we have promised to meet with them as often as we can.

to get to work for the Master. As we have our Sunday school in the morning and they in the afternoon, we have promised to meet with them as often as we can.

We have not had any preaching here at Bald Knob this summer, and are getting hungry for the spiritual food. We send our kindest regards to all the missionaries who have labored with us. The work grows brighter to me as the days go by, and my desires are to do all that the Master wishes me to do, that I may in some way repay him for doing so much for me, for he has indeed blessed me and given me a grand testimony of the work.

and given me a grand testimony of the work.

Now, dear Saints, will you just offer one silent prayer
in my behalf that I may be given strength to keep myself
in subjection to His will, that I may be a worthy example
instead of a reproach.

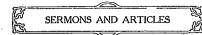
Your sister in the cause we love, Leona Martin.

### GLEANINGS.

Bro. M. H. Bond, writing from Kirtland, Ohio, Sept. 14:—Arrived in Cleveland from Baffale last Friday. Relatives in Cleveland brought us here in auto on Saturday. Spoke twice in old historic Temple to quite large congregations. Kirtland, a beautiful country in summer. Hundreds of visitors at Temple this summer. Bro. Thomas is an efficient minister. Having pleasant visit among the scenes of our nativity. Expect to go to Chicago on Thursday and be in Independence Sunday next.

W. R. Wilkins, Stites, Idaho.—Have been a reader of the the Ensign for six years, and feel the need of it so much, for we have not the opportunity of mingling with the Saints, and in our isolation it is consoling and comforting. Was baptized five years ago by Bro. A. J. Layland and have met but two other Elders. I would love to be with the Saints. I praise the Lord that he has shown me the light. My wife is not a member, but I think she will be when opportunity affords.

J. S. Andes, Cameron, Mo.—The work at old Far West is moving slowly but steadily onward. We have a nice little branch here with Bro. S. H. Simmons as president. He is always ready to assist weak humanity to better conditions. Today we had the pleasure of seeing him lead two precious souls into the "liquid grave" to come forth in newness of life. We rejoice to see others embracing the gospel.



REPENTANCE.

By Elder J. W. Wight.
"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matt. 12:41.

So spake the Master of men with reference to this all important matter. Methinks that there is not the serious thought with reference to repentance there ought to be. We too often speak of repentance as though it were something to be treated in a flippant manner rather than seriously. Webster's definition-

"To feel pain or sorrow on account of something done or left undone, especially for sin committed leading to repentance; change from past evil; to regret-

Is, after all, hardly complete, though good. One may "change from past evil" and yet not truly repent. Or one may regret and yet continue in the sin. In fact one may repent without repenting, and just here is the rock upon which so many faith-barques are driven to final ruin!

Too often we are solaced with the thought that we have found favor with God through repentance when, in reality, we have not reputed at all. Or, perchance, if we have repented it is a repentance that needs to be repented of. So much for the

### We Must Repent.

In Luke 13:3 the Master said: "Except ye repent, ye shall all likewise perish." It may be well to note, in passing, that this language was addressed to those making accusation against others and who, no doubt, felt that they were all right. hence the right to make accusation, but they were required to repent!

The God-sent man, John the Baptist, (see John 1:6) came at the behest of the sender and the burden of his cry was-"Repent ye: for the kingdom of heaven is at hand."

Jesus came for the granting of a more abundant life. See John 10:10. His was neither the nature of usurpation nor egotism. It was he who said that he spake only the things commanded of the Father. Within the scope and ability of a perfect mentality, as a perfect being, the Father originated a plan (not a scheme, as it is sometimes expressed, for he was not a schemer), perfect in its makeup, else it could not produce perfection.

This "plan" was committed to the Son who in turn committed it to the church and by it perfection was to be produced. There is no doubt but that James referred to this when in the first chapter and verse 25 he speaks of the "perfect law of liberty." That a "law" is made up of parts-fundamentals-none will deny. That each part is not only essential but perfect in its place is as indisputable in logic as the preceding statement. Hence every principle or part of the "perfect plan" must be obeyed if one ever hopes to receive the benefit of the whole.

In Gal. 1:12 the apostle tells us that he was not taught his knowledge of the gospel but by the revelation of Jesus Christ. In the Hebrew letter, 6:1, he enumerates repentance as being one of the "principles" of the doctrine of Christ. Thus it can be both scripturally and logically concluded that if we would be in Christ "we must repent."

The budding leaf, the shooting grass, in fact nature's unfolding in the spring time of the year all proclaim the release from the binding thralldom of the bitter cold of recurring frost. So one bound and enthralled by the fetters of sin can become released therefrom by obedience to the law of true repentance and thus be enabled to enter upon the pathway of real life. So that looked at from what angle we may we are still forced to the inevitable conclusion that if we would "find Christ"— and he has well said, "without me ye can do nothing"-we must repent!

In fact one may as well say that all the problems in mathematics can be solved after eliminating one of the fundamentals, addition, for instance, as to say that salvation can be attained without repentance. No man ever has or ever can become truly great and yet remain in sin. As the fangs of putridity burying themselves deeply into organic construction serve to devitalize, thus bringing decay and final death, so sin unremoved by the process incident to true repentance, will, in time, sap the moral forces so completely that decay and final death of those moral forces are the inevitable consequences. Hence looked at from what angle we may the "must" still protrudes itself and the conclusion is more and more forced home that the All-wise made no mistake when he made repentance a part of the gospel

### Kind of Repentance.

If one were asked to define repentance the ever ready answer would no doubt be "true repentance" but here again would be the opportunity for a difference of opinion to the extent that the answers as to "true" would no doubt be various. At least such conclusion is reached upon the basis of what one may properly define as elasticity of conscience.

Conscience elasticity exhibits itself in the ease with which conscience qualms are often "hushed" by the conclusion that so and so does likewise, therefore it must be right. Or that God will overlook it through his mercy. And thus in "a thousand and one" ways the poor old conscience is calmed and we go on our way rejoicing, our mind at ease, and all because we have concluded that the sin committed is overlooked, condoned, we righted in God's sight and our moral standard still upon the parapets enclosing our security with God !

Did we understand the situation clearly me thinks there would be much less flirtation with sin and a marked decrease in both the sin of omission and commission. And then much less elasticity after committal of the sin. And then, again, there would be less of this twaddle about New Year resolutions and more of a manifestation of every day determinations. "Actions speak louder than words." Then let these "actions" manifest that I have repented and there will be no need of me voicing a declaration of such fact. There is too much lip repentance but not enough God repentance, and no doubt many will be the surprises in the resurrection when we find that what we had consoled ourselves with in life as a true manifestation of repentance was not repentance after all and that we will yet be required to make due reparation before we can find a dwelling place with God!

Stript, then, of verbiage prolixity and reduced to the plain statement of fact, "true repentance" (and by the way it is the only kind that is worth a farthing) is a repentance that "needs not to be repented of." "A turning from sin" after the mind is exercised unto a Godly contrition. A true character builder. Too many are absorbed with the idea of building a reputation without enough concern about building a character that will stand eternity's test. One may repent with a repentance that should be repented of and yet have an excellent reputation, even adored by all, if it is reputation we are after. One may truly repent, manifest a Godly repentance, and bring into existence a saintly character, one with which God will be well pleased, and yet be void of a true reputation, but in lieu thereof will be on the highway to eternity's goal and continuing will in that eternity have an abiding place in God's kingdom celestial. As an example of the "void" referred to, take the Christ. None was e'er his equal in character, and few if any ever had a more unenviable reputation! He was a wine bibber, a gluttonous man, a bastard, an emissary of Satan and even Satan himself, if one were to depend on his common reputation!

The Apostle Paul puts the matter very aptly in the second Corinthian letter-7:10, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you. yea, what clearing of yourselves, yea, what indignation, [at self] yea, what fear, yea, what vehement desire, [to turn from sin] yea, what zeal yea, what revenge! In all things ye have approved yourselves to be clear in this matter.'

In the above quotation there is certainly multum in parvo. Adhered to and we have the jist of the whole matter. In it our sub-title is fully demonstrated, the "kind of repentance" necessary to produce true results.

#### Fruits Produced

On one occasion Jesus condemned the fig tree. This condemnation was not the result of his anger at finding the tree barren, but rather the execution of a natural law. It had failed to entirely fulfill the law of its being in not bearing fruit hence came under the law of transgression. And as transgression of the law is sin so the penalty of sin is death. The tree died because of the transgression of the law of its being!

All animate nature bears fruit. Can we become spiritual without producing fruit? The Pharisees and Sadusees were commanded by John to "Bring forth fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

Here is the clear intimation that where fruit is not borne we are not children of God. And failing to so bear fruit it is conclusively stated that God is not so dependent upon us that he can not get along without us but that if necessary so to do he can through his creative power take of the life within the mineral kingdom and produce "children unto Abraham!"

In their religious cant these people no doubt boasted of their security with God in that they were Abraham's children or of the blood royal. And they were no doubt sincere in thus proclaiming. But John saw the nakedness of their claim in that they were not bearing fruit-true repentance. In Romans 2:4 the idea is clearly presented that this fruit is repentance, for the apostle here says: "The goodness of God leadeth thee to repentance."

If then we have repented, if that repentance has been true, then it has produced fruit-the goodness of God within us unto the building of a character rather than a reputation, a character that will fit us to dwell with God. It must not be a repentance "to be repented of."

### THE DEVIL.

By Elder W. A. Sinclair, M. D.
I have chosen a text this morning which you will have no difficulty to retain in your mind, and which I hope will constantly remind you of the nothingness of man, when separated from the divine influences and the power of the gospel.

My text is composed of but two words: "The Devil." I do not know that I have ever heard a sermon on this subject, and yet when we look into the great work being accomplished under the banner of this personage, we feel that a better knowledge of him and his workings will but fortify us for a better defense in the interest of the work of God and our fellow man.

### Who Was the Devil?

We read in Doctrine and Covenants 76:3, "And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son; whom the Father loved, and who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen; is fallen! even a son of the morning."

We find here that he was a son of the morning. a spirit holding authority in the presence of God. He was not seemingly one of the creation designated originally for this earth, but had already earned a right to be an angel, and one of no small influence, presumably one of the redeemed individuals of some previously sanctified world, as we read that he was from the beginning. Considering which, it is of vital importance, that we as followers of Jesus Christ, should heed the admonition, to bring into subjection every thought to the obedience of Christ; that no vain glory should obscure our vision and cause us to imitate his Satanic Majesty.

In Genesis 3:1-5, Inspired Translation we read of his ambition, and get a little glimpse into his jealous nature. "And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved, and chosen from the beginning, said unto me; Father, thy

will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan, yea, even the devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."

Considering these statements, we are led to exclaim, What was his position and influence in heaven! and after a closer analysis we would designate him as a general, an organizer, and a leader.

We read in Revelation 12:7-10 the following:—
"And there was war in heaven; Michael and his
angels fought against the dragon; and the dragon fought and his angels, and prevailed not;
neither was their place found any more in heaven.
And the great dragon was cast out, that old serpent, called the devil, and Satan, which decevieth
the whole world; he was cast into the earth, and
his angels were cast out with him. And I heard
a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God,
and the power of his Christ; for the accuser of
our brethren is cast down, which accused them
before our God day and night."

Satan seems to me to have been one of those sanctimonious, smooth talking, self-righteous individuals, who is always right, and everything not strictly in keeping with his standard of intelligence was strong. He seems to have employed his time in the heavens spying on the brethren, a taller, and worse, an accuser, the most despicable of all talebearers, seeking favor of God Almighty by playing the spy on his brethren; and the inference is strongly given here, that his tales were somewhat distorted. He was a liar.

What is a liar? I used to think that it was simply one who tells an untruth; but from investigation of the word, I am convinced that a liar is much worse than that. A prevaricator might be a better term to use in conjunction with the promiscuous juggling of facts and the interpretation would harmonize more perfectly with the written word. But according to the scriptures, a liar is placed in the same category as the murderer. hence, must be of a greater, grosser nature. Here is my definition of a liar; and it seems to fit the present instance: It is one who tells an untruth with malicious intent, with the sole purpose of injuring the person to whom it is attached. Out of such an untruth may come murder, and every character of wickedness, and the one so indulging is worthy of the stripes of the criminal. No wonder there was rejoicing in heaven when such an individual was cast out.

As an organizer—he was successful in gathering to his aid one-third of the stars of heaven, and as a general and leader, he drew them to perdition with himself when he became the devil.

Where were the Devil and His Angels Put?

Doctrine and Covenants 28:10 tells us that there was a place prepared for them from the beginning: "And they [the devil and his angels] were thrust down, and thus became the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is Hell."

It has often been said that hell was made by the devil, because of his influences, but you see, this is not in harmony with the word for hell was prepared from the beginning.

### Who Prepared Hell For Them?

Considering the foregoing, that hell was prepared from the beginning, and as we know of but one hell spoken of in holy writ, then according to Genesis 6:30, I. T., God was the framer of this place of confinement, for we read where it speaks of the disobedient: "And an hell I have prepared for them if they repent not."

Jesus in referring to this incident when here, says of Satan in Luke 10:18, "And he said unto them, I beheld Satan as lightning fall from heaven." And Peter takes up the same narrative in relation to his angels in 2 Peter 2:4, wherein he says: "For if God spared not the angels that sinned, but east them down to hell and delivered them into chains of darkness, to be reserved unto judg: ent."

This gives us to distinctly understand that hell was prepared by God for the devil and his angels and all the disobedient of the family of earth. We also find corroborative evidence in Jude 6: "And the angels- which- kept- not- their first es-

tate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." And in Revelation 12:4 he says: "And his tail drew the third part of the stars of heaven, and did cast them to the earth."

What is Satan's Power on Earth?

Seeing that he was cast down to earth, and it became the habitation of devils, we should be anxious to learn just what power they have, that by understanding their limitations, or scope of operation, we may protect ourselves from the evil designs that otherwise might engulf us.

Jesus says in John 12:31, "Now is the judgment of this world, now shall the Prince of this world be cast out," and in the fourteenth chapter and the thirtieth verse, he says: "Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me."

This language portrays to our minds the ownership, or possession of the earth or world; and as a prince his power is of no small concern, which we shall discover he uses to advantage in his campaign against righteousness. In Ephesians 2:2, Paul takes up the thread of the story in his instruction to the saints of Ephesus thus:—"Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience."

Here we find that the course of this world is set according to the will and permission of his Satanic Majesty, and also the intimation is here given, that the elements are also controlled by him. This being the case, of course, the inhabitants are more or less under the predominating influence, and more especially those who have not come under the greater influence of the gospel, hence, Paul's language to the Corinthian saints in 2 Corinthians 4:4. "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Seeing that Satan has this great power resident in him, the thought comes to us: How does he exercise it in a visible sense? and so I call your attention to the following works of evil as produced by him.

### His First Demonstration.

Gnesis 3:7-10, I. T.: "And Satan put it into the heart of the serpent, for he had drawn away many after him; and he sought also to beguile Eve, for he knew not the mind of God; wherefore, he sought to destroy the world. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden. And he spake by the mouth of the serpent. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said. Ye shall not eat of it neither shall ve touch it. lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The one great point which seems to stand out here, is the fact that Satan performed his first work here among the animal creation, choosing the most subtile of them, and then using them to bring about his purposes in regard to the human family. In this demonstration of his power, he performs his work through the third person.

### His Second Demonstration:

Genesis 5:6, I. T.: "And Cain loved Satan more than God. And Satan commanded him saying, Make an offering unto the Lord. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Verse 17. "And Cain went into the field, and Cain talked with Abel his brother, and it came to pass that while they were in the field Cain rose up against Abel his brother and stew him."

Here again he gains the supremacy over the human and adds one more line to the history of crime, for which the whole human family must suffer. And again, this was an advance over his first demonstration, both in evil, and in the means of transgression, for in this instance he uses one of the human family immediately in the carrying out of his designs.

### His Third Demonstration.

Genesis 5:30-34, i. T.: "And Lamech took unto himself two wives, the name of one being Adah, and the name of the other, Zilah. And Lamech said unto his wives, Adah and Zilah, Hear my voice, ye wives of Lamech harken unto my speech, for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech shall be seventy and seven-fold. For, Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan."

In these demonstrations of his power he works his highest ambition in criminal ingenuity, coupling disobedience (in relation to the pairing of the human family). Double murder (as it seems by a close analyss that he murdered two, a man to my wounding, and a young man to my hurt). And polygamy, the obhorant practice, the curse of womanhood.

In these demonstrations of his power he works through the agency of those who have life. Now the thought comes to us, has Satan power over material things? and if so, how does he use them?

We read in Exodus 7:10-12, "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods."

And in Exodus 7:20-22. "And Moses and Aaron

And in Exodus 7:20-22. "And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments, and Pharaoh's heart was hardened, neither did he hearken unto them, as the Lord had said."

And again in Exodus 8:6,7. "And Aaron strteched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt."

In these statements I am persuaded that Satan was the power by which the magicians worked, as it was the opposite power to the Spirit of truth, enlightenment, and freedom; hence, he has power to give life, though whether of a temporary nature or not is questionable. The fact of Aaron's rod swallowing up the others, presupposes the greater power being with the righteous department, and the disappearing of the other rods, intimates the transitory condition of the creation of evil constructors. But at the same time it proves that his Satanic majesty has the power to imitate even divine creations.

Again we find his power over material things displayed as is recorded in Job 1:13-19. "And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house; and there came a messenger unto Job. and said. The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said. The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am ascaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

These circumstances are to say the least extraordinary; but when we consider the former talk between the Almighty and Satan, regarding Job and his integrity and faithfulness to God's com-

mission, and the trial Satan was permitted to bring upon him, we cannot but attribute these adversities to his agency; considering which we must admit that he has power over the elements and mind of those who allow his influences to envelop them. To my mind, he has almost unlimited power, and would destroy our bodies altogether, but for the reason that God Almighty has surrounded us with a wall of protection, which Satan cannot break through except as we encourage, or God permits the opposite powers to touch us. This is very strongly portrayed in the narrative concerning Job, wherein the Lord granted Satan permission to touch Job, as is recorded in Job 2: "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown."

We read in Daniel 10:13, "But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes came to help me; and remained there with the kings of Persia."

This angel or spirit, or whatever term you wish to call it by, was sent to instruct Daniel, but on the way to deliver his message he was beset by this prince of the kingdom of Persia; some other spirit, or angel, of the opposite power; and for twentyone days he held the angel back so that he could not deliver his message, nor could he escape from the seemingly greater power, until Michael, he who in time past overcame his Satanic majesty, came and delivered him from the power of this prince, when he continued on his way to Daniel; after completing his task in this respect the record states in Daniel 10:20, "Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the Prince of Persia; and when I am gone forth, lo, the Prince of Grecia shall come.'

This is a peculiar statement, and it opens up to our vision a most stupendous work which is being performed unseen, and unknown to creatures who measure life and work only by the objective vision. It is these invisible beings ( if I may be allowed that term) who hedge us in, and protect us from the evil powers who seek our destruction.

We have another manifestation of this power exhibited, as is recorded in Jude 9: "Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said; The Lord rebuke thee."

Here our enigma broadens, for we have the spiritual powers of both sides entering into a dispute, and that over a material body; Do you believe this actually took place? If not, how much of the written word are we to believe? Who is to tell us the portion to discard? There is no alternative, we must take it as truth, or discard the whole record. I verily believe this incident took place, our own conscious mind can at times feel the presence of these unseen influences to such an extent, that one is positive that they exist, and so real is the feeling, that we try, as it were, to brush the mists away from our eyes that we might penetrate the haze and behold the vision which surrounds us, expecting to see a personage in close proximity to us,

A vision ordinarily, according to my mind, is not something arranged for the occasion when opened to our view; but it is the natural processes of the unseen which are continously happening around us, and it becomes a vision to us simply because we cannot penetrate the curtain of separation between natural or mortal, and the spiritual.

It takes somewhat the same aspect in my mind. as that which is revealed in the lower animal or bacterial world; thus, we see nothing in a drop of stagnant water, so far as the natural eyesight is concerned; but, when properly focused under a high power microscope, behold, a vision appears, and we discover two billion seven hundred million living micro-organisms in that apparently innocent drop of water. We know not what is about us, our vision is too diminutive to penetrate the mysteries which surround us.

Paul understood something of these unseen powers, and in 1 Thess. 2:18, he says: "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us."

He hindered, possibly not in an outward, visible sense, but through the agency of some organization ever which he had gotten control; as this is within the possibility of his power; for he can get possession of our bodies, if we allow him. This is very plainly set forth in Mark 5:2-4; "And when he [Jesus] was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains, because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.

The subsequent language of Christ proves that this power was of the devil, and not of human or-

#### The Devil As a Fortune Teller.

In 1 Samuel 28 we read of how the Witch of Endor called up someone who had the appearance of Samuel, and who also foretold what should come to pass in the case of Saul and his sons. And again under this same heading we read in Acts 16:16-18 the following: "And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying; the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

It is somewhat peculiar that this spirit being of an adverse character, should acknowledge the servants of God, and without the context, we would probably think that the spiritual enlightenment upon this point was from above, but Paul understood its origin, and rebuked it, casting it out, and destroying the medium of gain to the girl's masters.

Satan does not perform such acts to help promulgate the work of Christ, and it may be, in this instance, an acknowledgement of these men as servants of the Most High God, would have a tendency to cause a disbelief in those who heard, realizing as they did that the personage through whom the intelligence came, was one possessed with a peculiar spirit.

Satan does not design that man should live in contentment, but, as Nephi has recorded it in 2 Nephi 1:8, Satan sought to bring misery upon all mankind, and no matter what acknowledgement he may make, it is only as a snare to entrap those who are unguarded.

### What Will Become of the Devil?

We read in Revelation 20:1.2. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years."

And again in Revelation 20:7-10. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.'

This seems to dispose of the despoiler and his associates, and the only question that remains now, is who will go away with the devil?

Doctrine and Covenants 76:4 clears up the situation; Jesus is to "Sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, to reign with the devil and his ngels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof." Now let us sum up our remarks:

The devil was an angel of light and authrity. He held a position of great influence in the spirit world.

Jealousy made him lose his high estate.

Hell was propared by God for him and his angels.

He became the prince and power of this world. His power would destroy us, if other opposite powers were not defending us.

He is finally overcome by the higher, good, spiritual powers and subdued.

He is ultimately banished from the stage of action where redeemed individuals exist.

Tranquility and bliss becomes the habitation of the people of God when Satan is banished, just as it did when he was banished from heaven in the first place.

Considering who he is, and what becomes of him and those who serve him, let us heed the admonition of Paul in Romans 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.'

## DEPARTMENT OF ি Woman's Auxiliary for Social Service প্র

MRS. MADGE SIEGFRIED. EDITOR.

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### HOW MUCH DO THEY KNOW?

Little Robert had been playing with his sister's doll. The doll had a bed with mattress and pillow, sheets and spread, and all these were on the floor beside Robert. cided to put dolly to bed, but he had not a very definite idea of the order in which the bedding should be replaced, for he was only twenty months old. He did know that the doll should be covered, and since he reached the mattress last, the other things went on first, then the doll,

and over all the mattress.

He was getting it ready to leave for the night. As he patted the mattress into place, a visitor asked him, "Did you put dolly to sleep?"

Now, Robert must have had some idea of being the dolly's father, for his response to this question was framed in accordance with a very earnest suggestion his father had occasionally given him.

This very young man had a habit of waking very early, before it was time for others to waken. If he would lie obtool it was time for others to waken. In the would assist for a while he would drop asleep again, but sometimes he would rise up in his bed and hegin to talk. Then his father would also rise, and looking straight at Robert would say, "Sh," in a very emphatic and impressive manner. Then Robert would subside and in a few moments ner. Then Robert would so would be fast asleep again.

His reasoning powers were good and his memory was the reasoning powers were good and his memory was certainly in working order, for when asked if he had put the doll to sleep, he lifted one corner of the stiff little mattress and uttered one short, sharp little "Sh," and went away satisfied that the doll would sleep.

### A Hard Lesson Well Learned.

We had a little visitor only fourteen months old, and he, too, was inclined to waken too early. At home his father would take him in bed with him and they would have the best play times while he lay with his head on his father's arm. But now, when his mother must care for him at this hour, he was unwilling to lie down again when once he had been taken from his own bed.

The weather was growing chilly and it was not warm.

The weather was growing chilly and it was not warm enough for the boy to be up before the fires were started. His mother did not want the household disturbed before the regular time, and, moreover, she wanted her son to do what she knew was best for him. She knew there was no good reason why he should not have a morning play while under cover with her as well as with his father.

For the first few mornings she tried various expedients in the effort to keep him entertained. For the sake of others still sleeping she did not keep him in bed because she found he would rebel if she tried to make him stay But finally she asked permission to let him cry one morning; and he cried.

He still had an early morning bottle and when that had been emptied he was ready for play, looking as bright and fresh as dew drops in the sunshine. His mother took Iresn as dew drops in the sunsinne. In smother took him up, and then, satisfied that he was well and comfortable, she lay down with him on her arm and began to play with him. Just now, the quiet play was not to his liking. He was ready for a frolic and wanted to be up and out from the covers. His mother held him fast, still trying to engage his attention with the little plays that sometimes pleased him so well. But he was not to have eight and he began to are. be pacified and he began to cry.

He had good strong lungs, and, oh, how he did use them when he found that he was not to be allowed to romp all bed as he was often allowed to do later in the

over the bed as he was often allowed to do later in the morning.

There was no impatience in the touch or tone of the mother, helping her son to get control of himself. When he paused in his crying, the same gentle, cheery voice invited him back to happiness and play. But the tempest had to spend itself, and it was half an hour before it was over. Then a little hand was laid shyly on the mother's face. She patted it and the baby smiled, and the victory was won. Very soon he was playing pat-a-cake, finding baby's eyes and mother's eyes, and doing all the delightful things he had before enjoyed so well with 'daddle."

And how was it the next morning? Was it all to do over again? Not at all. A happier baby could not be over again? Not at all. Anapper says could not of found than the one, who, morning after morning during the five weeks' stay, lay peacefully beside his mother, laughing and clapping and loving and cooing. How he watched her hands and would reach for them to go through the motions again when she played, "Here's the church and here's the steeple," "Here's a ball for baby," "This

the mother kind and dear," and so on.
Did it pay? Don't you think it did? "Oh, but I never Did it pay? Don't you tanke it du? On, but I never could see how anyone could let a baby cry!" Nor I either, from indifference or neglect. But the most loving and attentive of mothers, studying the disposition of her child, may see where his gain may be greater than her pain from a hard spell of crying. For it certainly is painful for her to endure, but if she be wise, though she would never seek to "break his will," she is willing to endure

Have you ever known a boy who could be controlled by his father but not by his mother? Can we see any suggestion of what might result from a small beginning in the unwillingness of the baby to do for his mother what he was perfectly contented to do for his father? Wasn't it a good thing to show him that he could be just as happy in doing the same for her?

We can not altogether trace the effects of these early

We can not altogether trace the effects of these early lessons. We may follow them a little way and then loss sight of them, but can we doubt that they are not lost?

Our creeping boy would come to the middle of the kitchen floor each morning, and looking in every direction, would choose the most inviting promise of something to would choose the most inviting promise of something to do, and then go straight for it. It was grape time, and one morning a large pailful stood under the table as if waiting for him. He was there in a few seconds, but mother was there, too. She let him look at them, but when he reached his hand to take some, she said, "No." Over and over he drew back his hand and put it out again, looking at her and hearing her "No, no." When he reached too far, she spatted it a little, and then he sat back on the floor with his hands in his lan, and swaving back and the floor with his hands in his lap, and swaying back and the floor with his hands in his lap, and swaying back and forth he cried a little. It was so hard to see them there and not be allowed to touch them. But he gave it up, and though there were grapes in baskets and pails and pans where he could reach them most of the day, a gentle reminding "No," from the one who was working with them would stay his hand and he had a happy time playing around among it all. Did his morning experience make him any experience make him any stronger to resist?

Do they know enough to mind?

Little Imitators.

The baby went for an afternoon visit where there was a gathering of ladies. He sat on the floor with a few play-things, his usual activity not in evidence amid the strange surroundings. Two boys a few years older were playing about the room and finally, climbing up on the couch they began jumping up and down on the springs. Baby boy on the floor sat watching them very quietly. At home he would have been over there walking around the side of the couch to have part in the fun. But here one would

scarcely know that he noticed it.

In the evening when his mother brought him home, set him on the couch and it was only a few minutes until, holding on to the high back, he too, was jumping on the springs. Some one remarked that he had never done that before, and then his mother told how it came about, and

before, and then his mother told now it came about, and he, listening, laughed and did it again.

His mother said, "It is positively startling sometimes to find how much they know. You think you are talking about a doll, and suddenly you find it is a listening, understanding, human being."

How careful we need to be to leave them unspoiled by

finding themselves the subjects of too much comment. That beautiful unconsciousness of babyhood ought not to be marred. But how hard it is to keep it when they are so sweet and interesting.

Callie B. Stebbins.

"There is no feature of joy more creditable than its inevitable communicative character. He who is filled with happiness, though semingly absorbed, emanates pleasure on wheever crosses his way. He cannot contain it all, but produces much for his neighbors. There is no other such agent for diffusing joy as the heart that itself, eniovs.

### MISCELLANEOUS

### CONFERENCE NOTICES.

Northeastern Nebraska District.—Fall conference will convene at Blair, Nebraska, Saturday, October 10th, at

Anna Hicks, Dist. Sec.

Spring River District.-Conference will be held at Joplin, Mo., October 10th and 11th.

Mollie Davis, Sec.

Eastern Iowa District.—Conference will convene at the aints' Church, 9th and Poplar Sts., Muscatine, Iowa, Oct. 24 and 25, 1914. Those coming on train take Park Place car, an Intererban, get off at 8th and Poplar and walk one block north. Prayer service called for 9:30 a. m., followed by opening session of conference. It is requested that careful attention be given to all reports and that same be in the hands of the secretary not later than Oct. 15th. Address, Lock Box 281, Davenport, Iowa.

J. A. Benson, Dist. Sec.

Kentucky and Tennessee District.-Conference will cone with Farmington Branch, October 24th and 25th. full report of all the branches and the local priesthood is desired. Let all come who can and bring the good Spirit with you. Send reports to S. E. Dickson, Sec., Paris, Tenn., or the undersigned.

J. R. McClain, Dist. Pres.

Florida District .- Will meet in conference at Alaflora church, October 31st, at 10 o'clock a. m. All reports mailed should be sent to the undersigned in due time, at Brewton, Alabama, R. F. D. 5. It is expected that the district reunion will be organized immediately after the business session of the conference, hence we expect a good representation of the ministry, and hope for a real

E. N. McCall, Dist. Sec. Brewton, Ala., R. F. D. 5, Sept. 15, 1914.

New York District .- Conference will convene with the Buffalo Branch, October 24th and 25th, at Sterling's Hall, Connecticut Street, near Normal Ave. First meeting 10:30 a. m., Saturday, Oct. 24th.

Anna Brothers, Sec.

36 Tremont Avenue.

### REUNION NOTICES.

Florida District.—Reunion will convene at Alaflora church, 9 miles south of Brewton, Alabama, beginning October 31st and closing Sunday, November 8th. There will be arrangements made to serve meals on the ground at a reasonable price. Those desiring to tent will provide same for themselves. For those coming by rail the nearest point is Brewton, Ala, and please notify Bro. T. J. Barnes in time and he will see that you are provided with conveyance to the reunion grounds. We sincerely hope and pray for a profitable time

E. N. McCall,

Sec. Reunion Committee.

R. F. D. 5, Brewton, Ala., Sept. 5, 1914.

### BRANCH OFFICERS' REPORT CARDS.

To the visiting officers of the Branches throughout the Independence Stake: There has been developed a visiting and that we believe meets the requirements of keeping record of official visits to the membership, which we believe the officers will do well to secure. These can be obtained at the Ensign office for a small sum, and if used will greatly aid in making our reports of work done and for keeping a record of the same. The Branches should purchase them. See advertisement.

We are having difficulty in getting reports from Branch Presidents because they are unable to get the information needed from their co-laborers. We expect a quarterly report from Branch presidents and trust every facility will be given them to enable them to make their reports The dates for reports to the Stake President from January 1st to April 1st, and from April 1st to July 1st, and so on.

G. E. Harrington Stake President.

### CONFERENCE MINUTES.

Nova Scotia District .- The thirty-third conference met Nova Scotia District.—The thirty-third conference met in the church at South Rawdon, on the 5th of September, 1914 at 2:30 p. m. Elder F. J. Ebeling was elected to preside over the conference. Verbal reports were given by the officers. Statistical report of South Rawdon Branch read and adopted. Sec-Treas.' report was read showing balance on hand June 28, 1913, \$25.85; received since \$16.90; paid out \$20.00, leaving balance of \$22.75 on hand. Report adopted.

The officers were elected as follows: Boyd Johnson, president; Kenneth Hyatt, vice president; Annie O'Brien, secretary and treasurer. Elder F. J. Ebeling was appointed delegate to general conference in 1915. Collection for district fund to be continued as last year. The number of meetings were left to the presiding officer who announced them as follows: Preaching Saturday evening at 7:45; sacrament service Sunday at 10:00 a. m., and preaching 11 a. m., 2:30 and 7:30 p. m. On motion the date and place of meeting for conference in 1915 was left to district president to appoint and to have notice of said conference published in Herald and Ensign three weeks before date of conference.

Annie B. O'Brien, Sec.

Northern California District.-Conference convened at Northern Cantornia District.—Conterence convened at Irvington, Cal., August 29, at 10:00 a. m. Officers of conference were chosen as follows: F. M. Sheehy, president; C. W. Hawkins, assistant president; John A. Lawn, secretary; Sr. Hattie Burgess, chorister. The following branches were represented by delegates: Stockton, Chico, San Jose, Sacramento, Oakland, San Francisco, Ceres, Tulare, Ukiah and Irvington. All of the above named branches with the addition of Santa Rosa submited statistical reports, showing a net gain of 28 for the past six months.

the past six months.

Ministerial reports received as follows Bishop, C. A. Parkin; high priests, J. A. Saxe, J. B. Carmichael and Geo. S. Lincoln; Seventy, S. M. Reiste; Elders, Jos. Flory, B. N. Fisher, C. J. Cady, W. H. York, T. J. Lawn, J. S. Hommer, A. M. Starke, H. A. Hinty, C. W. Hawkins, George Daley, John A. Lawn, C. W. Deuel, Benj. Bean, J. A. Anthony and H. D. Simpson. In addition to the above a number of the Aaronic Priesthood reported.

District treasurer reported, paid out \$49.87; received \$34.70; balance due treasurer \$15.17. The treasurer reported having in his possession \$45.28 belonging to the reunion fund. A motion prevailed authorizing him to retain this, the same to be added to the district fund; rotain this, the same to be added to the district rung; said fund was further augmented by a special collection taken for this purpose. The district secretary was paid \$9.95 due him, and an over-due balance of \$25.00 was ordered paid to Bro. C. W. Deuel for missionary tent expense. Time and place of next reunion left to committee. San Francisco was selected as the place for holding the next conference, time left to the district president and missionary in charge.

#### DIED.

Hedrick.—At St. Joseph, Missouri, Sept. 7, 1914, Bro. Edgar W. Hedrick, who was born February 23, 1852, at Chillicothe, Ohio, and was baptized into the Reorganized Church of Jesus Christ, March 15, 1903, by Elder W. A. Smith at Independence, Mo. December 5, 1901, he married Mirs. (Sr.) Lizzie Ryan, at Sheffield, now Kansas City, Mo., by whom with one brother, Daniel, of St. Joseph, and two children he is survived. He was an earnest, faithful member of the church, and tried to do his duty. Funcral from the Faraon Street church, St. Joseph, Sept. 9th, sermon by Elder W. H. Garrett assisted by the pastor, Elder Charles Fry. Interment in Ashland Cemetery,

Howard .-- Emma Howard was born March 18, 1878, at Hullett, Huron County, Ontario. On February 17, 1898, she united in marriage with Robert Howard at Blyth, Huron Co., Ont. Sr. Emma obeyed the gospel on February 12, 1900, at Stratford, Perth Co., Ont., being baptized by 12, 1909, at Strattord, Perth Co., Ont., being haptized by Elders E. N. Compton and G. C. Tomlinson and confirmed by Elders E. N. Compton and G. C. Tomlinson. Over a year ago they went westward to Edmonton, Alberta. She contracted that lung trouble which eventually proved fatal. Her faith in the gospel was sure. On September 7, 1914 she fell asleep in the Lord. Her husband and two daughters are left to mourn the loss of their dearest one. The funeral sermon was delivered by Elder Wm. Osler assisted by Elder Alberts Fewlers. Alonzo Fowler.

-Lilly H. Wingfield was born June 9, 1891, Wingfield. at Vera, Virginia, and died of consumption September 4, 1914. She married Mr. Hubard H. Scott October 19, 1910, from whom she was divorced in 1913. She was 1910, from whom she was divorced in 1913. She was formerly a member of the Methodist Church, South, During her last sickness, which was such that the doctors had no hope of her recovery, she decided to unite with the Reorganized Church of Jesus Christ of Latter Day Saints and was baptized by Elder Fred Moser, Jr., who also preached her funeral, using Revelation 14:13, "Blessed are the dead which die in the Lord," and Revelation 22:14, "Blessed are they that do his commandments." She leaves father, stepmother, three sisters, two half sisters, two half brothers and other relatives and friends to mourn

Barmore.-At Ralla, Kansas, September 1, 1914 Mrs. Eliz F. Barmore, aged 73 years, 5 months and 4 days. Sr. Barmore was the daughter of Milton and Eliz Mc-Donald. She was born in the state of Indiana, March 27, Donaid. Sne was born in the state of indiana, March 27, 1841, being one of a family of eight children, two sons and six daughters, four of whom are still living. February 22, 1858, she was married to James D. Barmore, who died February 22, 1896. They resided in Crawford Co., Indiana, until the death of her husband. She was bapwith her husband December 18, 1873, by Elder B. with her husband December 18, 1873, by Elder B. V. Spinger. To them ten children were born, eight of whom are still living, who with a host of relatives and friends mourn their loss. She came to Stenus Co., Kansas, in February, 1906, and had resided there until her death which was caused by a stroke of paralysis. Funeral servers ices were conducted at the home of her daughter, E. E. Kramer, by Elder T. G. Hicks of the Christian Church. Interment took place at the Barden, Okla., cemetery.

Deremer.-Sallie Young was born at Greenwood, N. Y., Deremer.—Sallie Young was own at Greenwood, N. Set. 29, 1833. Married Joseph Deremer, May 4, 1856. To them were born six children, three of whom—Rebecca (Mrs. Merrit Atkins), Corn, (Mrs. Jesse Osmin), of Greenwood, and Alice, (Mrs. F. J. Updyke) of Binghamton, N. Y., with twelve grandchildren and four great grandchild. dren survive and mourn their loss.

With her companion she accepted the gospel message, she being baptized and confirmed at Greenwood, N. Y., Oct. 26, 1873. Her husband died nineteen years ago and since that time she has made her home with her daughter, Mrs. J. Osmin, on the farm where she had lived for years with her husband. Her death occurred at the home of her daughter, Mrs. M. Atkins, June 24, 1914, and the funeral was from the Saints' Church, June 27th; Elder A. M. Chase preached and there was a large attendance. Sr. Deremer was a lovely character, living the life of a consistent Christian, exemplifying that charity which "thinketh no evil." She was ill four months, suffering from a complication of diseases, and her demise came as a happy release.

Davis.—William A. Davis was born in Lancaster, Pa., June 20, 1849. Died Aug. 25, 1914, after a three weeks' illness of pneumonia; was interred Aug. 27 in Oak Hill Cemetery, Taylorville, Ill. Bro. Davis moved to Taylorville from Higbee, Mo., in the year 1900; was baptized June 30, 1912. He was united in marriage to Miss Harriet Cockshot of Renick, Mo., in the year 1878, of which union there were nine children born, six of whom with his wife survive him. We deplore the loss of our beloved brother and join in extending our heart felt syr, pathy to his widow and children for the loss of so kind. Ad loving a husband and father. Funeral conducted by M. Baker. Davis.-William A. Davis was born in Lancaster, Pa.,

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### INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 1, 1914

NO. 40

ZION'S ENSIGN

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CHARLES FRY, EDITOR W. H. DEAM, BUS, MANAGER

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If sin be in the heart.

The fairest sky is foul, and sad the summer weather, The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God's good earth is gone completely,
If sin be in the heart.

If peace be in the hear,
The wildest winter storm is full of solemn beauty,

The wildest winter storm is full of solemn beauty,

The wildest winter storm is full of solemn beauty, Each living creature tells some new and joyous story, The very trees and stones all catch a ray of glory, If peace be in the heart.

-- Charles Francis Richardson.

### IS CHRISTIANITY BREAKING DOWN?

Since the establishment of Christianity by Jesus and his associates nineteen hundred years ago it has been gradually woven into the fabric of human society. While we believe that God's hand has not been altogether absent from the world-loom yet much of the weaving has been done by human hands according to human wisdom under which the original pattern of the great Designer has been lost sight of, resulting in an imperfect fabric which must fail in meeting divine approval. In consequence it must not be counted strange if much of the fabric shall be rejected and passed through an unraveling process by which the imperfect work shall be eliminated and the material be prepared for more perfect work.

Some writers see in the present disruption of society in Europe a breaking down of Christian-Surely Christianity does not find its exemplification in the nations that are now raving with blood-thirstiness, and though up to the time of the outbreak of hostilities they were all counted as Christian nations, it is apparent that their Christianity must have been of inferior character, and that materials had gone into it which were altogether foreign to the Christ design. With such materials and with such imperfect work disruption would come at the first strain and the weakness of human society be revealed. This disruption has already taken place. The Rev. Dr. Frederick Lynch writing in the "Christian Work and Evangelist," as quoted by the "Literary Digest," says after describing conditions consequent upon the war:

Christianity has gone to the dogs, and the nations have gone mad. \* \* \* Already thousands of atheists have been made. Almost every other man we have met in Europe made. Atmost every other man we have met in Europe this last week has shook his head with sadness and said: "What's the good of Christianity if it cannot stop this sort of thing?" It is as if the devil and all his angels

have taken complete possession of Europe.

Today eight of the great nations who have supposedly been the repositories of Christianity are engaged in the most bitter and inhuman war of destruction known since Christianity's Author stood upon the earth, and the same lips which give command by which millions of men are sent forth to slaughter or to be slaughtered, make appeals to the same Lord to bless them. success. Can such appeals be other than a mockery before God? And what of the prayers which have been offered during the past forty years while these same nations have been using every resource and power to prepare for the struggle now going on? Surely much of the boasted Christianity is seeming rather than real or Europe

would not have been as it is today. Dr. Lynch continues:

What does it all mean? It means many things. First of all, it means that there is something the matter with our Christianity, or else that we are not presenting it truly. For it seems to have no power whatever over men or nations when any real provocative of men's passions come. Most of these millions of men who are now drunk with the lust of killing, and hearsely shouting for their brother's blood, have been calling themselves Christians, and have most of them been taught in Christian schools and churches. And in a day it is all forgotten, and if one who remembers dares suggest, as a few did suggest in the varremembers dares suggest, as a rew did suggest in the various parliaments and in the press, that we remember our religion, he is hooted down. Is it that the human heart is too desperately wicked for even Christianity to control it when the deepest passions of all, revenge and lust of blood, are aroused? Is it that it can find only a few in each community—which is all it has yet done—whom it can fully regenerate? Or is it that we have been con-cerned too much with dealing with those sins which are more easily uprooted and controlled, and have neglected to uproot those awful fiendish, demoniacal passions that burst forth at such a time as this? Or have we in our endeavor to inculcate righteousness in our personal dealing with our brother of our land, neglected altogether to eradicate the beast out of men which such a crisis as this reveals as only slumbering? For the thousands of men we saw howling in all the cities of Europe were not men any longer. They had become beasts. The heast could even be seen in their eyes. They howled for only three things: drink, women, and blood of their brothers. Perhaps there has got to be a wholly new presentation of Christianity before these things can be stopped.

This writer is surely right when he says "There is something the matter with our Christianity," -notice "our" Christianity. No there is nothing the matter with Christ's Christianity, but there has grown up in its place and under its name a perversion, a deceptive substitute, which now in the hour of trial has broken down, and the people know not to whom to look. They thought they had been trusting in God-but their trust has been in They had hoped for salvation but the battlefields reveal the gates of hell opening wide. They thought they were built upon the rock but the shifting of the sands is leaving them in despair. They are like, as Isaiah prophesied, "as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty." And why all this? Christianity has been a profession rather than a true service; men have offered to God an offering of empty words while their hearts have been set upon the things of wealth and leasure, in the search for which they have not hesitated to trample under foot the sacred rights of their fellow men; they have been of those who "draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men."

The "new presentation of Christianity" must come, and it will be the same Christianity taught by Jesus and his apostles, making the same appeal to men to repent of their sins, their hypocrisy, as was made to the ancient Jews, and attended by the same power of the Holy Spirit. and followed by the same gifts and blessings which characterized Christianity in its early days. Is it to be wondered at that present day Christianity as held in the world is impotent, and has broken down, when every so-called Christian creed denies the perpetuation of its principles in their entirety, its ordinances, and the manifestations of the Holy Spirit by which alone it was given life and power? In other words men have taken Christianity into their own hands, and leaving God- and Christ out have conformed it to their own ideals and made it to render them service in the accomplishment of selfish and ungodly ends. It was just at such a time when these conditions would prevail; and when men with hearts far removed would serve God with their lips, that the Lord "will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isajah 29:14).

The ancient gozpel with all its ordinances and powers has again been restored to man in harmony with this prophecy. Its work thus far has been of a preliminary character, and its advance in the world has been comparatively little because it has found no welcome among the nations, but God must deal with the nations as with ancient Egypt and break down the power of false gods and false systems by showing their potency in order to establish his own name supreme over all. The Psalmist prayed for them: "Fill their faces with shame; that they may seek thy name, O Lord," (Psalms 83:16) and after the scourge the gospel will make its strongest and most urgent appeal to them, and will most certainly be welcomed by many. It is not Christianity, or the gospel, that has failed, but man has failed in making a proper application of it. All that there is in Christianity that is divine will abide every test while that which is human will be swept away, and if Christianity as held by the world today breaks down it is because so much of error and evil have crept into it that God can no longer uphold it.

The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you," (1Peter 1:25) and Jesus said "My word shall not pass away." God is able to maintain his own cause, and his truth will never fail. Men who put their trust in him by obeying his truth will never see their faith break down nor find their confidence misplaced, but like the house built upon the rock will endure every test. All that is not of God's planting must be uprooted, and even the nations which exist by carnal force, having been built up by bloodshed, will not be able to withstand the inevitable fires of trial by which the earth is to be cleansed and God's righteousness and justice made supreme. May not the present calamity in Europe be the kindling of the fire for the world's harvest?

God's purposes will yet be fully woven into human life, and society will yet reflect the right, eousness and glory of God, but not until the gospel is welcomed and accomplishes its work of transforming the human heart, not until the service of the lips truly expresses the innermost feelings of the soul, and not until human passion gives way for the inflow of divine love and the god of self yields to the God of all the earth who regards all men impartially. The weakness of human society is being shown in a thousand ways in every nation, and its institutions are fast crumbling, but in it all God is preserving his own and out of the ruins there will arise a new society born of God, and men will exemplify in their lives the truth as it is revealed in the gospel of Jesus Christ, and Christianity will be truly represented on earth.

The materials for this new society will be gathered out of every nation, for God has said that "in the day of wrath I will remember mercy," and before the end comes "this gosel of the kingdom shall be preached in all the world for a witness unto all nations," and the willing and obedient will be gathered out. The leader of this new society will be the returning Savior whose dominion will extend throughout the world. Then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and Christ shall reign in the midst of his people.

SPECIAL COLLEGE DAY WORK, OCTOBER 4, 1914.

The annual date set apart to take contributions in the

The annual date set apart to take contributions in the interest of Graceland College is near and it is but right that everyone should be prompt in responding to the call made by the church in General Conference for contributions in the interest of education on this date.

The help is greatly needed, the work of properly educating the young to which it is devoted is an important and necessary one, and by heartily and prayerfully responding to the call upon this annual date,—the first Sabbath in October—all will be specially blessed and the church greatly benefitted in its useful and essential educational work. cational work.

To avoid interfereing with other church work and also the unpleasant work of weekly or monthly reminding the Saints and friends of this in connection with other essenreminding the Samus and Friends of this in connection with orner essential features requiring aid, the college work was limited to one day in the year and all should be prompt to see that the day set apart for the work is not overlooked, and that no other business shall be permitted to substitute the

By action of the General Conference of the church, April, 1914, it will be noticed that the financial work of the College was placed under the Bishopric of the Church. This will require the special attention and oversight in their respective fields of every bishop and bishop's agent

in the church in the interest of the college upon this day, In the church in the interest of the college upon this day, and these officers should confer with district and branch officers prior to the date of taking the collection, so far as possible, so that the business may be promptly looked after upon the day and reported at an early time, giving name of branch and district contributing, or name of person contributing when not in branch, so that the funds may be forwarded at once to the presiding bishop's office, to the help of the college. Districts near the college may the other than the college may are selected to the property of the college than the college may be considered to the property of the college than th file with the college treasurer, S. A. Burgess, Lamoni, Iowa, and he furnish duplicate statement to the bishop's office.

It is with confidence in the readiness of the Saints and

It is with conlidence in the readmess or the Santiss and helping friends that we send forth this hurried call, knowing the work is of the Lord and that all of his chil-dren should be ready helpers, and we commend to each the instruction of the Apostle to Titus: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

With greetings to the Master's helpers we are very respectfully,

E. L. Kelley. E. A. Blakeslee.

Presiding Bishopric. Independence, Mo., P. O. Box 125, Sept. 18, 1914.

#### INDEPENDENCE ITEMS

Elder Joseph Luff on Sunday evening, the 27th, preached a striking sermon from the text found in the 24th chapter of Isaiah, also Thessalonians 2nd chapter, 4th verse, and 24th Acts 14, 15, 16. The speaker, like the apostle, desired to impress the thought that it was his duty to preach the gospel, and theirs to receive it. The world has all that necessary for its betterment, but the one thing needful it has not, and that is the gospel; and, according to the opinion of some, even in this church, not all sermons are such that one may clearly determine what is the Saints' true mission in the world. The conditions in Europe establish the word predicted; and while eight or more of the nations within one week were engaged in war, unparalleled in history, we are resting in peace, and our fellow men are sowing the soil with human flesh and blood, and all claiming to be Christian nations, engaged under King Immanuel. Within the church we have been hearing the word of warning, and this surprise that we have met will be answered by a greater surprise yet. The awfulness of the crisis fails to effect us, and while

The awtulness of the crisis fails to effect us, and while God is keeping his covenant, man is slow to believe. The fulfillment of prophecy in the past ought to have been believed, and the strong probability of the fulfillment of the prophecy under the new covenant must also be be-Instead, the great justice and honor of God have lieved. Instead, the great justice and honor of God have been ignored, and upon those who violate the conditions of the new covenant must be inflicted the punishment for Toroken law. There is no just immunity: the scoffers any "where is the promise of His coming?" and they aver because God does not do it today, he never will do it; but the day of the Lord will come, and their works shall be burned up. The great thought of the speaker was the evidences presented that while God will be called puerile, and he set them the same level as we are sculdary that.

evidences presented that while God will be called puerile, and be set upon the same level as man, suddenly that voice which spake in the days of Noah shall be heard now. The very element of their undoing was their salvation, and now the same will be the case in these last days. Like as of old, it has been to us an old song; but not one jot or tittle shall pass till all be fulfilled: as with the world so with the church. We are too much given to desires after the things that make for pleasure, and frills and further than the first ready to de the things. sures after the things that make for pleasure, and frills and furbelows, instead of being ready to do the things that are necessary for the carrying on of the work. Our greatest trust is that of the gospel, and the great mistake of trilling with the sacred things that God has instituted, we are now making.

We have heavy the Voice callies that the contraction of the contr

we are now making.

We have heard the Voice calling unto us as to what to accomplish in co-operation with him—to disemminate the doctrine of Christ, and to bring about the redemption of Zion. The crisis is on the world; but none the less than on the church, and we ought as Saints to give all for his on the church, and we ought as Saints to give all for his work. May his grace be sufficient, and may we let the wor'd see that we are willing to work as co-laborers with him. Bro. Luff closed his discourse by exhorting the Saints to put forth every effort not to abuse our trust, and to consecrate our lives, our all for the good of humanity.

The afternoon meeting was made interesting by the tittle out of the usual line of a prayer and testimony service. Those taking part were Elders Geo. Jenkins, G. E. Harrington, R. B. Trowbridge, T. J. Sheldon, and others. At the morning service Elder J. W. Rushton preached an excellent sermon on "Giving;" text St. Luke's gospel,

6th chapter.

There was an attendance of 911 at Sunday school Bishop Bul'ard, on his return from the Sand hills of the Northwest gave a good talk at the 8 o'clock prayer meeting.

### INDEPENDENCE, SECOND BRANCH.

At the Sunday morning preaching service the audience was greeted once more by Elder I. N. White, one of the valiant soldiers of many years' service. Bro. White spoke in a forceful and convincing manner, laying stress

spoke in a forceful and convincing manner, laying stress upon the straight and narrow way. Good advice was given for practical every day life. Also spoke of the different glories found in Doctrine and Covenanty.

At 8 p. m. Bro. J. W. Rushton of the Tvelve addressed a large, attentive audience. The speaker read the 17th chapter of 3chn, his subject being based on the oneness that Christ \*spiessed in his prayer before being taken by the cremy. Also showed that sacrifice was a saving power that helped to carry the burden of humanity.

The different services were well attended and quite a number from the first branch were present.

number from the first branch were present.

A good interest is taken in the young folks' prayer

meetings on Tuesday evenings. It has been suggested by one presiding that an invitation be extended to the young people of nearby branches to come and take part. Some are now attending quite regular.

#### KNOBNOSTER, MISSOURI,

Our Sunday school convened as usual and after a study of the lesson and closing exercises, the train being late, we had to wait a while for our Institute workers, but when the tain arrived Bro. Bushnell, Bro. McWithy and Sr. Allen came. The morning services were opened at eleven a, m. by Bro. Bushnell, and after a few remarks, Sr. Allen gave us some very good thoughts along the line of home class work, pointing out some of the ways to get people to join and how to get the work before the members of the society, all of which was interesting and beneficial. She also showed us the duty of those in charge of the home, how that it was very necessary to work with the children and how visits by the officers would strengthen them, and the necessity of the home department. We were made to feel that we were far behind in our work, ut we want to catch up as soon as we can. Bro. McWithy then occupied the remaining time, showing

how the burden of the church rested upon the young, and that it was so very necessary for them to qualify them-selves for this work as it would fall upon them to acconselves for this work as it would fall upon them to accon-plish it. He cited us to the 11th section of Doctrine and Covenants in which it tells us that no one can assist in this work except he be humble and full of love, having faith, hope and charity, being temperate in all things that is intrusted to his care, and he gave us some splen-did ideas. Bro. Bushnell talked a few minutes, showing that many were called but few chosen. He advised the organization of the class, and help to save fallen humanity. At 2:30 we met again with Bro. Bushnell in charge, who

introduced the Stake treasurer, Earl Redfield, who is a member of our local and a very promising young man and is priest of our branch, one that we think will be able, in the near future, to do a very good work for both Religio and Sunday school, and church. He gave us a good talk and answered many questions propounded to him. Bro. McWithy again spoke showing that if we would become efficient workers we must render willing service, and that we must qualify.

Our evening service was conducted by Bro. Burgess.

### SEATTLE.

Sunday was a joyful day for the Seattle Branch. The attendance and spirit being very good all day. The Sunday school and Religio were well attended. Among the visitors from a distance we noticed Bro. and Sr. C. Oliver from Everett, Bro. Kinghorn from Auburn. The morning sermon was by our district president, Wm. Johnson; the evening sermon by the pastor on the question "Are we as a church in fact Cffristians?"

Had a very spiritual meeting on Wednesday night presided over by Bro. A. Gorbott and Evan E. Inslee, who was lately ordained to the office of priest. The Spirit came in rich assurance of the Lord's watchcare over his children—that he would never leave them if they trusted him. We also had a good prayer meeting on Tuesday night at the Riverside Mission at which two children adopted by Bro. and Sr. R. L. Hays were blessed.

Bro. Wm. Johnson was called to Mt. Vernon, some 80 miles up the Sound, to preach the funeral sermon of a sister of Sr. Alice Savage, who had been suffering long

Bro. Richard Salyards, Jr., gave us a good talk at Religio on Sunday evening on parliamentary law and its use. We had a good attendance at our Riverside Mission on iday night last, a number of interested being present.

Friday night Sr. F. W. Holman was called to Everett today by the death of a sister in the flesh. She leaves an infant and

J. M. Terry.

102 North 39th Street, Scattle, Wash., Sept. 23.

### SAN FRANCISCO, CALIFORNIA.

Sunday the 18th Bishop C. A. Parkin went to his regular charges, Windsor and Santa Rosa, Sonoma County. He preached once at the former and twice at the latter place. These places were opened up by Elder J. M. Terry, and are now kept alive by Bishop Parkin. There are some good, earnest Saints there. The writer was the speaker here in the morning, and our pastor, John A. Saxe, spoke at the evening service. He went to Irvington in the morning and held sacrament service there, a good work he

performs once a month.

Yesterday your correspondent had the pleasure of addressing the Oakland Saints. There was a good attendance. A good spirit always prevails in the Oakland Branch. Elder Savage was announced for the evening speaker. Elder H. D. Simpson occupied the pulpit here in the morning and Elder Ingram in the evening. Both services were interesting and instructive. Elder R. J. Parker presides at Oakland, and the Saints there are happy.

### The me we we were the were we were we were CORRESPONDENCE wernermenterment in mermermenwermermer

Scottville, Mich., Sept. 6. Dear Ensign:—I came into the church through obedience to the gospel on November 2, 1893. I never have regretted the step taken, but in after years I grew careless and did not take the interest in the work that I should have taken. About seventeen years ago I dreamed I saw my father and myself standing in the front yard at home. Looking to the west I caw the heavens on fire. It was rolling upward like the waves of the sea, and over head I saw the lightning fall like a hard pouring rain. There was one terrible peal of thunder after another. I was

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relating the same to Bro. Geo. D. Washburn at Elm Flats schoolhouse. Before I had fairly finished he was looking upward talking in a very rapid manner. When he got through he turned to me and said, "Brother, if you are faithful, you shall see the fulfillment of that seene. Two or three years after I saw all nations in war. They were down in a valley muther north and on the contribution. faithful, you shall see the tultiliment of that scene. I wo or three years after I saw all nations in war. They were down in a valley on the north, and on the south I saw a small body of people on a hill. They were all clad in white robes that came clear down to their feet. They were watching the great battle, and after a time I saw an angel flying over the battle field while the fighting was going on; and again I saw another angel coming down from the western heavens having the stars and stripes in his right hand, and there was war no more to

I do not know what to make of the dream. some one can give the interpretation. Another dream I had after attending conference at Free Soil, it being about one a. m. when I got home. I was rather tired, but as I was walking across the bed room floor it was impressed upon my mind that I should kneel and thank God for what I had known of the gospel. No sooner had my knees touched the floor when my body and spirit seemed to be separated and I was carried to a great distance to the southwest. I was shown an elevated piece of terri-tory, green fields stretching out as far as I could see. tory, green lieus stretching out as far as I could see. The Spirit said, "see, this is Zion," and as I gazed on the land of Zion I beheld the temple. The Spirit said, "See, this is the temple." In Zion then I was carried to the southward about six rods. I saw a dwelling house, and the Spirit said, "See, this is the dwelling place of the Prophet of God." The words, Joseph Smith came to me.

Dear readers, I dare not deny Joseph as our prop nd Seer. I do thank God for the testimony of great latter day work. I only ask you to pray for me that when I am done with this life I may be permitted to be with those who are living for God. Christ and the

I shall give you reason number four. This I know to be a dream. I was attending a prayer meeting at my father's house. The Saints were all gathered there and right in the midst or being half through they were waiting for some one to bear their testimony. All of a sudden an angel appeared and stood right in the center of the floor. He turned and looked upon the body of Saints, then spoke and told them the Lord was well pleased with them. He told them they should continue to be faithful

The Elders here are doing all they can do. The Elders here are doing all they can do. While I was being persecuted the worst, I was telling Bro. John Shewers over at Free Soil a number of years ago. He was to preach that evening and he chose the hymn "Brother, Is Life's Morning Clouded, Has its Sunlight Ceased to Shine." I have often thought he chose that hymn for my special benefit. May God b'ess him and the rest over there, as they are doing all they can for the work.

We have had some added to the branch at Free Soil. We have had some added to the branch at Free Soil.
Bro. Thomas Hartnell baptized three, Sunday, August
30th. We have a fine Sunday school here. Bro. George
A. Shunk is superintendent, Sr. Randall is secretary, and
Sr. Eva Dodge is organist. There are five classes. We
have prayer meeting every Wednesday evening at the
homes of the Saints, and the attendance is good.
Your brother in hope of eternal life,

John Gulembo, Jr.

Bennett, Nebr., Aug.28.

Dear Ensign:—I do want to express myself because of my love and gratitude to God for the blessing that has come to us, and I feel to thank all the dear sisters and brothers for their love and prayers offered up to God in my behalf. I feel to rejoice because of God's love and kindness to us in the birth of our dear little baby boy he kindness to us in the pirth of our dear little bady boy he has given us. My faith, my hope, and my trust in God is strong. About three weeks before our little one came to us I was given the blessed promise under the hands of Bro. W. M. Self that I should put my trust in the Lord, to pray often and ask God for strength, and that strength would be given me to pass through my trial safely. After our little darling came, there were three days nearly that our little darling came, there were three days nearly that the doctor could not get any action from his little kidneys, and he was burning hot with fever and so dreadfully nervous, we were so afraid he would go into spasms. The doctor did everything he knew of to help it, but nothing did any good. My husband tried hard to get an elder from Nebraska City and one from Lincoln but could not get one from either place as they were out of town. I wrote to Bro. Joseph Smith for his prayers for our baby, and I

to Bro. Joseph Smith for his prayers for our baby, and I prayed earnestly for him. God heard and answered our pleadings, and he is getting along so nicely now. He is thirteen days old today. I am up again but not so very strong yet, but hope to be well and strong ngain soon.

I ever strive to be cheerful as God has said for me to be cheerful, and I try to look upon the bright side of everything, ever looking forward for the blessings God has promised me. Under the hands of W. M. Self and Bro. A. J. Layland I was given the promise that from all pain, all weakness, all afflictions of whatever name or nature that I shall be healed. Though I am still afflicted I feel quite happy and cheerful, for I have much to hope for and look forward to, and I know that God is faithful and powerful forward to, and I know that God is faithful and powerful to the fulfilling of all his words. I ask your prayers, dear saints, that I may ever be faithful in my desires and efforts for good, that my faith may never fail me and that I may soon receive the promised and much needed blessing and be vaised to health and strength again Pray for my tiny babe that he may thrive and grow strong, that my dear husband will soon come into the fold and labor along with me in this blessed cause of Christ, that I may ever let my light shine and bring my little ones up in the right way that they may be instruments in God's hands for good. The desire of my heart is that I may be spared to raise my children, that I may ever live such a pure and saintly life, ever striving to do good and to teach my little

ones the gospel truths, the blessed way of salvation May God bless you all with health and strength and the light of his Spirit to help you in all truths is my prayer for you. I am as ever your sister in the one true faith.

Mrs. Chas. E. Smith

Indianapolis, Ind., Sept. 14.

I came here the 22nd of June and tri Editor Ensign:to hold meetings in the hall where the Saints meet regularly but could not get any outsiders to come to our meetings, so we began to talk tent to the brethren, W. H. Fish and Bro. J. E. Warren. Bro. Fish and myself were placed on a committee with Bro. J. G. Halb by the were placed on a committee with Bro. J. G. Halb by the district conference at Indianapolis last November to raise money to buy a tent. We had just 50 dollars and the Ladies Aid had 30 dollars which they gave or consented to let us have, and we accepted it as a loan to the district from the Aid Society, and several of the Saints of the branch here donated pretty freely with the understanding that I should give this tent season to Indianapolis to try to build up the work in this city, which I did. So Bro. Edwin Perry and myself began a search for a tent, and we found one 20x40 that was just made last fall and used during the State fair. It was just made has fair and used during the State fair. It was a \$100 tent when made, but was reduced to us to \$67.00 and we bought a new 10x12 tent to go with it for the missionaries to sleep in. It cost \$12.78. We set up the tent on the sixth of July, and up to the present there have been twelve baptized and others are near; one of them was to be baptized. last Sunday with five others, but she was sick so had to delay her baptism. Bro. F. A. Rowe and wife were with me up to a few days before the reunion at Derby, so I wrote to Bro. Halb to come and hold forth in the tent during the reunion, which he did, and he just left on Sat-urday, the 12th of September. We have moved the tent near the hall to hold forth till the 27th, but we are having no interest here and I may go to my home in Independence,

Mo., to fix up things at home for the winter.

It has been a hot, dry summer, but I have enjoyed my work splendidly. Brn. Fish and J. E. Warren and W. M. Hanner and Bro. Mast and others have rendered valuable aid to us missionaries, and Sr. J. E. Warren has been faithful to her duty at the organ, so all have done well. I thank God for such noble Saints as there are here, I feel loth to leave, for we will not get back with them

any more during this year.

Before coming here Bro. L. C. Moore and I held a three weeks' meeting in a tent at Halton, Ind., where I baptized three, and seven here on August 9th, and Bro. Fish baptized the five on last Sunday, the 13th, so we are happy in the work and the Saints say they have been well paid for the sacrifice they have made, as they have gained some good members for their branch

I am as ever yours for truth,

J. W. Metcalf.

Hulett, Wyo., Sept. 14. Editor Ensign:—I am still battling in the "army of the Lord." I was permitted, by the Lord's help, to lead four precious souls into the kingdom yesterday; one a short time ago, and more to follow; so the work is progressing in this long neglected field. There is all the work now in view that I can attend to.

I was worrying over the apparent indifference of my I was worrying over the apparent manner of the youngest son, Frederick, and felt he was being neglected since his mother's death; but the enclosed poem, recently received from him, gives me encouragement. You may insert it. I also enclose one of my own composition that may insert

My field address is Alva, Wyo. If any one in reach of my field of labor, Eastern Wyoming, desire, they can reach me at the above address.

Yours in the faith.

J. M. Stubbart.

Thayer, Mo., Sept. 9. Editor Ensign:-To the Saints of the South Missouri Editor Ensign:—To the Saints of the South Missouri District, our next conference will convene at Thayer, Mo., Saturday, October 3rd, at 10 a.m. All that are anticipating coming by rail please write the undersigned what day and what train you will be on and you will be met at the depot. Also all that have tithes, that they want to pay in, I am still ready to receipt for the same. Come and bring the Spirt of the Master with you, that we may all feast together on heavenly things, for the day has come that we should be in closer touch with our Master, that we may he worthy the cell down the bleesings from that we may be worthy to call down the blessings from God.

Yours in gospel bonds, Geo. A. Davis, Bishop's Agent.

Box 262.

Papeete, Tahiti, August. 24.

Dear Ensign:—We began preaching at night at the island mentioned in my last letter and worked on the church in the day time. Most of the people of the island attended, the few non-members and Catholics included. They do not get to hear the white missionaries but about twice. twice a year, as there are so many islands that we cantwice a year, as there are so many islands that we cannot get around to all oftener; therefore they are anxious to hear the gospel by us. We had some opposition, or friendly questions, about whether Peter is the rock from a Catholic. He asked for baptism before we left them. We baptized five there.

We did not feel any famine for bread, as we had all kinds of food. While we worked on the church all the men and their families came and cooked and are in one cormon body. They made a fire on the ground, laid rocks on it and when the fire burnt out and the rocks were hot the fish were laid on them and roasted. Their bread is made into dough, rolled up in strips of palm leaves, blacuit size, and bolled. No yeast is used. Some excellent bread maker reading this may not think it so good as it really is. Another very good article of diet is the caveu, a kind of tree crab that climbs the cocoa nut trees to get the cocoanuts. Canned goods can be

bought at the store. The prices are almost prohibitive at times. Nestle's canned milk is thirty cents per can,

omatoes thirty cents to forty cents for the best grades The saints gave us one of their best houses to live in The saints gave us one of their best houses to live in. Bro. Savage and I started to keep house; one to cook, the other to wash dishes, etc. We got along very nicely. When we began work on the church we moved up to where the others were encamped, where we were given a table to eat at and a man to cook for us. He had been a cook for an official family in Papeete. We then fared sumptucusly every day.

We had many calls to administer to the sick of which there are many here. They have seen many miracles wrought since the gospel came to them.

Having finished our stay of about three weeks we made preparation to leave. The saints came to the seashore preparation to leave. The saints came to the seashore to see us off. There were some tears at parting, which were not for us as individuals, but for the missionaries that were leaving. As they shook hands so many gave strings of beads—a token of friendship—that we had to take our hats for a recepticle. We climbed aboard a cutter boat for another day and night on the sea.

Your brother in Christ, A. H. Christensen.

6 Anglo Ave., Parkside, South Australia. August 14, 1914.

Editor Ensign:—It is not often that we see news from this state, not because there is nothing to write about, only that there seems to be a disposition on the part of the Saints to let the missionary do the most of the work, especial'y along this line, and as a consequence there are few reports; but I trust that you will not think us a nonenergetic class, because of the laxity of correspondence, even though there does seem a want of it.

Early in the year 1902, Elder J. H. N. Jones opened up the work in Adelaide, our capital city, and after much hard labor for a few years, was enabled to organize a branch which has since grown to over 70, although some have obeyed the first principles and have dwindled away into bye and forbidden paths, and become lost to the church. Our missionary brother has had to make very great sacrifices in this place, and has not had a bed of roses, breaking down the prejudice that it had against the latter day work, nor did he obtain success without meeting the usual obstacles that confront pioneers—hav-ing no church in which to occupy, he had to resort to out-door preaching while the sisters would hold the "torches." We do not always appreciate the untiring efforts put forth by those who introduce the work and very often the Saints tire of the old friends and flock to new faces, not meaning the of the old rights and nock to new faces, not meaning to throw cold water upon the pioneers either. Elder Jones has occasionally had assistance from our late misson president, and then when removed to Victoria, his labors have been followed up by Brn. Paul M. Hanson, J. W. Davis, and F. G. Pitt, et al, and this year the writer

We have been looking for a wisit from Apostle G. T. Griffiths, but as he is engaged on the other side of our continent we have to exercise a little patience and await the time of the Lord. Just lately we had a short visit from Bro. C. Ed. Miller and his counsel and advice was a tower of strength to the Saints, who were wishing that we had a few more such men in the field as his vast experience can be used to good account for the extending of Zion in these last days of trouble and gloom.

Each department of the work is catered for; there are Each department of the work is catered for there as three Sunday schools, two Religios and one Woman's Auxiliary. A district association of the schools was formed last April and we hope to be classed as a first grade district and are working to that end, which is possible as it is so small. While the other auxiliaries are not large, they are of assistance to the young and from their ranks will arise those who will be called upon to shoulder the responsibilities of branch and mission work in the near future; already there are several young men taking hold of the work of the priesthood, who if humble will prove valiant warriors for the Master, and we are will prove valiant warriors for the Master, and we are watching the progress and advancement being made on all lines by the Saints in general, hoping to see the work in sunny Australia expand and grow until the time comes for the Lord to call us home to Zion, the place of safety, for those who will not take up the sword against their neighbor, and we are praying that that time may soon

The British nation, of which we are a small portion, being embroiled in the war on the European Continent, places us Saints in almost the same prediction as those in the British Isles, for the mother country expects all her "young Hons" to send their best men to the front to uphold the honor and dignity of our nation. Truly we deprecate the whole affair, but as we are under the Union Jack and look to it for protection against foreign inva-sion, we could not do less than supply our quota of bel-lgerants. To safeguard our own shores, many of the Saints have been called out and are scattered all over the country doing duty, and while none of us like to shoulder the musket against our neighbor, still we have to obey the laws of our land which makes it imperitive for all betwen the ages of 14 and 26, serve under the colors until they attain the age of 26 years, after which they are placed on the reserve list, and are commanded to hold themselves in readiness at any moment for emergencies and can be called upon as reservists till such times as they reach the age of 45. The federal law makes it compulsory to attend military training, but we do not relish it at all, neither can we get exemption, unless medically unfit, which is hard to prove as the most of our youth are sturdy and strong and able to withstand rugged and rough treatment, as was shown during the Boer ware in Sauth Africa.

war in South Africa.

Many are wondering what will this titanic struggle end in, and are expecting the ushering in of the Millenium, when Christ will rule the nations of the earth as King of kings and Lord of lords. Whether this war leads up to the great battle of Armageddon or not, we have no

time to sit idle and allow Satan to have all his own way, but must be up and doing for the Master, spreading the news of salvation here below, so that when he comes we will be ready to enter in to the marriage supper with all

will be ready to enter in to the marriage supper with all our garments prepared and clean.

There is so much to do and so few to do it, that the work is rather arduous, to those who in the forefront of the batte, especially to those who in the forefront without any supports, save the Head, who can be relied upon at all times for the necessaries to overcome the enemy, and carry victory right to the gates of the domain of the vanquished. The arch-enemy of mankind is such a vigilant old warror; that we need the very best material in our vanguard that it is possible to be had, so we must resort to the storehouse, or ammunition van, of One who resort to the storehouse, or ammunition van, of One who is a more powerful General and who stores a far stronger is a more powerful General and who stores a tar stronger shell, than can be produced out of the regions where it is said is "sulphur and charcoal," which are two of the component parts of "gun powder." The Lord's Lyddite is a more deadly weapon to the armies of Satan, than was the explosive shell of the same name that was used by the British in the late Boer war. So we have nothing to fear as long as we depend upon the ammunition that is supplied by the powers of heaven, and are entrenche about by the Holy Spirit which was promised to be "a wa of fire" to all those that obey Him who are leading in the battle.

Onward and upward is our watchword, no surrender, our "pass word," and excelsior, our finale. I trust that our "pass word," and excelsior, our finale. I trust that all may receive the welcome plaudit "well done" at the end of this warfare. Ever praying for the redemption of Zion, yours in gospel bonds,

W. Hy. Gammidge.

Omaha, Nebr., Sept. 17.
Editor Ensign:—My brief stay in this city has been made exceeding pleasant by reason of the congenial spirit made exceeding pleasant by reason of the congenial spirit existing, and so much in evidence among the happy band of Saints of this branch. The promise of success and expansion is surely bright with a corps of faithful, unlied officers working together for the general uplift of the work. May this Spirit permeate the entire branch and thus secure the continued favor of the Master.

About sixty of the Saints with happy faces surprised Fre. Walter Love last evening at his positions 2900 Lebes

Bro. Walter Lowe last evening at his residence 2206 Lake St., (where howe last evening at his residence 2206 Lake St., (where the writer is kindly provided for) on the anniversary of his (Walter's) 46 birthday. His hospitable home was made the scene of joy and merriment for a time as the assailing band took possession of things generally. A very pleasant time was enjoyed. The young people, who were in the majority, repaired to the lawn where innocent games were enjoyed, while the older vis-itors passed the time in social enjoyment. Ice cream, itors passed the time in social enjoyment. Ice cream, cake and fruit were served. "Our Paul" was in evidence at the piano. Everything as free as the air which should characterize our social gatherings. May the blessing of the Master here abide.

### GLEANINGS.

Mrs. Mattie McKeldowney, Annamoriah, W. Va.-I am isolated from all church privileges, and the Ensign is a welcome guest. An Elder is sent here thout once a year. We have no branch here, as there are but three or four members. Most of the people here are very prejudiced against us. I pray that God will soften their hearts and that they may come to an understanding. of salvation. I obeyed the gospel seventeen ye

Mrs. A. Rosenburg, Miller, Mo.-I long to be with the Saints where I can do something for the cause. By reading the "silent preacher" I see the great need of sending laborers into the field, but I am getting old and have to work hard for my living.

SOLICITUDE.

Sweet is the smell of the harve t, Dry and seer is the ripened corn, Down in my heart is an aching The deadly sharp prick of a thorn

My soul has gone out for the lowly, My heart has bled for the bad: ughts to myself are not solely I'm looking out now for the sad.

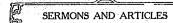
When Christ comes to earth with his army, And his will will be done every where, May my name be recorded up yonder; My spirit for good entered there.

May the souls of friends gather round me, lay mother's voice ring in my ear: Welcome, my dear boy to heaven Welcome to you, my dear son, here.

May father come down the highway, With his short and choppy stride Welcome my boy up to heaven, Welcome my son by my side.

The angels all chant a welcome The ang...
Our Father comes down a.c...
Welcome my son into glory,
You have gained it, my child, all alone.
--J. Frederick Stubbart.

"Therefore let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the Church; for I will raise up unto myself a pure people, that will serve me in righteousness; and all that call on the name of the Lord and keep his commandments, shall be saved."-Doctrine and Covenants 97:4.



SERMON BY PRESIDENT JOSEPH SMITH AT

INDEPENDENCE, MO., SEPT. 6, 1914.
The Presiding Elder said he took great pleasure in introducing as the speaker, President Joseph Smith, and President Smith responded by first saving:

I am profoundly regretful that my long absence from the pulpit requires an introduction to an Independence audience, but time and tide wait for no man; nor do they wait for nations or the developments of the events which God has set in his time and in his power for the purpose of bringing to pass what ever purpose he may have had in the creation of the world and the suffering it to be peopled with men.

Many things are pressing upon my brain this morning and I have been lost in thought much during the last six weeks, but more especially since only a fittle over one month ago war was declared by one of the leading nations of the Eastern world. Followed so immediately after its dissemination by the invasion of a neutral territory by hundreds and thousands of armed men showed a degree of preparedness upon the part of the distators that forged this instrument of war for the carrying into effect a purpose designed by him for which he had the temerity to ask that the pleasure and the protection of Almighty God might be given him.

It is not my purpose this morning to attempt to analyze the events of the past month or to express direct opinions as to what may be the result of the gigantic struggle now going on in the center of what has been supposed to be, the realm of civilized life, for many years. My reason for this withholding opinions is the result of thought long cherished, and for which I can make no excuse unto those who may think differently from me in regard to that which is taking place.

I am aware that we have long preached the coming of disaster to the world; that we have thought, believed, and so far as we might understandingly say we had knowledge of that which had not yet transpired, that there would come a terrible scene of awful destruction upon the world by the pouring out of the spirit of war upon the nations; and it may be possible that some more venturous than I have been, have believed that by a close study of the Scriptures and the arranging of the chronology of the promises which have been uttered and reported in that record known as the Bible, the Old Testament especially, they could trace in the event of this or a similar war, the incoming of that which portended the end of all things. I might have joined with some of these speculators in the arrangement of their chronological facts, as they call them, if it had not been for some few things which to me were of paramount importance and which had the awful dignity behind them of the Word of God. For instance, in the 24th chapter of Mat-thew we have two things very prominently pre-One of them is that a gospel was to be preached in all the world beginning at Jerusalem, I may be admonished by some of you who are listening closely to what I may say this morning, that I have not properly stated that declaration, but that it is "This gospel of the Kingdom," showing a specific means by which the peculiar gospel referred to might be identified by those who were desirous to know a completeness of the intention of Him who made that utterance. I have believed from the first hour, the first hours I may say of my beginning to understand the gospel that I was called to assist in preaching to the world, that the gospel referred to there had not, up to my day, been preached in all the world but that two very important portions of that gospel had been presented and had been continued to be presented from that time down to the time I began, and I may add they have been continued until now. These were the principles of repentance and remission of sin.

It has pleased those who have been identified with me in presenting the gospel as revealed in these last days through the revelation of the Book of Mormor and the direct statement of the Spirit in revolation to the Church, that there were, in addition to those two grand principles, the general mission of Jesus Christ as the Savior of men and the full realization to those who might become believers that he was the Christ.

Basing my thought of this morning partly upon that statement and upon the second, perhaps far more important in its widespread meaning than the first, also the statement that this gospel of the kingdom was to be preached as a witness unto all nations and then should the end come, I have found in my thought and my consideration and my investigation, so far as I was able to pursue them, that this gospel of the kingdom has not yet been preached to all the world for a witness unto all nations. One of the reasons for this has been, so far as the last thirty-five or forty years have been concerned, that by virtue of a departure from the original principles of belief and doctrine as promulgated in the revelation and presented by Joseph and Hyrum Smith and his compeers, there had been added that which was foreign to the institutions of the citizens of the Republic, the organized opinion of the citizens of the Republic crystalized into law and becoming the ruling institutions of the domestic circle which brought a sudden dampening upon the order of the host of ministers that were at the time preaching, and that besides this, by virtue of this adverse system of belief, foreign nations taking alarm, forbade the ministration of those who came with the gospel, as they pretended, with this peculiar addition to it-forbade them preaching in the precincts of their respective kingdoms or realms over which they ruled. Besides this, commotion in different portions of the earth prevented our ministry from entering in and occupying the field: one of the reasons whv-because we lacked the material power to sustain them in their respective fields. They had faith enough; they had energy enough; we had a respectively strong faith to send them abroad, but we had not the sinews, the means of sustaining them in the fields respectively, wherever they were and, therefore, they were obliged to go dependent upon the carefulness among whom they labored and frequently suffering seriously because they had no place where to present the gospel and scarcely where to lay their heads.

But we were slowly emerging from under that condition of things, observing the rule of faith granted unto us by the Master, that the coming of the hour, the night or the day, when there was to be a fulfillment of the statement concerning the coming of the end should not overtake us as a thief in the night, for the simplest, the grandest, the truest reason of all that it was not known and could not be known until this remarkable prophecy had been fulfilled. It could not be presented in any country where there was war; it could not be presented in any region of country where men of war were struggling for the supremacy and shooting each other down under the command of those who had charge over them. I took the ground quite early that in that land our preachers could not acceptably find reception among the inhabitants of the different states and then existing territories, if the country itself was in the active scene of political irruption or in the case of war. It became fully demonstrated during what we have been pleased to call the Civil War, the struggle between the North and the South so-called, that our ministers could not preach with a degree of success in those particular realms where the active preparation and the actual fighting was going on. I took the ground that it could not be done; others took different grounds—that it might be possible to thus bring to pass a more rapid and completer peace, but the results showed differently.

Again, there was a belief upon the part of some

that this realm known as the center of Zion, by some of the most zealous of us, could not be inhabited by us again, whose predecessors and representatives had been driven from the land because there was to come a time when the besom of destruction was to sweep across the country and practically depeople it for our incoming as the messengers of peace. I well remember that two of those supposed prophets that have risen out of what was called the Latter Day Work predicted the destruction of Independence, and one of them went so far as absolutely to designate the specific house and premises which he and some of his followers were to inhabit when that scene of terrible destruction by the sweeping of the besom of destruction across the country should have been completed, and I remember that a second prophet also predicted terrible things to come to pass on this land prior to the coming of the Savior and the building of the temple. I took ground then that he that chose to do so could

move within the precincts of what we might call Zion, secure a home, plant his hearth-stone, erect his roof-tzee, and if he behaved himself as a citizen of the State and a citizen of the kingdom of God should do, he could remain on the land undisturbed until Gabriel shall blow his horn. Now who was right? I leave that thought for you.

I am not prepared to say upon whom rests the awful responsibility of what we now see spread out in the European Continent, from the extreme north to the extreme south; the awful consequences yet are not known nor will they be until t shall be further seen how many more of those interlocking, interdepending kingdoms and dominions shall become involved in that terrible struggle. A few have undertaken to stand aside neutral and watch the result. What has been the result? They have stood between the outcoming and the ingoing hosts until their very neutrality was taken advantage of and others now remote from the scene, declaring their neutrality, may by some peculiar concordant of peculiar nations be compelled and thrown into the vortex of war where their men will die by thousands and their people at home mourn by thousands more. What is to be the result for us of the Republic is far more of interest to us in one sense of the word than the outcome of that terrible war over yonder. For one reason, if for no other, and that is that as a people who have preached peace, the inhabitants of this Republic are in the hands of God as well as are the calm embattling hosts over there under his hand and will bow to the edict of his will when the time shall come for peace to recur. When will that be? Ah, my friends, my brethren, that is a question which neither you nor I by any means within our power can determine. No matter what our thought, no matter what data we may have gathered, just as sure as we undertake the consideration with approbation on either side of these contending forces, we may err, and hence the wisdom of our quietly taking note of what is going on and understanding, so far as we can enough to keep out of it. Worship God, mind our own affairs as individuals and as citizens of the great Republic pray that the example which has been set by us as a nation may not be wasted at the final issue. You may ask me, "Bro. Smith, do you intend to say that we must not think about that war-why it was and what will be the result." By no means do I say that. I say by all means within your power become acquainted with all of it that you can; think as you may about it; find a place where you, in your consideration, may place the finger of disapprobation and conclude that God himself disapproves as you do. You will have still to meet the fact that those who are engaged in this war, each of them as a nation and individuals as such, are putting their hands together and praying the Almighty God to be on their side of the conflict. Will he? Personally, I look for his will to be accomplished, whatever it is, and if we have sufficient faith to trust him as individuals and as an associated body, we may await with patience the coming of the time when this conflict will cease and out of it there will rise again the banner of peace raised by the hosts of them who may believe in the coming of the Redeemer.

A short eleven years ago I visited England, the center of the great British Empire now engaged as one side or in one side of this awful struggle on the continent and striving by every means in her power to keep supreme command of the seas. We are friendly with that wonderful power, we are friendly with the German nation, we are friendly with the French nation; indeed using the laconic expression of Grant in one of his messages to Congress, "We as a nation are at peace with all the world and the rest of mankind." hope, my brethren, let us pray that the supreme magistrate of this nation, this Republic, with his assembled counselors may so wisely consider and so wisely determine the acts of this nation pending this controversy, notwithstanding all that may come of trouble and despair and the necessity for strong and strange economical procedures upon our part as individuals to sustain ourselves and our families. Let us pray that they may so wisely determine our national actions that when there shall sound the balm of peace over yonder, over those battle fields, there may have occurred nothing upon our part as a nation and a Republic that shall involve us in any part or portion of this struggle. You know what I mean.

I call to mind that now I am living under the fourth pope that has ruled on the throne of Cathduring my life time-Pius IX, Leo XIII, Pius X, and now we have Benedict XV. I recall the fact that while our conference was sitting at Leeds, England, in the first days of August, Pius X was installed in his office as pope. The poor, wise, good old man (I believe I speak properly in his praise now that he is asleep with the Father) -that pious good man wept and it is said that his heart was broken because the Lord did not hear his prayers and send peace among those combatants, over part of whom he had spiritual rule. We have understood that the incoming pope has also offered prayers for the incoming of this peace. Will he be heard any more than was his predecessor? Has he more power than had Pius X? It remains to be determined, but ah, I remember that He has said to us that where two or three are gathered together in My name, there will I be in the midst thereof. The prayer of a good man ascendeth on high and may be heard, but when nations go to war, they throw aside the principles of peace and I have often been led to wonder how they dare to kneel and ask God to bless the terrible intrusions which they contemplated upon their fellow men and which must result in the death of thousands upon thousands of men of war and the mourning of thousands, thousands more hearts who must suffer the deprivation and the awful consequences that follow in the footsteps of war. War is the abomination that maketh desolate, and look at the lands where these armies traverse and what is the result? Ashes lie strewn where cities must have stood; graves, ah the whole land has been made a universal graveyard where thousands, thousands must lie and await the resurrection which will bring all men to judgment, and who then shall suffer the awful punishment of regret, of sorrow, of anguish, the result of their misdoing while they were living. The Book of Mormon teaches us that we shall have a lively consciousness of all our evil and wrong doing. If we shall thus have a living consciousness of all that we have done that was wrong, there may be also the opposite of that-we shall have a lively consciousness of the merit by which we hope to obtain unto the crown of righteousness and of peace.

Let me then, my brethren, let me then adjure you to carefulness upon this subject. I admire and respect the wisdom of the Chief Magistrate in the counsel which he has given the citizens of the Republic to abstain carefully from all that shall stir up acrimony and strife in the places where we dwell. Let us be careful that no act of ours shall cause bloodshed at home, in private quarters or in those quarters which are engendered through the popular enjoyment of politics, or our different opinions, for we shall surely reap the reward which will be bad if we suffer ourselves to become embroiled in that that shall bring distrust and disturbance upon the neighborhood in which we live.

In our teaching, in our preaching, let us be careful—to use a homely expression that all of you can understand—let us place no spiritual stakes as to the events that are transpiring or may transpire, that when the time shall have elapsed we may possibly be obliged to retreive what we have done and find the stakes which we have driven have been productive of mischief among our fellows.

I close my little exhortation this morning by recalling to your remembrance what has been declared in revelation in which the prophet saw until a scene came in which the gospel was preached in all the world, to every kindred, tongue and people, crying with a loud voice "Fear God and give glory to him for the hour of his judgment has come." Let us await the coming of the judgment day and in the meantime let us be busy with the cares of our ministerial labor and so live among our own associates and in association with the world that when we shall have done with the things of time and shall lie down to our final rest, it may be said of us "He hath done good while he lived—let his rest be glorious."

I may have failed, my brethren, in saying all that I have been thinking about; but time would not serve me, neither would my strength. I thank you for the kindness with which you have come together and mave listened to me. Feeble though my remarks may have been, they have been intended for good. You know very well from your acquaintance with me and the history of the past

that I have been careful not to speak at random or to speak in any dubious terms to be misunder-What I have said, I have said frankly and openly. Let us beware then that we falter not. let us beware then that we do not give undue and improper importance to what is transpiring and attempt to bring to pass what we might hope to be, but remember that these things which have been spoken prophetically must and will have their fulfillment before the coming of that great Judge of the earth, who shall with his scepter of love and his scepter of power bring peace to the earth. Shall he find faith on the earth? I pray God that few as we may be, if he should come at any time we shall be ready for him with preparation of mind. Let him come when he would; and I understand that that is the meaning of the declaration "Occupy till I come."

#### TOLSTOPS VISION.

Recently there has appeared in numerous newspapers a purported vision had by the late Count Leo Tolstoi the Russian author. It is said to have been related by him to his grandniece, Countess Nastasia Tolstoi in 1910 who sent a copy to Emperor Nicholas, by whom copies were sent to Emperor William of Germany and King George of England. Whether Tolstoi really had the vision or if so whether he had been correctly reported, may be doubted, and though its correctness be accepted it is not necessarily to be considered as coming from the divine mind. We give it to our readers for what it may be worth.

"This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She iswith her beauty, poise, her smile, her jewelsa super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair ornaments, of diamonds and rubies, is engraved her name, 'Commercialism.' As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

### Three Torches of Corruption.

"And, behold, she has three gigantic arms with three torches of universal corruption in her hands. The first torch represents the flame of war, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is a roar of guns and of muskets.

"The second torch bears the flame of bigotry and hypocricy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in candles and follows them to their graves.

"The third torch is that of the law, that dangerous foundation of all unathentic traditions, which first does its fatal work in the family, then sweeps through the larger world of literature, art and statesmanship.

### All Europe in Flames.

"The great conflagration will start about 1912, set by the torch of the first arm in the countries of southeastern Europe. It will develop into a destruction and calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields.

"But about the year 1915 the strange figure from the north—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain until 1925.

"The end of the great calamity will mark a new political era for the old world. There will be left no empires or kingdoms, but the world will form a federation of the 'United States of Nations. There will remain only four great giants—the Anglo-Saxon, the Latins, the Slavs and the Mongolians.

### Then a New Ethical Era.

"After the year 1925 I see a change in religious sentiment. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. Humanity is without moral feeling.

"But then a great reformer arises. He will clear the world of the relics of monotheism and

lay the cornerstone of the temple of pantheism. God, soul, spirit and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian Slav. He is already walking the earth—a man of active affairs. He himself does not now realize the mission assigned to him by Superior Power.

"And behold, the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between woman and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy.

"Political and religious partnership have shaken the spiritual foundation of all nations.

### Race Wars Strangle Progress.

"Only small spots here and there have remained untouched by those three destructive flames. The anti-national wars in Europe, the class war of America, and the race wars of Asia have strangled progress for half a century. By then, in the middle of this century, I see a heroine of literature and art rising from the ranks of the Latins and Persians, the world of tedious stuff of the obvious.

"It is the light of symbolism that shall outshine the light of the torch of commercialism. In place of polygamy and monogamy of today there will come a poetogamy—relations of the sexes based fundamentally on the poetic conceptions of life.

"And I see the nations growing larger and realizing that the alluving woman of their destiny is after all nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religious and degenerate art. Life is evolution, an evolution is development from the the simple to the more complicated forms of the mind and body.

"I see the passing show of the world-drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of commercialism and a new history begins."

# BISMARK PLANTED SEEDS OF EUROPEAN WAR THIRTY-FIVE YEARS AGO.

Thirty-five years ago Prince Otto Edward Leopold von Bismark-Schonhausen set out for Vienna. It was a memorable date, a momentous journey, for as the result of it Europe is now weltering in blood. It was in the development of his great game of weltpolitik that Bismark found it necessary to visit the Austrian capital. There he met Count Julius Andrassy, the Hungarian statesman, and together they negotiated the terms of the dual alliance. From that time on the trail that leads to the present carnival of terror is so plain that he who runs may read. And yet, strangely enough, it was this treaty of alliance that led the shortsighted to give Bismark the title of "the peacemaker of Europe."

The iron chancellor, hating and fearing France, brought all his genius to bear upon the task of isolating the republic and rendering her incapable of forming anti-German alliances. The dual alliance between Germany and Austria, consumated in 1879, remained a secret to the world at large until 1888. In the meantime, Italy was won over in 1882, and the dreibund or triple alliance came into being.

Thirty years ago Bismark inaugurated the career of Germany as a colonizing power, which necessarily brought him in conflict with Great Britain, and laid the foundation for the present grouping of the powers under the triple entente. The Bismarchian ideal of a "friendless France" was thus rendered impossible of realization. France found her first friend in Russia, however, and in 1891 the republic entered into a treaty with Russia, not made public until three years later. Anglo-French relations were still far from cordial, however, although Britain and France held a common hatted of Germany.

The rift in the triple alliance began in 1896, when France and Italy, before estranged, made overtures toward friendship. In 1901 France agreed to give Italy a free hand in Tripoli, and Italy reciprocated by withdrawing all objections to French operations in Morocca. The France-Italian reconcillation was completed ten years ago when the Italian king and President Loubet exchanged visits. The Bismarck alliance was crumbling.

About the same time King Edward visited Paris, and Loubet returned the visit. In 1904 a

treaty was made by which France was left free to work out the destinies of Morroco and England was left supreme in Egypt. Thus the triple entente of Great Britain, France and Russia was formed, and France was no longer "friendless." Italy, while still bound by the dreibund, hated Austria and feared Germany and sympathized with the aspirations of France.

The diplomatic war between France and Germany over the Morrocan question began in 1905. In the Algerias conference France had the sunport of Great Britain and Russia and the friendly sympathy of Italy and the United States. In 1909 Germany recognized the preponderance of the French political interests in Morroco.

The entente cordiale did not reach its full power until 1907, when England and Russia entered into a treaty by which their clashing interests in Asia were amicably settled. The annexation of Bosnia and Herzegovina by Austria, with the approval of Germany, and the German challenge to France at Agadir in 1911, brought Europe to the verge of war. The intervention of England and the widespread opposition to war of German Socialists resulted in delaying a crisis. Events have proved, however, that it was only a postponement of the inevitable.—St. Joseph Gazette,

#### THE RELIGIOUS OUTLOOK.

Will China some day send missionaries to America? We cannot believe it, says the "Christian Observer" (Southern Presbyterian), but a high (Southern Presbyterian), but a high Chinese official says it will be so. The rapid advance of Christianity in mission lands suggests The suggestion is emphasized by the comparatively sluggish progress of religion, or its actual decline in Christian lands. As indicating growth, in foreign lands it appears from the last reliable census of India that there are now 3,896, 000 Christians in India, twelve for each thousand of population. The American Methodist Mission India baptized 30,000 persons in 1912, and 40,000 in 1913. Thousands registered their names for baptism, but could not receive the required instruction because of lack of workers. The work of other denominations is correspondingly pros-The Presbyterian Church in China is perous. preparing to organize a General Assembly. Sixty thousand Presbyterians are ready to enter this organization. Other denominations enjoy similar prosperity. How about Christian lands? The Churches of America report gradual growth, but European Protestantism is literally declining. "The Quarterly Register" of the Reformed Churches says: "Recent statistics of the Free Churches in England and Wales show a membership close to 2,000,000. In the Church of England, the attendance of communicants at Easter, 1913, was 2,328,707, and the Welsh dioceses, 155,191. These results indicate a decline both in the Anglican and in the Free Churches." Under the topic, "Secession from Protestantism in Germany," "The Register" says: "It is difficult to form an estimate of the number of those who have already seceded. A fairly accurate estimate is 80,000, spread over the years 1912 and 1913, and 30,000 for the first four months of 1914. In account for this abandonment of the Church, which continues month by month, the writer assigns two leading causes. The one is "the spread of the scientific spirit," the other "the spread of the great political organization known as Social Democracy." A third cause mentioned is the State tax levied on the membership of the Church for its maintenance. It thus appears that in Germany materialism which is based on evolution and reduces man to a merely animal existence is one rock on which faith suffers shipwreck. Another is Socialism, which in Germany is of a malignant type. It resists allegiance to existing governments, whether human or divine, and and makes social welfare its religion and its god. Both these evils are intimately related to the destructive Biblical criticism which has been rife in university chairs and "progressive" pulpits. The Presbyterian.

### BILLY SUNDAY ON THE SALOON.

The saloon is the scum of all villanies. It is worse than war or pestilence. It is the crime of crimes. It is the parent of crimes and the mother It is the appalling source of misery, poverty and sorrow. It causes four-fifths of the crime, and, of course, is the source of threefourths of the taxes to support that crime. And to license such an incarnate fiend of hell is the dirtiest, most low-down, damnable business on top of this old earth.

The saloons fill the jails and the penitentiaries, the poorhouse and the insane asylums. to pay the bills? The landlord who doesn't get the rent, because the money goes for whisky; the butcher and the grocer, and the charitable person who takes pity on the children of drunkards, and the taxpayer who supports the insane asylums and other institutions that the whisky business fills with human wrecks.

Do away with the accursed business, and you will not have to put up to support them. Who gets the money? The saloonkeepers and the brewers and the distillers, while the whisky fills the land with misery, poverty, wretchedness, disease, death and damnation, and it is being authorized by the will of the sovereign people.
You say, "People will drink it anyway." Not

by my vote. You say, "Men will murder their wives anyway." Not by my vote. You are the sovereign people, and what are you going to do about it?

In these days, when the question of saloon or no saloon is at the fore in almost every community, one hears a good deal about what is called "personal liberty." These are fine, large mouthfilling words, and they certainly do sound first rate; but when you get right down and analyze them in the light of good old horse sense, you will discover that in their application to the present controversy they mean about this:

Personal liberty is for the man who, if he has the inclination and the price, can stand up to a bar and fill his hide so full of red liquor that he is transformed for the time into an irresponsible, dangerous, evil-smelling brute. But personal liberty is not for that patient, long-suffering wife, who has to endure with what fortitude she may his blows and curses. Nor is it for his children, who, if they escape his insane rage, are yet robbed of every known joy and privilege of childhood, and too often grow up neglected, uncared for and vicious, as the result of their surroundings and the example before them.—The Presbyterian.

### FINDS RARE ROMAN ART.

Paris-A correspondent writing to La Liberte gives particulars of an archæological find of the greatest interest. At Madhia, on the Tunisian coast, five or six years ago, some Greek sponge fishers noticed a strange mass of wreckage lying at a depth of 130 feet to the north of Madhia lighthouse. Amid a jumble of timbers lay splendid marble columns, bronze statuettes, a superb life-size boy's figure, and a Hermes of Dionysius, which they succeeded in bringing to the surface.

M. Merlin, the head of the Tunisian antiquities department, applied for and finally obtained various subventions, and the admiral commanding the Tunisian squadron sent a powerful tug and two torpedo boats to give assistance. It has now been ascertained that the sunken ship was a vessel of about 400 tons, a hundred feet long, and twenty-five broad. She was laden with an extraordinarily heterogeneous cargo. Not only blocks of marble, but bases and capitals for columns, effigies, statues, furniture, tiles, lead piping, lamps, amphorae, etc. Among the fragments were found figures of a demi-god and a maiden and faun, which correspond almost exactly with those upon what is known as the Borghese vase dug up in Rome and now in the Louvre.

The Hermes bears the signature "Boethos," the sculptor of the celebrated "Child With a Goose" of the Second Century B. C., and there are numerous other very fine specimens of old Greek sculpture among the treasures already recovered.

The bottom of the hold contains about sixty columns of bluish-white marble thirteen feet high, which were probably one of the causes of the wreck of an evidently too heavily freighted ship.

All the inscriptions disciphered relate to Attica, and personages of the middle Fourth Century B. C., and it might have been thought that the vessel dated from that period, but for the Boethos statue and lamp of a pattern only introduced into Attica at the end of the Second Century B. C.

Some writing on lead ingots also is in the Latin of that epoch, and experts have concluded so far that the vessel was loaded in Attica for Rome, and probably the cargo was the spoil after the taking of Athens by Sulla in 86 B. C.

Both Lucian and Pliny relate how Sulla pillaged Athens, and the former describes a wreck off Cape Malea of a ship full of works of Greek art, including a picture of Xerxes. Rome's loss two thousand years ago, however, becomes French gain, and

soon travelers will be able to admire these priceless relics in the Bardo Museum at Tunis .- Washington Times.



MRS. MADGE SIEGFRIED, EDITOR 1417 W. Walnut St., Independence, Mc

#### NOTICE.

All persons sending money to the Woman's Auxiliary for any purses, including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence Mo. apply SORY BOARD

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Sewing and Aid Department, Mrs. Edith Cochran, 207 S. Seventeenth St., St., Joseph, vo.

Young Woman's Department, Mrs. J. A. Gardner, 711 S. Fuller

Ave., Independence, Mo.

### "WE MUST RESIGN!"

We have made this exclamation many times of late—owing to the increase of duties and responsibilities which accompanied the arrival of our nine and a half pound son on the thirty-first day of July. It is with regret that we find this necessary, for we have enjoyed the effort, and experiences gained, while in charge of the Auxiliary Column during the past year or so. And we had hoped to be able to continue and mayhap, through experience "do better," for we have felt dissatisfied with our personal efforts.

However, in the newly appointed editor, the Board has chosen one who is a splendid housekeeper and happy home maker, the mother of a young son and daughter; and one whose opinion and friendship we Auxiliary workers in Independence "tie to," Sr. Arthur H. Mills. We hope that she may have your assistance and encouragement; and an occasional word for herself, if not for her Ensign space. We have appreciated the help received in these ways; and so hope that we may all continue to work together in faith and

Madge Siegfried.

Entering upon a new and untried field is always attended with more or less reluctance, especially if the requirements of that work are of a character to demand time and abilities which one may not possess. Upon the request of others I undertake the new work assigned me; not without misgivings, but trusting that while I may conduct it the cause in which I am so deeply interested may flourish. This cannot be done without the cooperation of all the workers likewise interested, (and may their number be increased!) and I trust by your help to be able to see and meet some of the many demands in this line of work. I will be glad at any time to hear from anyone in the way of suggestion, advice or contribution, (original or clipped) as in this way avenues may be opened which might otherwise be overlooked.

Let us renew our strength in the line of "Woman's Auxiliary" work, through activity; feeling the need of the Holy Spirit to help and sustain, guide and direct, that this work may increase in its power for good among the mothers and fathers and the young of our church.

Maude Mills.

### FATHER, BE COMPANION TO YOUR SON!

To The Star: Several days ago I noticed in Speaking the Public Mind a letter which was signed "Doubtful Parof the troop of which their boy is a member does not take an interest in his work. I wonder if Doubtful Parent realizes what a great responsibility is placed upon a scoutmaster when he undertakes the leadership of a troop of boys. I would like to ask Doubtful Parent a few questions.

Are you lending every available means to co-operate with your boy's scoutmaster? If you are a father, are you a companion to your boy or do you spend your evenings at the club or elsewhere? If you are a mother, are ings at the through the sewiner: I you are a mount, are you training your boy so that he may be an honor to you when he is a man or are you permitting him to roam the streets while possibly you attend your card parties? Do you expect the scoutmaster to teach your boy in one what you have probably neglected to teach him

"modern parable of the prodigal father" is being distributed by the Community Boys' Work Division of the Y. M. C. A. of Tulsa, Oklahoma.

A certain man had two sons, and the younger of them said to his father: "Father give me the portion of thy time and thy attention and thy companionship, and thy counsel, and thy guidance which faileth me." And he divided unto them his living in that he paid the boy's bills, and sent him to a scleeted preparatory school, and to dancing schools and to college, and tried to believe that he was doing his full duty by the boys.

And not many days after the father gathered all his interests and aspirations and took his journey into a far country, into a land of stocks and bonds and securities and other things that do not interest a boy, and there wasted his precious opportunities of being a chum to his own son. And when he had spent the very best of his

own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart, and faction, there arose a mignly talline in its least, as the began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country, and they elected him chairman of the house committee and president of the club and sent him to the legislature. And he fain would have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship.

But when he came to himself he said:

But when he came to himself he saud:
"How many men of my acquaintance have boys whom
they understand and who understand them, who talk talk
about their boys and associate with their boys and seem
perfectly happy in the comradship of their sons, and I
perish with heart hunger? I will arise and go unto my
son and say unto him: 'Son, I have sinned against heaven and in thy sight, and am no more worthy to be called thy father. Make me as one of thy acquaintance!"

And he arose and came to his son. But while he was yet afar off his son saw him and was moved with aston-

ishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said "Son, I have sinned against heaven and in I have not done my duty by you, and am not thy sight. worthy to be called thy father. Forgive me now and let

worthy to be called thy father. Forgive me now and let me be your chum."

But the son said: "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and advice and counsel, but you were too busy. I got the information and I go the companionship, but I got the wrong kind and now, alas! I am wrecked in soul and body, and there is nothing you can do for me. It is too late, too late, too late, too

A Former Scoutmaster. —Kansas City Star.

## A NOBLE HERITAGE.

By Helen M. Richardson.

I wonder if mothers in general remember some of the things that used to trouble them when they were children. An unremitting surveillance, for instance, which left nothing to which their own sense of honor could spur them on.

I know a mother who gives her child absolute freedom of choice between a rigth and a wrong action; who puts him upon his honor, and ever after, even though she may see him wavering between the two, holds her peace and alts the outcome of the struggle.
Whenever a situation presents itself where she thinks

advice from her standpoint would prove helpful, she gives it, not in a dictatorial manner, but as one friend might advise another.

Useless nagging is avoided. She seldom approaches er child in a spirit of criticism. But by impressing upon her child in a spirit of criticism. But by impressing upon his mind her faith in his integrity, she has gradually led him up to her own standpoint of right and wrong; so that the petty tricks and subterfuges practiced by his compannever fail to receive his condemnation.

Allowing that all children are not alike, and that a rule which applies to one would be an utter failure with another, still, every child has his rights which all well-disposed and intelligent parents are bound to respect. And it is safe to assert that many a child's moral nature has been hopelessly distorted by too strenuous efforts to bring result which otherwise might have been naturally

Ccaseless nagging usually defeats its aim. To let a child know or imagine that you are continually suspecting him of doing wrong is the surest way of making him a wrongdoer; while a persistent and optimistic belief in his integrity—a loving trust free from all appearance of sus-picion, will often win an otherwise rebellious and stubborn child; and when once won over to the right, this very stubbornness, perhaps more rightly named will-power, may prove his safeguard.

may prove his sateguard.

The atmosphere he lives in—or, in other words, the moral environment of a child—has much to do with the upbuilding of his character. Surround him with suspicion, and it will not be long ere he will begin to doubt and suspect every one with whom he associates. Place the safeguards of faith and trust around him, and you will find between the safeguards. him continually growing more trustful himself; and the manliness he will be quick to discern in his natural guides and protectors, he will gradually absorb into his own character, as the plant absorbs the sunlight.—Mother's Magazine.

# MISCELLANEOUS

CONFERENCE NOTICES.

Southern Indiana District .-- Conference will convene on October 17th, 10 a. m., at Wirt, Ind. Expressing the hope that all branches will be represented.

Edwin Perry, Sec.

Eastern Maine District.— Conference will convene at Jonesport, Air., October 24th. Business session called at 2:30. All are cordially invited to attend.

Neuman Wilson, Clerk. W. E. Rogers, Pres.

Kewance District .- Conference will convene at Moline, Illinois, October 31st and November 1st. Delegates to the next general conference will be chosen. All reports should reach the secretary in ample time so that a complete report of the district may be compiled.

115 Clarke Ave., Peoria, Ill.

Des Moines District.—Conference will convene Nevada, Iowa, October 10th, 11th and 12th. This is This is the first fall conference we have had in the district for of years, and we should like to have a good at-

E. O. Clark, Dist. Sec.

Mary E. Gillin.

2500 Logan Ave., Des Moines, Iowa. CONVENTION NOTICES.

Florida District.—Sunday school convention will con-ene at Alassor church on Friday, October 30, at 10 a.m. Would be glad to have a good delegation from each school and all reports in hand by appointed time. J. S. McCall, Sec.

Rt. 5, Brewton, Ala., Sept. 19, 1914.

### NOTICES.

The Womans Auxiliary for Social Service of Kirtland District will meet to elect officers, during the district conference which convenes October 10th and 11th at Kirtland. Ohio.

Mrs. F. J. Ebeling.

R. F. D. 2, Willoughby, Ohio.

The First Quorum of Elders of the Spring River District will meet at Joplin conference of the Spring River District, October 8th, 9th, and 10th. Let the Elders of the quorum please take notice and as many attend as can. Elder W. H. Smart, Pr Elder S. G. Carrow, Sec.

TWO DAYS' MEETING.
A two days' meeting will be held at Soldiers' Grove,
Southern Wisconsin District, October 10th and 11th. We hope to see a good crowd as this will be our first effort along this line. All are cordially invited.

J. W. McKnight, Dist. Pres

PEACE SUNDAY AND THE AMERICAN RED CROSS. October 4, 1914. To All Churches in the United States:

Our President has, by proclamation, designated Sunday Our President has, by proclamation, designated Sunday, October 4, as a day of prayer for peace. It has been suggested in many quarters that on this Sunday a collection be taken up in every church to relieve suffering in the the war-ravaged countries of Europe. The Red Cross, which is charged with the special duty of aiding the sick and wounded in time of war, respectfully urges that op-portunity be given in each church to every person who so desires to make a contribution to the American Red so desires to make a contribution to the American Red Cross, which is impartially aiding every country in a spirit of common humanity, and which recognizes no dis-tinction of race or nationality. However, every contrib-utor who desires to designate any particular fund or country to which his or her contribution shall be applied may do so, and such request will be respected.

The Executive Committee

American Red Cross.

### PERSONALITY OF GOD.

"God said: Let us make man in our image, after our likeness." Gen. 1:26. It is said of God, "I will do all my pleasure." Also that he has unlimited power. As the Savior expressed it, "All power is given unto me." It is distintly affirmed in the text that God purposed to make man in his likeness, and image. I don't see how we could be told plainer that God made man like himself we could be told plainer that God made man like himself in form. It has always been a mystery to me that people do not understand God to be a person, in the light of this tex. If man is in the "image and likeness" of God, then God must be in the image and likeness of man. But I am fully persuaded that God intends to have man even more like himself, even "the measure of the stature of the fullness of Christ." Christ prayed that he and his disciples might be one "as we are." Christ said, "I am the way, the truth and the life, no man cometh to the Father but by me." As Christ understood all things pertaining to life and godliness he evidently wants his children to be educated in the way of life too.

If there is any one thing clearly affirmed in holy writ

children to be educated in the way of life too.

If there is any one thing clearly affirmed in holy writ
it is that God has a purpose to be accomplished in his
children. In all the material expressions of God in nature, we find undeviating order, system. God said to
mankind: "Replenish the earth." One specific divine law mankind: "Replenish the earth." One specific divine law was given by which it could be done. There can be no deviation. In this is expressed his will and purpose, perpetuity. This shows the nature of God to be, as the scriptures hath said, "Whatsoever he doeth, he doeth it forever." If it expresses his will at one time, it does always. "For in him is no variableness, neither shadow of turn-

God has an end to be reached: the perfection of man-kind. It can only be reached through the "narrow way," "the perfect law." The perfect law of liberty. We must be doers of the law. The law points out how we may be

"the perfect law." The perfect law of liberty. We must be doers of the law. The law points out how we may be perfected—nothing else can.

The law points to the performance of two kinds of works, those which are defined distinctly spiritual, and those more specifically material. In the spiritual there comes to one the deep conception of God as our Father, his bountful love is seen cleaver and so we love him as never before. Our eyes are opened to our defects and we are anxious to please him; and to know his will, is to do it, and so his law is the "beacon light" to guide us. When we are born into this spiritual life of incorruptible seed by the word of God, which liveth and abideth forever, we want to be like God, be real sons or children, and so we see the only way we can reach it is by an and so we see the only way we can reach it is by an

observance of the whole law, not only to say, but to do, and when we are confronted with an opporunity to help we will not be anxious to see how little we can do and escape, but do all we can gladly. We will not only use diligence in the expression of our faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness, love, which if these abound we shall not be barren nor unfruitful in the knowledge of our Lord Jesus Christ. We will be fruitful in all that relates to the expression of our be fruitful in all that relates to the expression of our love for our Father.

When we come across such words of God as this: "Will a man rob God?" you will say No. And when you learn that your Father requires—asks of you one-tenth of your increase in temporal things, you will be not only willing but glad to do his will. It will be pleasure. God wants a tried people. He will not have any others in the sun glory. So just ask yourself: What do I want? and how giory. So just ask yourself: What do I want? and how can I get it? The Word answers only one way in the per-fect law. Please read Bishop Kelley's sermon in the Herald of September 2, page 380, "Bearing Fruit," and see if you are bearing any. If not, what kind of a tree are you? We can only judge by your fruit. C. A. Parkin.

579 5th Ave., San Francisco, California.

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block from Stone Church, paved street, \$1800.00. Vacant, Lot no. 19, East Independence No. 2, 126x275 ft. \$150.00.

828 W. Walnut St .-- Lot 82x156-4 room house-10. block from ward school-2 blocks from Stone Church,

\$1300.00. 11. 707 North Cottage.—Lot 50x157 ft., 4 room house

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12. 1220 W. Waldo.—Lot 50x180, 4 rooms, cistern, gas,

nalk, \$1490.00.

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street.—Lot 52x140. Within one block of school, \$400.00.

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some fruit. \$10,000.00.

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### DIED.

Loomis.—Roy E. Loomis, son of Bro. and Sr. J. B. Loomis, passed away at Cossian, near Harshaw, Wis. Was born December 23, 1885, at Plano, III.; was killed June 15, 1914, while blowing stumps out with dynamite. Was 28 years, 5 months and 22 days old, and leaves a father, mother, four brothers and three sisters to mourn.

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NO. 41

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PRAYER.

Prayer has a sweet refining grace, It educates the soul and heart. It lends a luster to the face, And by its elevating art It gives the mind an inner sight That brings it near the Infinite.

From our gross selves it helps us rise To smething which we yet may be. And so I ask not to be wise. If thus my faith is lost to me. Faith that with angels' voice and touch, Says "Pray, for prayer availeth much."

—Ella Wheeler Wilcox.

### MODIFYING CHRISTIANITY.

That Christianity should be modified to meet the ideals and conditions of the many non-Christian nations is the plea of ProfessorDouglas Clyde Macintosh of Yale University, in an article entitled "The New Christianity and World Conversion," in "The American Journal of Theology." The plea is based upon numerous reports of foreign missionaries who have found difficulty in convincing the people of other religions, especially the more educated classes, of the correctness of the Christian religion, because of the miraculous element in it. It would seem that there has been a growing disposition among the missionaries to modify their teachings in order to render them more acceptable. Professor Macintosh says:

It has for some time been the fashion for the more broad-minded missionaries to make vague admissions as broad-minded missionaries to make vague admissions as to the necessity of modifying Christianity as we have known it, in order to adapt it to the needs of the mission field. For example in Volume 3 of the Edinburgh Con-ference reports, which deals with Christian education, it is maintained that "the success of Christian missions will not be achieved by Westernizing or Europeanizing the East, \* \* \* but by contributing to the development of an oriental type of Christianity, or as many oriental types as the varieties of national life shall demand." \* \* \* And the varieties of national life shall demand." \* \* \* And Dr. Imbrie, also of Japan, has this to say: "There are those who hold that the Christianity of Japan will be quite a different thing from that of the West. But, when it comes to definiteness of statement, what is said amounts practically to this, that the Christianity of Japan will be the chief all practices of the chief of will retain the ethical elements and dispense with the

supernatural."
That the writer in the "Journal of Theology" supports the position of the missionaries quoted above is apparent from the following:

Is it not clear that those who are interested in the propagation of the essentials of the Christian religion must be reasonable if they are to win well-informed and reasonable men? And does not this mean that Chrisreasonable men? And does not this mean that Christanity must revise its attitude toward the miraculous and supernatural, or else resign itself to continuing for a time as the religion of some of the unscientific and superstitious only, with the prospect of finally disappearing when all classes and nations shall have come under the influence of scientific modes of thought?

This plea for the modification of Christianity in its application to non-Christian nations is in close agreement with the disposition manifested in the various Protesant churches to so modify religious teaching as to eliminate all reference to the supernatural, or miraculous, and emphasize only the ethical principles in harmony with the higher criticism. It is but natural that Protestantism which has from its beginning persistently denied the supernatural and miraculous in present-day Christianity should ultimately come to the point of denying the same things as ever existing in the past. The spirit of unbelief which in the past has blinded the spiritual eyes of professedly Christian people and teachers to the operation of the power of God, is not satisfied with past accomplishments, but seeks new conquests over the minds of men, and today is casting its shadow over the works of God in past ages when men were possessed of greater faith.

#### World Conversion.

The commission given by Jesus to his eleven apostles clearly indicates the divine intent of sending the gospel to the whole world for the conversion of as many as might be willing to receive it and abide by its precepts, but there is no provision made by Christ for any modification of that gospel, or adaptation of it to the particular beliefs and practices of the various nations to which it should be sent. The gospel as given by Christ was to be the means of conversion, and another gospel, or a modified gospel, could not fulfill the purpose of God, and would not accomplish the conversion of the world to Christ. While the Lord undoubtedly desires the conversion of the world, he does not desire it regardless of the means, and the efforts of man at world-conversion with a modified gospel will accomplish nothing for Christ and nothing for the converted. To convert the nations to a Christ who is not divine, un-resurrected, and who is helpless to do anything more in behalf of humanity than he did through his ethical teachings while upon earth, is to remove them farther away from the Christ of the New Testament and from salvation; and we are reminded of the words of Christ, "Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." The gospel is set as the standard to which men must come in order to be saved, rather than that it should be conformed to the will of man and adapted to his convenience.

The Gospel the Same to all Nations in all Ages. Jesus said to his apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." This shows that the things taught by Christ were to be taught to all nations, and upon the condition that the message be kept pure and unchanged was the promise given of the divine presence abiding permanently with the messengers. Mark's rendering of this promise is more specific showing that the divine presence will be manifested in super-human and miraculous ways for the good of men. The present tendency to "modify" Christianity justifies the belief that it has previously been modified by men, which accounts for the absence of the divine presence and of all miraculous manifestations. The mission of Christ was "to all people," "to every creature," in "all nations," and when he comes again to judge the world, he delares that "before him shall be gathered all nations." Paul also says that "God shall judge the secrets of men by Jesus Christ according to my gospel." The one law of the gospel will judge all men and if that law remains unchanged under the ministration of the great Judge in the last day, surely there can be no period up to that time when "another gospel" will take its

Adding to and Taking From.

Latter Day Saints have been charged with adding to the word of God in violation of the statement in Revelation 22:18, because, in holding that God is unchangeable and also his truth, they believe that he has seen fit to add to his own word as contained in the Bible, a re-affirmation of his truth by present-day revelation, but in noting the several attempts to "modify Christianity" by the various Protestant churches, or at least by a proportion of the ministers of those churches, that they have sought to take out of the word of God the teachings that Jesus is the Son of God; that he holds the power of life and was raised from the dead; and that the miraculous power of God attended the ministration of the gospel, we see a taking from the word of God which Latter Day Saints have never attempted. With Christ shorn of his divinity, and the gospel divested of its miraculous power, what is there left?—simply a human theory, in which case any other human being may develop another theory just as good or better, and the inevitable result must be that we shall have a multitude of gos-The oriental religions are highly ethical, and under them the eastern nations have maintained virtue and a fair degree of righteousness for many centuries, but with Christ and divinity left out of Christianity, what claims can it make to recognition by these nations that cannot be made by Brahmanism, Buddhism, Confuciarism, and others, and may not be made by any new system that some future sage may offer? As wonderful and grand as the system of true Christianity is, it can not endure having any of its vital parts taken away, nor the addition of any human theories. Like a perfect circle, the perfect gospel can suffer no substraction or addition and still remain perfect.

#### Objectional Parts of Christianity Still True,

However much the Christian or Pagan world may discount the doctrine of the divinity of Christ, the truth of that doctrine is not effected thereby, though the standing of the people may be. While the claim of Latter Day Saints to present revelation is opposed on the ground that present revelation is not necessary, we see in the present attitude of a large part of the Christian world, which dclares that evidence of the divinity of Christ is lacking, a real necessity for further revelation by which that evidence might be supplied. That doctrine being divine it devolves upon Divinity to maintain it in the world against the incroachments of unbelief in those who would 'modify" it. What is here said of the divinity of Christ may also be said of the doctrine of his resurrection and the resurrection of all men, and of the presence of the miraculous power within the Church of Jesus Christ. If the simple teachings of the New Testament be accepted fuese doctrines were true eighteen hundred years ago. and with an unchangeable God and an unchangeable gospel they are true today.

Latter Day Revelation Sustains the Bible.

A careful reading of the Book of Mormon (which Latter Day Saints accept as an inspired work) must convince any candid reader that it maintains these three points: 1. That Jesus Christ is truly the Son of God, being born of a virgin, and is himself divine. 2. That the gospel is the same to all nations. 3. That the miraculous element is a permanent part of the gospel, and under the ministration of the Holy Spirit it is possible for every true seeker after truth to know for himself of the truthfulness of the doctrine. The divine purpose in giving the book is "to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself to all nations." His virgin birth and physical resurrection are declared, and also that the miraculous element belonging to the gospel "never shall be done away; even as long as the world shall stand, only according to the unbelief of the children of men."

Other revelation of latter days as found in the book of Doctrine and Covenants also affirm these points found in the Bible and the Book of Mormon, and brings additional evidence of their truthfulness. These two books were given to the world in the early part of the last century before these doctrines had become discredited in "the house [or houses] of their friends," and the need of additional evidences anticipated thereby.

No Modification of Christianity in Latter Day

Revelation.

The Book of Mormon and the Doctrine and Covenants advocate no other doctrine than found in the Bible with which they agree. They re-affirm the Bible doctrines and the Bible promises, and the thousands who have obeyed the doctrine have seen the promises regarding the work of the Holy Spirit in its miraculous manifestations fulfilled in their own observation and experience,

and it is through this miraculous element in their religion that they have assurance of the truthfulness of the doctrine which they have received. The Church of Jesus Christ reorganized in latter days, is a powerful witness to the divinity of Christ, to the permanency of his doctrine and his promises, and to the presence of the miraculous What the world needs is not a modified element. Christianity-it has been modified too much already-but the Christianity of Christ with the divine power attending,-and it is still on earth.

#### PAPEETE BOMBARDED.

Recent press reports state that the German cruisers Scharnhorst and Gneisenau bombarded Papeete, the chief port of the Society Islands in the South Pacific, destroying half the town. A French gunboat was sunk when the cruisers again put to sea. Papeete is the headquarters of the Society Island mission, and contains a good representation of Saints, besides our missionaries and their families, and considerable church property. We hope the damage may not be as serious as reported.

#### INDEPENDENCE ITEMS.

INDEPENDENCE ITEMS.

At the eleven o'clock service on Sunday, after the opening hymn and prayer the cheir sang the beautiful authem, "Remember Now Thy Creator in the Days of Thy Youth." The rendering was very impressive and beautiful and deserving of special mention. This was followed by a good practical gospel sermon by Bishop E. L. Kelley, some of the features of which were the necessity of having faith and walking thereby, an explanation of the law of tithing and consecration, the obligation of Saints recognizing and supporting an institution that the Lord has approved of, etc. After the sermon Sister Bernice Griffiths sang a fine solo on "The Ninety and Nine," followed by a collection for Graceland.

The communion services in the afternoon were not characterized by many testimonies, because there was not time for many, nor particularly by any manifestation of the Spirit in those given, but by the calm, sweet influence the Spirit in those given, but by the calm, sweet mines that pervaded and seemed to float as on ether waves throughout the room, which was so satisfying to the soul. This influence can be felt only where there is complete harmony and no opposing element and the Spirit of God has unmolested sway. In the early part of the meeting Bro. Jeseph Luff read a communication that had come to him while in the east this last summer. Prior to the meeting he read it to President Joseph Smith, and Pr dent Smith told him to read it at this meeting, and that he would order its publication in the church papers.

In the evening Elder M. H. Seigfried was the speaker,

continuing his discourses on church history.

continuing its discourses on curren instorage.

There was a large gathering of Saints at the home of Bishop E. L. Kelley on Saturday evening in honer of Bro. and Sister W. A. Blair, who will soon change their home from Independence to Galien, Michigan. After a social feast, followed by singing and readings, Bro. M. H. Bond in well chosen words made complimentary mention not only of Bro. and Sr. W. A. Blair but of the work and character of their parents on both sides. He stated that while their friends here would miss the association and regret their move, the change no doubt was a good one regret their move, the change no doubt was a good one for both them and the branch where they will go, as their help will be valuable in the building up of the work in that place. Bro. Blair responded, showing a spirit of humility and willingness to do all that lay in his power for the good of the work. The enjoyment of the evening was concluded with something to satisfy the appetite and table the poletic.

and tickle the palate.

Sugar Creek is a village adjoining Independence on the northwest where the Standard Oil refinery is located. Four northwest where the Standard Of Tennery is located. Four saloons have been running in that unicorporated village. The edict of the people in the election of August 22 was that there be no saloons in Jackson County outside of Kansas City and Independence (Independence having already voted dry July 21). The law of the people of Jackson County went into effect at 12:01 o'clock, October 3, but County went into effect at 12:01 o'clock, October 3, but notwithstanding, the saloons continued as before until the assistant prosecuting attorney with deputy marshals forced them to close, and notwithstanding they had been notified by the county license inspector of the time they must close, the day before that time one saloon ordered a car load of beer. This is the kind of law-ignoring business some people would like to uphold.

On Tuesday, September 22, with wife I left for the Ozark mountains, for a little rest, being the first real vesetion for own the user servicing at Represe on heavy.

Ozark mountains, for a little rest, being the first real vacation for over ten years, arriving at Branson, on beautiful lake Taneycomo, about noon on the following day, where we were met by Sister Bowen, and were taken in Bro. Bowen's motor boat to their home. We spent a few days climbing the "everlasting hills" and navigating the lake from one end to the other, eight miles above Bran son and seventeen miles below to the great dam on the White river, which is 900 feet long and 55 feet high, backing the water of White up 25 miles. Of the five days we were there we spent considerable of the time fishing, but the best fish we caught was on the 24th, when we buried Brother Bowen in baptism in the waters of lake Taneycomo. We confirmed him on the evening of the 25th Taneycomo. We confirmed him on the evening of the 25th after prayer and a talk on the necessity and object of the ordinance of laying on of hands. Our going there and the baptism was all in answer to prayer, as Sister Bowen told us. We arrived home the following Tuesday to take told us. We arrived home the following Tuesday to take up our duties egain, feeling somewhat improved physically as well as in spirit. Later we may write a more extensive account of that rotatry and our experiences.

The oft repeated saying that "it is better late than

never" is true when the act is a worthy one, as is the

case when a lonely but worthy individual seeks a companion in wedlock. On Sunday evening, September 27, 1914, at six o'clock, Bro. Charles E. Culver and Mrs. (Sr.) 1914, at six o'clock, Bro. Charles E. Culver and Mrs. (Sr.). Lillian M. Ballinger repaired to the home of Elder H. W. Hattey where Bro. Hattey said the words that made them husband and wife. Charlie is one of our deacons, and he always can be seen faithfully on duty at church services where he looks after the comforts of those in attendance and does whatever his hands find to do. Though not personally acquainted with Sr. Culver we hear her spoken of as an exemplary lady of refinement, and Bro. Charlie has waited long enough to find just such a one for his companion. for his companion.

As will be noticed, of late the Ensign is laden with many very interesting letters, some of which are quite lengthy, but each one is so good that there seems to be no place to cut out unimportant matter. There are many good ones on hand that will each have to bide uch letters seem to be very attractive to the subscribers;

Such letters seem to be very attractive to the subscribers, as are evidenced in business letters received.

The Utah people are building a handsome church on the corner of Pleasant and Walnut Streets, nicely located. It is built of stone, brick and tera cotta. Six rooms will be occupied by the Central States Mission. The architecture is very pleasing in design and of a very modern type. It will be a fine addition to the best public buildings of the city. The outside walls are up and the edifice nearing completion. ings of the city. The nearing completion.

We erred in our items two weeks ago where we stated that Mr. Hedrick had been expelled from the Church of Christ and removed from the trusteeship of the temple lot.

### INDEPENDENCE, SECOND BRANCH.

At the eleven o'clock hour Sunday morning Elder J. W. Metcalf of the missionary force spoke with good liberty on the first principles of the gospel, using Acts 16th chapter, with other passages. At the same time our branch president spoke to the young folks in the basement, in-structing them along the line of the sacrament service. The evening preaching service had a large attendance,

many visitors being present. Bro. J. A. Gillen of the Twelve gave an interesting discourse, basing his remarks on Psalms 61:2, in connection with the 7th chapter of Matthew.

At the home of the bride's parents on South Avenue, iesday evening, Sept. 30th, at 7:30, Sr. Virgie Curtis and Bro. Raleigh Fulk of Beardstown, Illinois, were united in marriage, the bride's father officiating. About fortyfive relatives and friends being present. At 10 p. m. they departed for Beardstown, where they expect to make their future home. Sister Virgie will be greatly missed in this branch, especially in the junior department of the Sun-day school as teacher and organist, also in Religio class.

The regular monthly business session was held here onday evening. Bro. G. W. Eastwood presented his Monday evening. Bro. G. W. Eastwood presented his resignation as presiding deacon, his request was granted, Bro. D. L. Barnett was chosen to fill the vacancy. of removal were granted five members to the first branch and six to the Order of Enoch proposed branch, also three were received from the London, Canada, Branch, and one from the St. Louis, Mo., Branch.

G. W. T.

ST. LOUIS, MO., ITEMS,

It was rather sad to have the tent taken down and to say good-bye to Bro. Christy, but we can hope that he will still hover around Saint Louis, and be with us now

On Sunday, Sept. 13, there was no service at the church except Sunday school. Over one hundred went in a special car to Alton, Illinois, where the district conference was

car to Aton, liminols, where the district conference was held. A grand time was reported.

A beautiful church wedding was that of Sr. Anna De Jong and Bro. Arthur W. Smith, on the evening of the twenty-third. The front of the church was a mass of green palms and ferns and vines. Some of our gallant youths were pressed into service as ushers, and a decrease with the state of the state of the service of the state of the service of the state of the service of the servic dozen pretty girls, Sr. Anna's Sunday school class, were the attendant bridesmaids. They, with the maid of honor, the bride's sister, Miss Nellie De Jong, might have been the office's sister, Miss Nellic De Jong, might have been suspected of trying to vie with the bride in loviness. The ceremony, performed by Elder Russell Archibald, was beautifully solemn and impressive, and well we know what a wealth of paternal approval and benediction was back of it. The music, the beauty, the dgnity, the faultless ceremony and prayer.—no wonder one brother remarked afterward, "Well, I've been to a good many weddings, but I never saw one as fine as that." May their

life be as happy and harmonius.

We are glad that "Dick" is not taking Anna away somewhere to live, for we surely need her here. Seldom do we find in a young woman such enthusiasm for church

ork, coupled with such executive ability. On Sunday morning, the 20th, we had a vigorous, rousing sermon from Bro. Louis Jeorndt. He told the duty of children, to obey their parents, and the duty of parents, to gain the confidence of the child, instead of resorting to severity of punishment. He urged the young to take up choir work, and to rise to their privleges generally. He comforted the parents with the well-known advice, "Train up a child in the way he should go, and when he is old he will not depart therefrom," claiming that even is old he will not depart therefrom," claiming that even in the case of the exception who does depart, the early training is so fastened in the mind that it is apt to turn him back. As our pastor said, it was a veritable bugle-call, rallying the forces that had been scattered by the recent tent services, and, he might have said, by vacations. Right along the same line of thought was a forcible morning sermon on the 27th, by Bro. Archibald, which followed so appropriately the good Cradle Roll exercises in the Sunday school. He showed the heauty of converting sin-

Sunday school. He showed the beauty of converting sin-ners, telling how he had seen victims of tobacco and such evils join the church, throw off these habits, and even become ministers. But he brought out the greater beauty of bringing up a child in the right way, developing character under pure, wholesome conditions. A powerful appeal to the young and to the mother;

Florence Burgess

OMAHA, NEBRASKA.

"Just for today, what more can heart demand From one who will each longing understand? Thy love withholds no treasure, so I pray 'Choose what may come, but give me strength today.'"

Choose what may come, but give me strength today."
Prayer meeting was held at the home of Bro. George
Derry, 3613 Seward St., for the benefit of members of
the family and others, who find it very difficult to attend
meetings at the church. This Tuesday evening prayer
service will be held at the home of Bro. and Sr. E. R.
Ahlstrand, to cheer Grandma Ahlstrand who has past her
sighth. 45th bitthday.

eigthy-fifth birthday.

A daughter came to brighten the home of Bro. and Sr. A. E. Stoft on September 22nd; blessed Sunday, Oct. 4th under the hands of Pres. Elbert A. Smith and Elder Paul N. Craig, named Mary Leone.

Paul N. Craig, named Mary Leone.
Sunday, Oct. 4th, was red letter day for us. The church
was beautifully decorated with autumn products, and the
exercises at 11 o'clock were very interesting. After a
talk by Pres. Smith regarding Graceland College, all
members of the Sunday school and congregation joined
in a march and dropped their donation in a pumpkin in
front of the altar. The little pench also presented a front of the altar. The little people also presented a pretty picture on the platform with their gifts of flowers and fruit, while they sang their song of harvest home.

The joint sacrament service in the afternoon with the

Council Bultis Branch was well attended and much en-joyed. Pres. Smith spoke that the Spirit admonished to Bro. Paul N. Craig to be of good cheer and not get dis-couraged, as the Lord was pleased with his work, and that he was like Nathaniel of old, without guile. Also that the Saints should uphold him and support him. That the church building had been preserved through them. the church building had been preserved through storm, and also the Saints, and the Lord was pleased with their service, but that some needed to repent. Bro. Smith spoke service, but that some needed to repent. Bro in the evening on "The Signs of the Times." Be prepared

for the coming of the Lord.

"Teach me to live, and find my life in thee, Looking from earth and earthly things away, Let me not falter, but untiringly press on, And gain new strength and power each day." Alice C. Schwartz.

345 Omaha Nat. Bank Bldg.

CHICAGO, ILLINOIS, FIRST BRANCH.

Sunday was a very nice day and was quite appropriate for the great peace demonstrations which took the "loop" district. Also it enabled some of our aged members to meet with us in the regular monthly sacrament

service, which was good. The evening hour was The evening hour was occupied by our pastor, Elder James F. Keir, who discoursed on the apostasy in a comprehensive manner.

Both services were marked by attendance of several visitors, which has been our happy experience for quite

The Gospel Study and Social Club met in the afternoon and after a brief testimony service, all speaking in regard to individual and collective benefits derived from the past year's activities, elected the following officers: G. A. Worrell, president; J. W. Peterson, vice president; Blanche Fairbanks, secretary; Ethel Worrell, treasurer; Evelyn Hoover, librarian; Vera Hartshorn, organist; Nina Camp-

Hover, intrainin, vern reasonable, organise, rima campbell, chairman social committee.

We feel well satisfied with our finance plan as, after our many "deeds of sunshine" (including furnishingg flowers for the pulpit, which, after service are taken to the sick), our treasury still contains about \$6.00.

sick), our treasury still contains about \$6.00. The Laddies Aid Societies are working hard with a view to holding a bazaar December 4th and 5th, and assurance is hereby given to the many readers of these columns that donations of any nature will be greatly appreciated. Should there be any who desire to aid us in our effort to met the payment on our church, due December 10th, kindly forward articles to Sr. Mary Bone,4339 W. Jackson Blyrd, or the undersigned.

Blyrd., or the undersigned.

G. A. Worrell

4158 W. Congress St.

ST. JOSEPH, FIRST BRANCH.

Sunday the 28th the attendance at Sunday school was 3. This being the last Sunday of the month, the collection was set aside as is our custom for the Christmas offering. It amounted to \$11.25, which we consider fine for an attendance of 123. Our collections are always very good. After the lesson period we were treated to a beautiful solo by Sr. Grace Tilden and the continuation of an excellent story that is being read alternately by our superintendent and Ruby Jackson.

At the following preaching service the choir rendered some fine music. Bro. Fry was the speaker both morning and evening.

On last Saturday the district conference convened with the Second Branch, continuing over Sunday. A very pleasant time was spent with our brethren and sisters of the ant time was spent with our oreins and shoest of the south end, who made the visiting delegates very welcome indeed and did every thing in their power for their com-fort and convenience. Patriarch F. A. Smith was with us and preached two able sermons, on Saturday evening and Sunday morning.

At the Sunday afternoon prayer and testimony meeting At the Sunday atternoon prayer and testimony meeting the church was crowded to its utmost capacity. A quiet peaceful time was experienced. Seldom have we seen so little confusion in such a large assemblage. On Sunday the pulpit at the first branch was filled morning and evening by Elder John Davs. At Wyatt Park Mission by I. N. Roberts and Arch. McCord; at 3rd branch by J T. Ford. Our pastor, Bro. Fry, spoke at the conference in the evening. We noted at the conference such veterans of the cause in old Far West, as I. N. Roberts, Walter Head, T. T. Hinderks, B. J. Dice, and others, and we are indeed glad to say there was a multitude of earnest younger men,

who are getting into the harness, and will make their

who are getting into the harness, and will make their work count in days to come, when the old soldiers (who have nover grown weary in apirit, but whose toll-worn bodies will lie down in a well earned rest some day), shall lay down their armor and with joy go to their reward. On Friday evening, the 26th, the local Religio had a rally night. A big crowd turned out, a nice program was given and light refreshments served. Twas a social occasion and was enjoyed by everybody. Tuesday evening, the 30th, a reception was tendered our pastor and family at the church. There was a good attendance and, a very pleasant evening was passed. A lap supper was served. The Ladies Aid Society has resumed its meetings, now that the warm weather is over.

that the warm weather is over. The Wyatt Park Mission Sunday school is doing fine. Active workers have taken up the work there and good

Our faithful Sr. McCormick is at present suffering affliction and is in the hospital. We trust that she may soon be wonderfully blessed and able to resume her place among us.

#### SEATTLE.

Bro. Roy Budd, our young missionary, was doing tent work at New Westminister, the last accounts, while Bro. Davis had gone some forty miles to open up a new field. We wish for the young brethren much success.

There were thirty-nine at our splendid prayer meeting last night, and all seemed to drink in the spirit of faith and courage.

and courage.

The sisters' Aid Society appointed Thursday for a day to renovate our church building, when seven very willing workers met, and aided by three stalwart brethren made the church look like new. We never met more willing workers, and under the promise that our church shall be redeemed from debt and dedicated, we are pushing vigorously onward. We hope all members of the branch will take this matter earnestly to heart-and purse.

At a recent mission prayer meeting at Riverside two adopted children of Bro. and Sr. R. L. Hays were blessed and named Donald and Eveland. The Tuesday night prayer meetings at this mission are very spiritual and encouraging.

Bro. William Johnson spent Sunday with the Centralia Branch in the interest of the gospel work. He met Brn. G. M. Shippy and N. C. Hedding who were just starting a protracted meeting, Bro. Shippy having recovered his

Our Sunday services were all noted for good attendance Our Sunday services recommended and spirituality. The Sunday school was good. The Religio held a very interesting prayer meeting presided over by Bro. W. J. Johnson the president. The sermons were by the pastor. Angels rejoice over such services.

J. M. Torry.

102 North 39th St., Seattle, Wash., Oct. 1.

### The same and the s CORRESPONDENCE

mermermerally mermerme

Logan, Okla., Sept. 27. Dear Ensign:—Good crops again in the Panhandle of Oklahoma. Bro. Durfy of Sciling, Okla., as president of the district, made the Elmwood Branch an official visit the district, made the Elmwood Branch an ollicial visit lately and preached once. The Saints were glad to meet Bro. H. F. Durfy. They voted to see if some new missionary could not be sent to the Panhandle before this branch died for want of care. Perhaps Bro. J. E. Vanderwood could come. I live fifteen miles east at Surprise. derwood could come. I live fift Write me at Logan, Oklahoma.

yours in the faith, W. D. McKnight.

A TESTIMONY. A TESTIMONY.

Editor Ensign:—On Friday night, June 19th, a large livery barn located at 218 E. St. Clair St., Indianoplis, burned to the ground, four or five houses badly damaged and two small barns destroyed. The house adjoining the livbarn on the east is a large wooden frame structure, ocery barn on the east is a large wooden frame structure, oc-cupied by Bro. and Sr. James E. Warne, and is so close to the barn at one point that one could scarcely walk be-tween the two buildings, while the remainder of the west side of the house was not more than four feet from the barn. The fire broke out about eleven o'clock and was well under way before discovered. The home of Bro. Warne caught fire, the roof and upper part being exposed to such an intense heat, that the firemen advised them to move out, as there was no possibility of saving the house; but they felt perfectly calm in the matter and only gathered together a few of their most valuable belongings. At this juncture the wind changed, carrying the flames in the opposite direction to our brother's home and the firemen soon had his house out of danger. The fire went through the entire block, consuming everything burnable that laid in its path, crossing the alleys north and west that had in his path, crossing the alleys north and west of it, destroying smeller buildings and cremating twenty-two horses; but our brother's house still stands, with not so much as a hole being burned through the roof or siding, even a latticework on the upper floor poarch being unharmed; and people passing stop, look at the building, and comment on the fact that it was not destroyed.

Now, we believe, the secret of the whole matter is this; Bro. and Sr. Warne are Saints who are striving their religion every day; endeavoring to learn the law of God and live up to it, making it a part of their lives. That same evening, at the close of Religio service, Sr. Warne paid tithing to the bishop's agent, and the Lord recognized their faith and works in the hour of need. That God nized their faith and works in the hour of need. That God who said he would rebuke the devourer for our sake, did rebuke the devouring fire for them, turned its course, and they never even had to remove their goods from their home for sakery upon this occasion. They know it was the power of God that protected them, the incident being too marked and wonderful to be just a happenstance.

When the bishop's agent handed the receipt to Sr.

Warne for the tithing paid by her on the night of the

fire, it being the next time they met, she remarked: "I have already received a better receipt than that." We simply record this as a matter of fact, as an evidence that God is the same yesterday, today and forever; and we trust that it may be a means of helping others to exercise greater faith in God, and strive to come up higher.
Your brother in Christ,

Indianapolis, Indiana.

London, Eng., Sept. 11.

Chas. H. Fish.

Editor Ensign:-The European war and its present ef-Editor Ensign:—The European war and its present ef-fects, as it may be seen in London and in fact the whole kingdom, is stirred up to such a tension as it never has been before in the history of the country. Yesterday the writer saw miles of recurits, in plain clothing, marching the streets from recruiting stations to places of accommodation prepared for them. On August 6th the Prime modation prepared for them. On August 6th the Prime Minister called for five hundred thousand extra men for the army. In one month there were four hundred and thirty-nine thousand enlisted. Yesterday, a second call was made for five hundred thousand more. This second call for 500,000 more will make an army of over 1,300,000. This does not include territorial soldiers numbering 320, 000, nor does it include the soldiers from the Dominion, 000, nor does it include the soldiers from the Dominion, Australia, or India, which would make an additional total of 125,000. But this would be nothing in comparison to the vast number that could be secured from a population of about 400,000,000, which is the population of the British Empire. On September 3rd the United Kingdom enrolled 33,240 men and it is not to be wondered, because everywhere a person looks, there is displayed in large placards, "Your King and your Country Need You. Join Now."
Those placards are numerously stuck upon wagons, taxicabs, tram-cars, street motor-buses, and almost every oving vehicle, as well as windows and sign boards.
The effects of the war in the United Kingdom are,

that thousands upon thousands of men and women are thrown out of employment, and many of those still employed are on one-half or one-fourth time and nav. young and unmarried men are almost compelled to join the army and although there is no conscription, the inthe army and although there is no conscription, the in-ducements that are held out and the conditions that exist, compels their enlistment from a financial standpoint. Many of the business houses allow half pay to each em-ployee uniting with the army and a promise of their position back when they return, besides this he gets the regular army allowance. If they refuse this offer they are discharged, owing to the depression in trade with no

are discharged, wing to the depression in thate with no assurance that they will be taken back.

There is a great deal of poverty in London, and also throughout the United Kingdom, notwithstanding the many previous precautions and vast amounts of money that has been collected to care for the poor and unem-

Fight to a finish, is the street talk as well as the decission of the rulers of the nations. There may be more truth in this than they now realize, because many years ago there was a statement made by the Latter Day Saint Prophet which we believe will have its fulfillment, if not now, will later. "And thus, with the sword, and by bloodnow, will later. shed, the inhabitants of the earth shall mourn; and with famine and plague and earthquakes, and the thunde heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an almighty God, until the consumption decreed, hath made a full end of all nations."—Church History, Vol. 1, page 263.

There seems to be at the present a combination of

several nations, an agreement, that no one of those na-tions shall submit to a peace agreement, until all are agreed, and Great Britain is determined not to make peace until Germany has been decisively defeated. And again Russia makes the qualification that Italy, Germany, Roumania, and Servia shall be compelled to render obesisance to her demands. It would appear that far off Japan is in this agreement as well as those other nations of Europe.

to why this war, perhaps there are few men in As to why this war, perhaps there are few men in London that would answer this question as we could from a scriptural standpoint, but it will be unnecessary to quote a great volume of scripture at the present time to do this; therefore we will confine ourselves to one or two passages. The Prophet Isaiah (24:5,6) said, "The two passages. The Prophet Isaiah (24:5,6) said, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. dinance, broken the everiasting coverant. Interview had the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." I quote this verse because I believe it has a significant application, because all those nations that are engaged in this European war claim to be Christians and that the judgment of has come upon them because they have violated those very principles that they themselves claim to believe. "They have transgressed the law and broken the everlasting covenant," and while they themselves may not be personally responsible for the breaking of the laws and the changing of the ordinances, as their system of re-ligion has come to them by inheritance, yet this is the culmination of the wickedness and transgressions of a the wickeness and the statement of the through the ages. In a revelation given to the church in its early history we have the following statement: "I the Lord history we have the following statement: history we have the following statement: "I the Lord am angry with the wicked. I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth and the wicked shall slay the wicked."—Dotrine and Covenants 63:9. Taking those two passages together we can readily see the reason why this war.

There is another passage I wish to call your attention to which will suffice for the present. "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hody into guestry let the weak say. I am strong. As-

hooks into spears: let the weak say, I am strong. As-

semble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come get you down: for the press is full, the fats overflow; for their wickednor the press is 1011, the rate overflow; for their wascewerseness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision," Joel 39-34.

If this prediction of Joel means this present condition

of affairs, instead of the combatants being Christains as they claim to be, he says they are "heathens" and "their wickedness is great," and it would appear that the Lord has concluded that this wickedness should not continue on the earth and it will be with them as it was in the days of Noah, they and their wickedness will be cut off precisely as stated in the Doctrine and Covenants: "The wicked shall slay the wicked."

The church work in London is at a very low ebb for

the want of missionary work, yet, notwithstanding the present conditions, the opportunities are as good as we could wish if we consider opposition as naught. a believer and fully converted to the idea that London holds out to us as good an opportunity as any place that I know of. We are now in a better position than we have been since we came, yet we are far from where we would like, in order to see the church work have a better effect upon the people. We still retain our hall at No. 2, Coborn Rd., Bow, but have changed our residence and office to a more healthful location with better surroundings and where we can better invite the inquirer.

lags and where we can better invite the inquirer. We are holding weekly class meetings at our house.

As before stated, London is a large city. Just think of nearly seven and a half millions of people in one community or as many as there are in the whole of the Dominion of Canada, or the size and population of thirty Kansas Cities put side by side. Then just think of our church represented in a little hall with a congregation of from twelve to thirty compared with the thousands who assemble in the stylish abbies and cathedrals, yet we thank the Lord for the gospel.

We are perfectly satisfied in London as far as being here is concerned, and hoping and praying that the tide will turn in our favor some day, and you who are better cir-cumscribed and wish to help our mission in this, the greatest of all cities, I would like to call your attention to the fact that a mission motor car would help largely in preaching from place to place in the open and could be useful in advertising the church.

Let us not forget what Joel said, as already quoted, The day of the Lord is near." The earmarks of time are within view, and God's clock dial almost "points to the noon below."

58 Ickburgh Road, Upper Clapton, N. E. London England

Papeete, Tahiti, Aug. 31. 1914.
Dear Ensign:—Our cutter boat left the village at Tikehau at about 4 p. m. We had a beautiful sailing trip that evening on the clear placid waters of the lagoon. Far more nice indeed than upon the ocean. About nine p. m. we sailed out the pass into the surging billows of the sea. I took my blanket and pillow and made my bed on the softest planks I could find on the deck. Fortune or favor was on our side for it was not raining. Had it been we could not have found shelter, and having no oiled covering would have been compelled to take the rain on our skin.

The next day towards evening we sailed into the pass at Rairea or perhaps I had better say pulled ourselves in by a rope as the tide was running out so strong that our sails would not carry us in and two sailors jumped overboard, swam ashore and towed us through the channel.

The wind was This lagoon is about thirty miles across. The wind was almost straight ahead. We had to tack back and forth which made the distance many times greater. At dusk we sailed up to the side nearest us and cast anchor for the

we sailed up to the side nearest us and cast anchor for the night. We had scarcely any provisions on board save a little flour. We got out the fish lines and I thought I would try my hand at sea fishing. I caught my share of about fifteen fish weighing about five pounds each.

Next morning we set sail again and reached the other side that afternoon. The saints in the village were out harvesting their crop of nuts. Saturday evening they came home and we again began meetings. This is the largest island of the group. Our church is the predominating one here as well as in the last one we were at. We had a caller one afternoon in the person of a Brighamite native elder. We had a talk on differences. As he left he admitted our position to be correct. I believe he is about the only one on this island.

I am pleased to mention cases of healing here. There

I am pleased to mention cases of healing here. There are no water wells here but there are water holes, open and about three feet deep into which the water seeps from the sea. Passing through the coral rock that has been decaying for centuries, is of course laden with germs. The doctors have forbidden the use of it on account of the dyssentery germ that it contains. The natives have not been converted to the germ theory yet, so they pour this water down their habies. On such infant afflicted in this way badly we were called to administer to. The mother asked badly we were called to administer to. The mother asked for medicine. I suggested to Bro. Savage that the child should not be deprived of its privileges because of its mothers lack of faith. Agreed on this point we spoke of the same to the mother. The result was an administration in which the child was healed instantly. Another case of the same kind occurred in the same island.

There is two branches of the church here. It is said that the Saints here are among the best if not the best in righteousness in all the islands. This may be true, but I am sure I saw enthusiam more at the last place. I am aware that enthusism is not faith; but I doubt faith minus

are that enthusiam is not faith; but I doubt faith minus enthusiam.

Yours in bonds A. H. Christensen.

## SERMONS AND ARTICLES

### THE TEMPORAL DEPARTMENT OF THE CHURCH.

By Bishop Joseph Roberts.

The church, through its representatives, endeavors to set forth to humanity this truth; that, by obedience to the gospel requirements, the individual is to develop spiritually, and by application to study and prayer he will grow in wisdom and intelligence. The claim is also made that the gospel of Christ has to do with the temporal welfare of the membership, as well as with their spiritual growth.

It is the temporal phases of gospel service which we desire to present to the reader at this time. It is due the intelligent investigator of the claims made by the Reorganized Church of Jesus Christ of Latter Day Saints, that the temporal department of our work be presented in a clear and concise manner. There is much to be gained in the proper presentation of this department of the work.

Humanity is today calling unto the church and demanding a demonstration of a religion that is practical in its administration and results. They are asking not alone, "What are you teaching?" but, also, 'What are you doing?" We are now ready to answer to the demand, and come forward in the direct ray of sunlight and unbosom conditions as the Church is attempting to carry into practice the gospel now promulgated in the world by our people.

The temporal department is created to reach certain definite objects. These objects may best be approached through systematic organization and methods of procedure. We therefore consider the subject under three headings:

- The objects to be reached.
- The organization effected to accomplish the 2 ends sought.
  - 3. The methods employed. Objects.

The church is morally responsible for the care of its membership. In return for this consideration it is reasonable that the church expects a willing support from the membership. The objects sought by the church on behalf of its members are of that high order which will command the respect and admiration of all good men and women.

1. To care for the poor:

The poor have the gospel preached to them. Some obey and become members of the Church. Others of the membership, through some misfortune, are caused to be poor. One of the objects of the temporal department of the Church work is to relieve the distress caused through poverty by furnishing opportunity, enabling the poor to provide for themselves. This applies only to the industrious poor. The idler has no claim on the Church and, as the law says, "shall be cast out."

To care for the sick:

Where sufficient assistance is not available in a family where there is sickness, this home has claim upon the Church for assistance. Another object of the temoral department is to provide substantial care for the sick. As a place of refuge and help for the sick and afflicted, the Church has established a sanitarium at Independence, Missouri.

To care for the aged:

Infirmities of old age place many in a helpless condition, where special care is required. Numbers who have borne the heat of the day engaged in the toils of life, making sacrifice in the interest of truth, are deserving of care in the eventide of life. To meet this condition the Church has provided homes for the aged.

4. Care for the unfortunate children:

As a result of broken or disordered homes, children at times are forced into a condition of helplessness. The Church acts as an angel of mercy and encircles the strong arm of love about the innocent children and furnishes to them such comforts and training as is possible to do, thus blessing the children and saving them to the To meet this emergent responsibility Church. the Church has established a home for children. which is located at Lamoni, Iowa.

5. To furnish opportunity for education:

Every member of the Church should have an equal opportunity with every other member for

developing efficiency for useful service in life. No boy or girl, on account of poverty, should be denied the opportunity for earning an education. in recognizing the needs of the The Church young, has attempted to meet this condition and has brought into existence an institution of learning, our Graceland College, located at Lamoni, Iowa.

6. To provide for the families of the missionaries:

When a brother is called upon by the Church to enter the ranks of the ministry, and devote his time to active missionary service, the Church must be prepared to assume the responsibility of providing for the needs of the brother's family. When the Church enters into such an agreement with a brother, the temporal department at once gives attention to the responsibility of supplying the needs: thus it is made possible to send the gospel to the nations.

7. To publish the written word abroad:

The Church has many valuable records and documents, such as the "Inspired Translation of the Bible," the "Book of Mormon," the revelations given to the Church, compiled and placed in a volume called the "Book of Doctrine and Covenants," also other books written by able writers, besides numerous tracts treating on gospel In addition to all these is The Saints' themes. Herald, the official organ of the Church; Zion's Ensign, a missionary periodical; Autumn Leaves, a monthly magazine for the young of the Church; Journal of History, a historical publication; then there are the perodicals of the Sunday school and other auxiliaries of the Church. To carry on this work there are established three publishing houses, the Herald Publishing House, located at Lamoni, Iowa, and the Ensign Publishing House, located at Independence, Missouri, and The Standard Publishing House in Australia. The Church is anxious to place before the reading public these various publications, a catalogue of which will be furnished by either of the publishing houses upon request.

8. To provide places of worship:

The association of the membership into local organizations is desirable. Local organizations are termed branches of the Church, Most branches have their own church edifices or places of worship. The establishing of places for worship are among the duties of the temporal department of the Church.

9. To provide organizations of the varied industries connected with the membership;

This is a step to be taken by the Church to be carried out through the temporal department, which at the present time is being seriously considered. This is the instruction of the Lord which is given to the Church on April 18, 1909, concerning colonization: "The great variety of callings, avocations, and professions will present difficulties precluding the practicability of all settling and living in close proximity to each other. It is therefore within the province of those upon whom the burden of organization may rest to provide for other organizations or associations than those simply pastoral or agricultural. Under this head there may be placed industrial associations of such sorts as the varied qualifications existing among workmen may demand.'

Organization.

To accomplish the ends sought by the Church through its temporal department requires organization. The temporalities are under the charge and care of men holding the office of bishop, under a presiding head, who acts for the Church in teaching the membership the requirements of the law, gathering, caring for, and distributing moneys and properties intended for Church use.

A bishop is relieved of much of the burdens connected with the spiritual care of the Church, except as his calling as a judge may involve spiritual matters; thus placing him free to oversee temporal affairs connected with the Church. The bishop does not of necessity need to execute every detail of this work, but may through other bishops, or agents, or boards, or committees, perform the legitimate service of this department

We mention in this connection that the local organizations have officers to manage the affairs connected with the temporal department of the branch. These general authorities labor in conjunction with the local authorities to the best interest of all concerned. This organization, from the local to the general officers, are responsible to the body selecting them, and all are required

to render a true account of all properties intrusted to them by the Church.

Methods.

The methods employed by the organization above discussed-to accomplish the objects previously set forth and enumerated-are such as commence with the foundation of Church society, the home, and extend through the local branch to the Church in its more general organization. As for instance, if conditions are out of order in the home, the local or branch authorities are to set them right. If the branch is in disorder, the general officers adjust the difficulties. In like manner, if there is some one sick in the home and the family is not able to give the proper care, the branch takes the matter in hand and supplies the need. Thus the branch, through its temporal department, as represented by the deacons and others who may assist, carry this responsibility. Should the local organization, however, for sufficient cause be unable to give necessary relief, the matter is reported to the local bishop, if there is one; or to the presiding bishop, or his agent where there is no local bishop, and through this method of administration the cooperation of all is assured, and if necessity demands, each membr may claim upon the financial arm of the Church through the proper local authority on up to the general organization of the bishopric. What is true of the administering to the needs of the sick. is also true in administering to the needs of the membership in any condition in life.

The methods employed in raising funds to meet the demands made upon the temporal department of the Church, are by instructing the membership of their duty as revealed in the scriptures under the terms of tithing, surplus, free-will offerings, and consecrations, obedience to which on the part of the membership make it possible for the Church to perform its service. The teaching of the Church on the various subjects of tithing, surplus, free-will offering, and consecration can be furnished the reader.

Conclusion.

The general scheme of the temporal department has only been presented. We believe, however, that there have been suggested those features which indicate to the reader that our religion is one of practice, and that he will have cause to reflect and together with us give expression of thankfulness to our heavenly Father for the human hearts, the human brains, the human brawn, inspired to action through divine love and sympathy to feel after our fellow creatures and do them good.

## THE WORLD'S PROBLEMS. By Elder J. F. Mintun. No. 1. Is There a God?

The most important of the problems to be solved by human beings is whether there is a God, and what are his characteristics. For that reason I place it first in this series of articles.

The word God in its abstract sense means good, absolute good. It was for this reason that Jesus of Nazareth said, "There is none good but one, that is God,"

It is an incontrovertible fact that mankind uniersally, has a longing to find some one in whom they can unreservedly confide—a being wholly governed by truth and justice. There is a desire in human hearts for at least one personality to whom all can without reservation look for help and consolation, especially when in direst distress and sorrow. This would constitute such an one the embodiment of all that is good, hence, one worthy the name, God.

Another fact as universally acknowledged is that there is some one to whom we are held accountable for our course in life; and with fear and conscientious convictions, it is acknowledged by even the most vicious that there is a judgment to be met that will distribute to the evil doer a punishment commensurate with the degree of crime committed. This is evidence that there is some one who is the personal representative of justice, a necessary attribute among intelligences to bring about a condition that will establish complete satisfaction. This is no less than the work of God who fully understands the needs of the creature man in his social relationship.

A fact no less important with human intelligence is that when they sanely consider the mistakes made, and view the necessary execution of justice, that there must be some one who will extend

clemency, and upon condition of willingness to correct the mistakes made will apply that clemency in each individual case, so that they may feel that while justice claims, from the very nature of the case, a punishment to be applied, yet such punishment will be stayed, and the act demanding such punishment will be canceled so long as such one's life is a testimony against the mistakes made. The human soul longs for mercy, and to feel that mercy is extended. No such provisions could be devised and applied except by one who could prfectly adjust such a principle to that of justice, and to the needs of human conditions, without doing despite to either princ' le correctly applied. No less a personage than that of God could do this. It must be one wise enough to control every power in harmony with eternal principles, and yet not do injustice to the being created, who because of certain environments and divinely endowed qualities demands the exercise of mercy:-one who has power to exercise that virtue so wisely that it will not necessitate the veto of any other power, and yet treat with every other principle in accord with that which demonstrates the existence of that principle or virtue that most clearly gives evidence of the existence of a God, even that of love. Intelligences can and are advised to demonstrate that in the exercise of this principle the greatest satisfaction comes, and the most perfect mental and social conditions are enjoyed by them, and that without the exercise of which there is no perfect peace, no unalloyed rest.

Principles may exist, I say, may exist, but it is not probable that it will be so, without the existence of a personal intelligence to supervise and make a proper application of them, but, we believe that to, in the most perfect sense, apply these principles there must exist a personal intelligence to whom all other intelligences may look who need the benefit of such principles.

Where there is not a correct understanding of word representation of God, men will either create a word picture of that one to whom they look for the execution of such controlling influences as properly apply the principles previously mentioned, or else they will fashion a representation of the one they believe personally exists, and whom they believe possesses supreme power over the forces created, and who can be touched by their appeals, made either in word or act, out of some material substance. All this is unnecessary since God himself has furnished us with a material representation of his personality and the form of that personality when he made man in his own image and in his own likeness. This fact is clearly emphasized through the existence of Jesus, who was "the express image of his person." son," and being "of the seed of Abraham" was "in all things made like unto his brethren." The and being "of the seed of Abraham' excellent wisdom of God, the Creator, is shown in having made man in his own likeness; for as man looks upon his fellow-man he sees the personal representation of God, the Creator, and Jesus Christ, the Savior, and in a more natural way he is led to love his neighbor as himself, and to do to another as he would be done by, and thus represent the true love of and for God. And since service-true service-is the outgrowth of love, our worship of God and rev ence for him is demonstrated in our love for service humanity. We, individually, being one to whom this service should be rendered, we should be subject to the law of life as taught us by this personal intelligence, our Creator, who, because of the fact that he created us, knows better what is for our good, and has made known that which, if observed, will give us possession of that true life for which man was created to enjoy. The proof of the existence of such condition, is in the fact that all sane intelligences desire such a condition. When thus governed by the law of life we are the most helpful in rendering service to our fellow men, by example, and by giving evidence of the increased joy that comes to those who have entered into the way of that true life.

A proof of the above statement and conclusion is expressed in beautiful and positive language of one who claimed to have received continued communication from God, through which means he had received instruction on this very subject. He says, "If a man say, I love God, and hateth his brother, be is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen,"—Bible, I John 4:20.

We conclude, that thre is a God, and that he is a personal being the image of whose person was Jesus of Nazareth, who was in the fashion of man, and whose characteristics are truth, justice, mercy, wisdom, knowledge and love.

2. That all are idolaters who worship any other personality or a personality with different characteristics.

3. That the true worship of God consists in an acknowledgement that he has revealed the correct rule of life for the creature man, and that by the great benefit we receive from following this rule, we are the greatest help to our fellow men, and in this rule of life we are made acquainted with how we can the most effectually assist our fellow man in his needs, thus being qualified to show the results of the existence of the love of God in our hearts.

4. That man now being the image of the divine personage, we should seek to help him bear the characteristics of that personage. The fact that man bears the image of God shows the wisdom of God, for it naturally inclines us to love him more as we love God more, while we may hate some of the peculiarities of his nature, and hateing these we will naturally try to eliminate them from the being we love, who bears the image of the One we worship.

There is a God, and it is the fool that has said in his heart, There is no God. Thus the wise and inspired David concluded centuries ago.

We need no image of God made of wood, metal, or stone, to which to look or bow, neither do we need a word picture that describes God otherwise than is already described in the sacred writings, and as seen in the being created in his image.

#### IS THE BAPTISM OF THE HOLY GHOST ES-SENTIAL TO OUR SALVATION TODAY?

By Elder Charles Derry.

In order to answer this question intelligently and truthfully, it will be necessary to learn from the Scriptures if such a baptism was and is a part of the divine plan of salvation. Also what part in the divine economy was the baptism of the Holy Ghost to perform? Again, who were to be the recipients of this haptism?

That the Holy Ghost is a divine factor in the plan of salvation is evident from the fact that the forerunner of Christ, (John) who was sent to bear witness of him, declared, "He shall baptize you with the Holy Ghost and with fire." (Matt. 3:11.) And Christ emphatically declares, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5.

The foregoing testimonies should forever settle the question as to the baptism of the Holy Ghost being a part of the divine plan of salvation.

No Bible believer will question the immutability of God. The plan of salvation was ordained of God before the foundation of the world. (2 Tim. 1:9; Titus 1.) Jesus is spoken of as a "Lamb slain from the foundation of the world." (Rev. 13:8.) And God says, "I am the Lord, I change not." (Mal. 3:6.) Again, "With whom there is no variableness, neithr shadow of turning." (Jas. 1:17.) Hence that plan remains the same and will until every soul is brought within the pale of the kingdom of God, who accepts Christ indeed and in truth.

Let us now consider the work of the Holy Spirit. It is written, "As many as received him, [Jesus] to them gave he nower to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Born of water and of the Spirit. ) (John 1:12,13; 1 Peter 1:23.) Having become the sons of God it was necessary they should receive the seal of their adoption. Paul speaking to the Ephesians says, of those who believed in Christ, "In whom ye also trusted, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1:18,14.) Again, "Grieve not the Holy Spirit of God, whereby ye are sealed unto he day of redemption." (Eph. 4:30.) The Spirit itself beareth witness with our spirits that we are the children of God. (Romans 8:14,17).

From the above texts we learn that having become the children of God he gives us the Spirit, the seal of our adoption, which is the earnest of our inheritance. Reader, without that witness,—that seal of our adoption—that earnest of our inheritance, we can have no part in the celestial kingdom of God. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." (1 John 5:6-8.) From the foregoing we learn that part of the work of the Holy Spirit is to be a witness for us, and to us, that we are the children of God,—the earnest of our inheritance, the seal of our adoption into the fold and family of God. And it is written, "If any man have not the Spirit of Christ he is none of his."—Romans 3:9.

The Holy Ghost is to be a Comforter. (John 14:16.) The children of God need such a Comforter. They are hated by the world, their names are cast out as evil. It is written, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (John 14:18,19; 2 Tim. 3:12.) The Holy Ghost is a teacher, (John 14:26.) need such a teacher in the midst of this confusion of creeds that exists in the world today. He will testify of Christ. He will guide into all truth. We need such an infallible guide. Without it we wander in darkness and "grope as the blind for the wall." Read John 14th, 15th, and 16th chapters. Without this Teacher and Guide we wander far from God, and are "tossed about with every wind of doctrine," just as the world has been for many centuries. The many divisions in the religious world today make it evident that we need this divine guide and teacher. We need the Holy Spirit to bear witness with our spirits that Jesus is the Christ, the Son of God, the Redeemer of the world.

This is an age of scepticism and doubt. Scientists are trying to rule God out of the world. Clergymen declare that the account of the fall is but "a kindergarten story." "The immaculate conception of Christ is a myth," and thus the veil of doubt and darkness covers the minds of men, and nothing but the Spirit of God can dispel that darkness. Without that Spirit we cannot see the kingdom of God. Hence Jesus said, "Ye must be born again;" and in explanation of that birth he said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Was this gracious promise made to the twelve apostles only? If so, it would be realized by them only, for God makes no mistakes. There were no twelve apostles when John addressed the multitude in the wilderness, and as God's mouthpiece, declared of Christ, "He shall baptize you with the Holy Ghost, and with fire." (Matt. 3; Mark 1; Luke 3; John 1.)) John referred to the multitude, but it was afterward that Jesus called and ordained the twelve apostles, and still later, "He appointed other seventy also." (Luke 9th and 10th chapters.) It is quite reasonable to conclude that his promise to give the Comforter, that all these ordained ministers were included in the promise, and no doubt they shared in the blessing, for in Acts 1 we read that about the time of Pentecost the number of names together were about a hundred and twenty; and in Acts 2 we read, "And when the day of Pentcost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." This proves that the promise was not limited to the twelve.

But we will hear what the inspired Peter says of the promise. Having heard the evidence that Jesus was the Christ, the people cried out to Peter and the rest of the apostles, "Men and brethren! What shall we do?" "Then said Peter unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." There is no limit to this promise if all will obey the call, for God giveth the Holy Ghost to all that obey him. (Acts 5.32.) The Samaritans received it. (Acts 8.) Cornelius and other Gentiles received it. (Acts 10.) The Ephesians received it, (Acts 19) for we read in Acts 19: "Paul having passed through the upper coast came to Ephesus: and

finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. This surprised Paul, for he knew that John taught. the people that Christ would baptize them with the Holy Ghost, and since they had not heard of the Holy Ghost it was evident to him that thy had not been baptized by John, but some person not versed in the true order of God had baptized "Then said Paul, John verily baptized with them. the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came upon them."

Reader, Paul knew it was necessary that they should be baptized with the Holy Ghost, as John had taught, or he would not have asked that question, nor have baptized them over again, nor have laid his hands upon them for the baptism of the Holy Ghost. (See Acts 8:14-17; 9:10-17; 1 Tim. 4:14; 2 Tim. 1:6.) The foregoing is God's plan. Will you heed it?

Besides being the earnest of our inheritance. the seal of our adoption, guide, etc., the Holy Spirit bestows certain gifts such as wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 12; Acts 10:45,46; 19:6.)

In addition to these blessed gifts, it bears the sllowing glorious fruits: "The fruit of the following glorious fruits: Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." ((Gal. 5:22,23.) Reader unless we have the Holy Ghost, the Comforter, abiding in us we cannot enjoy the gifts, nor bear the fruits here presented. Then how dark must be the minds of those teachers who say, "The baptism of the Spirit is not for us today," when it is written, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams," etc. (Acts 2:17,18).

For the blessedness of that day, read Isaiah 11, and many other scriptures. When "the earth shall be full of the knowledge of God as the waters cover the sea." "When all shall know him from the least to the greatest." May God enable you to live for that blessing.

Chico, Calif., Sept. 16.

-We are pleased to report that the reunion recently held at Irvington, Calif., was a success and was considered by some of those in authority as one of the

On August 21st the following organization was effected: Presiding officers—F. M. Sheehy, C. A. Parkin and C. W. Hawkins. M. A. McConley secretary, Sr. Hattie Burgess ssisted by Sisters S. E. Boydstun and C. Simnson; Sr. Hazel Burgess organist, assisted by Sr. Lillian

Ewing.

While there were not so many tents on the grounds as on some previous occasions, still all parts of the district were represented. Meetings were of a high, spiritual were represented. Meetings were of a mgn, spiritual order and peace and harmony prevailed throughout. And the ones in attendance felt that it was good to be a Saint

The regular daily meetings were: 6:15 a. m. young people's prayer meeting; 9 a. m. general prayer meeting; 10:45 a. m. and 7:45 p. m. preaching services. During the fore part of the reunion the afternoons were devoted to 1076 part of the reunion the afternoons were devoted to recreation, but during the latter part the auxiliaries held sessions and the whole day was fully occupied. The Woman's Auxiliary for Social Service, the district Sunday school association and the district Religio society each held one or more sessions. All show progress along

each neld one or more sessions. All show progress along their respective lines of endeavor. Some good quorum meetings were also held by the elders and priests. Besides those already mentioned, there were present of the missionary force, W. A. McDowell, R. J. Parker, S. M. Reiste, C. W. Deuel and C. J. Cady. Bro. McDowell gave quite a number of patriarchal blessings. More outsiders attended the meetings than on any pre-vious year and two year fine ladies, were houtized.

More outsiders attended the meetings than on any pre-vious year and two very fine ladies were baptized. It was voted to hold a reunion again next year and the same reunion committeee was continued.
will be as successful as the one just closed.
Sincerely, We hope it

M. A. McConley.

Minneapolis, Minn., Sept. 16.
Editor Enelga:—I write a few lines that readers who are sequainted with our branch may know that we are still in the conflict, also that those who have labored here may know that their work is bearing fruit.

A number have been restored to health and happiness through administration. We are having our prayer meetings, the officers are visiting among the members and there seems to be a chord of harmony and love existing between all.

iove existing between all. We received a prophecy about three weeks ago through Bro. R. J. Wildey, who has been a busy worker here in Minneapolis, which admonished us to be faithful, coming to God with contrite spirits and broken hearts, standing in holy places always, and in that day of destruction a way for our escape would be opened up unto a place of our escape would be opened up unto a place

Those words were comforting to us for we realize that the time is near by when the Householder will send his servants into the fields to gather the wheat into the garner, which we understand to be, that the pure in heart will be gathered to Zion, the place of safety. My prayer is that all might see the great necessity of doing God's will and thereby escape destruction which shall come among the wicked.

Your brother in Christ E. H. Bennett.

Ava, Mo., Sept. 18.

Editor Ensign:—I am still in my weak way, spiritually and physically trying to serve the Master. I have been a member of the church over twenty years and I can say to all that I have never felt like turning back. I feel like I need the prayers of all the Saints. I will be seventy years old my next birthday and I am not able to work, and my wife has been an invalid for the last ten years. I went to the hospital at Quincy, Ill., the first of June and I stayed there over two months and the rest did me lots of good.

I enjoy reading the letters in the Ensign from all the and sisters. I was in the hospital when Bro. Henry Sparling was preaching in Ava. He stayed with my family while he was preaching here. I ask an inter-est in the prayers of the Saints for myself and my family. Your brother and sister,

N. Bishop and Elizabeth Bishop.

Buchanan, Mich., Sept. 10.

Dear Ensign:—Bro. Stroh came at our call to hold meet-ings at our schoolhouse, (known as Coveny school) on the third day of September, holding meetings three evenings, then on Sunday we went to Boyle Lake where we had services at eleven o'clock, then the baskets were unpacked and between fifty and sixty sat down to an old-fashioned picnic dinner which was very much enjoyed.

Services again at 2:30, then as we could not baptize at

Boyle Lake we drove down to a small lake some two miles distant where two more precious souls were inducted into the kingdom by Bro. Stroh and confirmed at the water's edge. To say we had a spiritual feast is putting it mildly. Bro. Stroh made many friends while here and many ask

him to return again soon.

If Bro. McKnight and Bro. Clyde F. Ellis see this they will know that the little band of Saints are still alive at the Coveny where they first planted the gospel standard, and there are others deeply interested in the angel's mes-

Sage.
Until two years ago last June there were but two Saints here, now we number fifteen. Sr. Burgoyne and her haughter being the only ones at that time. So you see by God's help we are still gathering them into the fold.
Ever praying that this gospel may roll on till it fills

the whole earth, I remain your sister in gospel bonds,
Mrs. Ida Burgoyne.

Who blesses others in his daily deeds Will find the healing that his spirit needs, For every flower in others' pathway thrown Confers its fragrant beauty on our own.—Sel.

(FS) DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MAUD MILLS, EDITOR, 1514 W. Short St., Independence, Mo

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subsectipations to Home and Clilid Welfare lenter, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J A. Gardner, 711 S. Fuller Ave., Independence Mo.

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Sr. Burgess desires us to ask that all correspondents to various departments should give full address invariably. Inconvenience and loss will be avoided by following these instructions.

On Sunday, September 20th, the Independence division of the Home and Child Welfare Department, supplement its monthly reading with some excellent practice! talks and demonstrations in line with the subject under discussion, viz., "Conditions that affect bodily growth."

Sr. Goff, diectician at the Independence Sanitarium, gave us some good information in her line, from which all close listeners must have gleaned a fund of information, which was either new to their minds or impressive to knowledge already gained. (Sr. Goff has kindly consented to condense her talk and give it in for publication. It follows this report in the column).

Sr. Dora Glines talked to us along the line of "Physical Deformities in School Children." also gave the Parent-teachers' Association material for work in the way of suggestions in criticism of present day school methods which are to the positive detriment of our children. That an experienced and efficient teacher of eighth grade pupils should consider this a proper place to state details of needed reforms in our school methods. leads one to believe that it is important that we as mothers should study these conditions and act so far as is within our power, for the general betterment of our school conditions. The most effectual way to take up your part in this work is to faithfully attend the parent-teachers' meetings of your respective schools. Do not fail in this, as it is for the decided good of your child and your neighbors' as well

Sr. William Madison, a former teacher, gave us some good practical instruction in physical exercises. They were simple and beneficial and would take no more time each day than many women spend talking over the back fence about neighborhood affairs, and would be of vastly greater benefit. One demonstration Sr. Madison gave us is worthy of especial note. By the use of a ladder, so placed that the ends are securely fastened at such a heighth that a child can grasp the rounds with the hands, and go from one to another through its entire length, with the neck thrown back as far as possible, and the body suspended in air. Bad cases of spinal curvature may thus be cured. The exercise must be repeated daily, then more than once daily, etc., as strength may permit.

The startling statement that "twenty-seven out of every one hundred school children suffer from spinal curvature," was given us by good authority in our reading. So we think that this exercise shouldd be used by us for our children, as providing simple means, unattended by expense. Sr. Madison states that this exercise has been so thoroughly tested as to justify the statement that any growing child can be cured of spinal curvature by the use of this means.

#### NUTRITION OF SCHOOL CHILDREN.

The proper feeding of school children has attracted considerable attention, especially in the conjected districts of our larger cities. As a result of investigations of ex-isting conditions, many cities have instituted free lunches, or lunches at cost, believing that not only better bodily conditions would result, but better mental conditions as These experiments have proved successful beyond etation.

expectation.

Nutrition involves those processes by which food is digested and assimilated in the body and eliminated from tit. Food must supply the elements needed for growth, repair and the energy needed for the exercise of bodily functions.

No one food contains all these elements in the necessary proportion, hence the need for a mixed diet. The ideal diet is that combination of foods which will furnish all the needs of the organism without overburdening it.

The body is very complex, containing some fifteen or twenty elements, the most important of which are, oxygen, hydrogen, carbon, nitrogen, calcium, phosphorous, sulphur, iron, potassium, sodium, chlorin and others.

A mixed diet is especially essential to the growing

child. The lack of any necessary element, or an insuffi-cient amount of food soon manifests itself in the inability of the child to resist disease or cold, or in an impoverished condition to the blood, under development, or in some Foods are generally divided into two classes, tissue

builders and those which furnish heat and energy. Fo containing nitrogen are tissue builders. Examples this class are: milk, eggs, fish, meat, cheese, beans, peas, lentils, cereals and nuts. Foods containing fats, sugar and starches are the sources of heat and energy. Examples of this class are: olive oil, butter, cream, bacon, fat meat, sugar, honey, sweet dried fruits, cereals, sago, tapioca and potatoes.

Minerals are a very necessary constituent of food. Phosphorous may be found in milk, cream, eggs, meat, whole wheat, oats, dried beans and peas. This element whole wheat, oats, dried beans and peas. This element is a necessary brain-tissue builder. Iron is found in egg volk, meat, wheat, oats, beans, peas, asparagus, spinach, carrots, raisins and prunes. Sodium and chloride are derived from common salt.

rived from common salt.

The amount of food required depends on the age, body, weight, sex, climate and occupation of the individual. Age is perhaps the greatest factor. The period of growth and development covers at least the first eighteen years of the life of an individual, it is a period of plasticity and any defect in nourishment during this period leaves a blight or the three periods of the individual. handicap for the future usefulness of the individual.

From experimentation it has been found that a child from six to nine years of age, requires about half the amount of food required by a man at moderate work. Of this, one part should be protted, 4.2 parts cathohydrate, and 4.8 parts fat. The child needs a little greater proand 4.6 parts int. The cana heets a integrate proportion of fat in its food than the grown individual. A boy 14 to 16 years of age requires almost the same amount of food as a grown man.

Children's dietaries are usually made up from lists containing milk, eggs, butter, cereals, (especial'y cooked), fruits, vegetables, and simple desserts. Meats not to be given before the fourth year, and not much before the ninth year. All stimulants such as tea, coffee, and alcoholic beverages should be absolutely prohibited and even cocoa should rarely be given and then made very dilute with milk.

In order that the child may gain the full benefit of food, it must be wholesome, suitably cooked, given at regular intervals, (nibbling between meals should not be allowed) taken slowly and well masticated. A little rest should A little be taken after the meal. Don't let the child rush out to

The child should be called in sufficient time to cool off or rest a little before eating in hot weather. Do not allow meals to be hurried through with, have them served on time so that there will be no need to rush.

Teach the child to like all healthful foods and do not

allow him to climinate foods which contain elements necanow min to eminiate rooms when contain elements necessary to proper development. Our taste like our conscience is greatly a matter of training. I have seen whole families suffer because of tendencies to certain diseases which might be traced to the elimination or the excessive use of some one food element in their daily diet. All fruits and vegetables have their own peculiar effects on the body, almost medicinal one might say, especially when taken in season

#### Dietary List For Young School Children.

Breakfast—Daily—Milk, porrige, cream, bread and but-ter. One dish—egg, soft cooked, poached, scrambled, plain omelet, chicken or hash. Serve some sound fruit, perfectly tress. According to the fiber from orange.

Dinner—Daily—Soup, small piece roasted or dishes—potatoes () perfectly fresh. Remove seeds from grapes and skin and

Dinner—Daily—Soup, Smail piece rosessed of Science, meat, bread and butter. Two dishes—potatoes (baked or mashed) spinach, celery, cauliflower, peas, beans or corn. One dish dessert—Junket, rice, milk, light puddings and occasionally ice cream.

Milk toast, bread and milk, or bread and bu

Supper—Min coast, oreas and min, or oreas and outcome and stewed fruits may be served.

Malnutrition in children favors constitutional disease such as tuberculosis. School children suffering from malnutrition appear thin, pale, undersized, nervous, irritable have toxic headaches and seem to "catch everything that comes along."

Proper diet, plenty of fresh air, and exercise, should be taken to remedy this condition. All sweet pastry, highly seasoned food, candy, nuts, tea and coffee should prohibited.

sufficient nourishment or the excessive use foods often produce constipation with its resulting toxic headaches accompanied by dullness and fretfu'ness due to the poison which has permiated the entire system of the child. This condition may be relieved through the use of laxative foods especially vegetables and fruits.

Nervous diseases are always affected by nutritive dis-

Nervous anseases are anways ancetted by nutritive distributions. Nervousness, disorders of sleep, convulsions, and stuttering are generally made worse through improper feeding. The relatively large size immaturity and rapid growth of the brain and spinal cord of the child explain its sensitiveness to nutritive disorders. This sensitiveness to nutritive disorders. This sensitive materials are successful. sitiveness necessitates the prohibition of all stimulants,

Scurvy and rickets are food diseases. Scurvy is gen-ally due to improper feeding covering a long period of Rickets, or softening of the bones, generally makes tiself manifest in very young children and is often confounded with rheumatism because of the tenderness of the limbs. A young child rarely has a case of true rheumatism. Permanent disfigurement is likely to result. By some it is thought to be due to a lack of calcium in the food.

Vera E. Goffe.

#### MISCELLANEOUS

#### CONFERENCE NOTICES.

Fremont, Iowa, District .- Conference will convene with the Henderson, Iowa, Branch, Saturday, October 31, 1914, at 11 a. m. The joint session of the Sunday school and Religio convention will be opened at 2:30 p. m., Friday, the 30th, and continue till 10:45 Saturday morning. Those coming by train should notify T. A. Hougas, Macedonia, Iowa, or R. W. McClenahan, Henderson, Iowa, at what time you will arrive. All come to Henderson. We hope to see a full attendance from all branches.

T. A. Hougas, Dist. Pres.

Northeast Missouri District. -Conference will be held at Bevier, Mo., November 7 and 8, 1914. Elder J. W. Rushton will be present. The committee on by-laws will report at this conference. Send reports to Wm. C. Chapman, Highee, Mo., Rt. 3.

Wm. C. Chapman, Dist. Sec.

#### NOTICES.

To the Saints and friends of the Northeast Kansas District, Greeting:-

District, Greeting.—
I am now ready to enter upon the duties assigned me in your district, and any of the Saints who are living outside of organized branches who desire a series of meetings in private house, schoolhouse, or church building, I am at your service. I want to make some new openings and stay away from the branches a much as possible, so that the condered ones may hear the angel's message. I hope that all who are interested in the gospel finding

lodgement in the hearts of the children of men will kindly assist me in obtaining places to tell the gospel story. This is a new field for the writer and I want to get acquainted with the workers, shirkers and jerkers, so we may all get on a working basis for the Master.

Your brother in the gospel of peace, Elder George Edwards. Home address. 1710 D. East 8th St. Kansas City, Mo.

Home address, 1710 D East 8th St., Kansas City, Mo.

Members of the Michigan Quorum of Elders-Will please take notice that the quorum will meet during the Central Michigan conference at McIvor, Mich., October 17th and 18th, where we will be pleased to see a large number present. All Elders residing in Michigan are invited to enroll as there are several vacancies at present. As this will be the most central of any sessions held since organization we sincerely hope all will avail themselves of the opportunity to boost the quorum. The quorum will, no doubt, meet during the Eastern Michigan conference at McGregor, Oct. 24th and 25th, as well.

Respectfully in gospel and quorum bonds,

71 Antoinette Ave., Detroit, Mich.

Northwestern Nebr. and Southwestern S. Dak .: - Will any Saints in this territory send me their addresses and state the possibilities of work in their localities? I shall be off for a trip for those parts and wish to do service where practicable. A previous notice brought but one response. Please inform me at address below. In bonds,

R. Etzenhouser.

1123 W. 6th, North Platte, Nebr.

#### PLEASE DOUBLE SPACE.

Those using typewriters when writing for publication would greatly oblige us, in our preparation and setting of their copy, if they will double space all such matter. As to business letters it does not matter, but that intended for publication should always be double spaced.

#### CORRECTION.

On editorial page of October 1, third column, fourth line from top, the word "potency" should be "impotency." Errors sometimes make us say things we do not mean.

GREATEST TEMPERANCE GATHERING EATEST TEMPERANCE GATHERING IN TI WORLD'S HISTORY, ARRANGED TO BE HELD AT ATLANTIC CITY, N. J. IN SUMMER OF 1915. AMERICA'S FOREMOST MEN AND WOMEN WILL BE ON THE PROGRAM.

Unquestionably the greatest gathering of temperance forces in the world's history will be the biennial conven-tion of the Anti-Saloon League of America to be held on the Million Dollar Pier at Atlantic City, N. J., July 6-10,

On the pier there are four large auditoriums and a number of smaller halls. Reservation of these buildings has been made, and it will be possible for the holding of four large gatherings concurrently, so that every person who attends may have an opportunity of hearing every speaker. The joint seating capacity of the big auditoriums is 17,000. The smaller halls will be used for committee sions and overflow sessions.

As was the case in the Columbus, Ohio, convention in 1913, representation at the Atlantic City meeting will be based on one delegate from each individual church congregation, each local young people's society, each Sunday school and each subordinate unit of a temperance society or lodge. It is expected 30,000 delegates will attend.

In every particular this will be a greater meeting than the Columbus convention, which has been rated as sur-passing anything previously held. Already some of the passing mything previously men. Artendy some of the states are arranging to send large delegations. One state reports a delegation of one thousand assured.

On the program as partially arranged there will be scores of the most prominent platform men in America, Senators, Congressmen, Judges, Governors of states, man-ufacturers, business men, attorneys, scientists, labor leaders, editors in United States and Canada, and leading re-form figures in other lands, who will tell the great con-vention of temperance progress the world over. There will be representatives from every state in the union, to tell in detail of the development of Anti-Saloon League

It is confidently expected there will be at least fourteen states in the Prohibition column by that time. A of the fight in each of these states will be inspiring

One of the most notable features will be the exhibit, for which a portion of the pier will be reserved. This will show literature, charts, books, designs and other forms of illustration, with special efforts worked out along the line of the physiological effects of alcohol, this part of exhibit to be planned along the lines of anti-tuberculosis and other disease-fighting propaganda.

One portion of the exhibit will be that which drew so

much attention at the recent international Sunday school convention in Chicago, where were shown startling statis-tics, illustrated by tomb-stones as symbols, showing, from

tics, indistrated by tome-scines as symbols, showing, it on actual facts and figures, the terrible ravages of alcohol. No phase of the alcoholic problem, and no feature of warfare against it will be neglected in the exhibit or in the carrying out of the program of the convention.

It is not too early for churches, Sunday schools, young

people's societies and temperance organizations to nounce the coming of the convention and to prepare to be represented in it. The convention comes in midsummer, when the vacation season is on, and it is to be held at a popular summer resort; these two circumstances are expected to help swell the attendance.

#### CONFERENCE MINUTES

Seattle and British Columbia District.—Semi-annual conference convened at Vancouver, B C., August 14th; district phesident, Wm. Johnson, with Elder J. M. Terry

associating, presided. District secretary, F. W. Holman, at the desk. Branches reporting: Seattle, 261, gain 23; at the desk. Branches reporting: Seattle, 261, gain 23; Centralia 91, gain 1; Chilliwack 40, loss 1; New West-minister 50, gain 1; Roslyn not reporting; last number being 37, making a total of 479; this total having the enrollment of three disorganized branches added, Tacoma

with 25, Castle Rock with 28, and Nanaimo 12, makes a grand total of 544 for the district.

Ministry reporting: Elders J. M. Terry, Wm. Johnson and R. D. Davis of the missionary force, and Samuel Pope, Isaac McMullen, Fred L. Robbins, Henry Stade, Frank Holmes and F. W. Holman of the local forces. Also Priests R. S. Budd of the missionary force and W. C. Reed and John Hartnel of the local. Bishop's agent's report showed receipts in tithes and offerings for the past six months, \$532.65, an expenditure of \$1172.48, with a balance of \$879.16 on hand in the beginning, left a present

District Sunday school and Zion's Religio Literary Socities reporting conventions showed life and progress.

Preaching was had by Brn. R. D. Davis, Wm. Johnson and J. M. Terry. Adjourned to meet for the winter conference at Seattle, Wash., on the second Saturday of February, 1915

F. W. Holman, Sec.

4233 Bagley Ave., Seattle, Wash.

#### CONVENTION MINUTES.

CONYENTION MINUTES.

West Virginia.—Sunday school association met in convention at Clarksburg, Sept. 25th. Reports from schools and district officers were received. Officers were elected for the coming year as follows: Joseph Biggs, superintendent, H. E. Johnson assistant superintendent Katie Ratio Ross secretary, Ethel Jarett treasurer, Mocie Shinn home department superintendent. Adjourned to meet day previous and at the same place of next district conference. Katie Ross, Sec.

Cairo, W. Va.

Eastern Colorado.-Religio convention convened at Colroado Springs, September 3rd and 4th. Interesting and instructive program Thursday evening; business session Friday morning. Officers elected as follows: E. W. Fishburn, president, 695 E. Speer Blvrd, Denver; A. E. Bullard, vice president, 1140 Lincoln, Denver; F. R. Brown. Bullard, vice present, 1400 Entodit, Deliver, F. R. Budwit, treasurer, Brown's Business College, Colorado Springs; Mrs. Alice M. Cowan, librarian, 571 Emerson, Denver; Mrs. Eva Cotterell, home department superintendent, Haigler, Dundy Co., Nebr.; Nellie E. Sampson, good literature superintendent, 571 Emerson, Denver; Blanche Sampson, secretary, 571 Emerson, Denver.

Blanche Sampson, Sec.

#### DIED.

Stroud.—Sr. Martha M. Stroud was born February 20, 1839, at Charaton, Mo., she was baptized January 1, 1911, at the Rock church in St. Louis, by J. A. Tanner, was confirmed by J. A. Tanner and T. J. Elliott. She died at Omaha, at the home of her daughter, Mrs. N. Richmond. She leaves four daughters and one son to mourn her death. The funeral was preached by a Methodist minis-ter by the name of Rev. Hanna. She was aged 75 years,

x months and four days. Grandma Stroud will perhaps be remembered by some at Lamoni, she having been there at the Old Folks Home for a time, also at Independence Old Folks' Home for about three weeks.

Lewis.—Wilma Cecil, little daughter of Bro. and Sr. Zenas Lewis, near Stewartsville, Mo., passed away after Zenas Lewis, near Stewartsville, alo., passed away arter a short illness of seven days. Born April 16, 1913, died Sept. 25, 1914. Wilma was an exceedingly bright little girl and her bright, winning ways endeared her to all. Funeral at the Saints' church in Stewartsville, in charge of A. W. Head, sermon by T. T. Hinderks.

. Rowland.—Mary Ellen Kearns Rowland was born Feb. 11, 1869, in Lincoln County Missouri; died at Lawrence, Kansas, Sept. 15. 1914. February 13, 1887 she married W. V. Rowland, who died June 12, 1899. In April, 1902, was married to J. M. Rowland, a younger brother. By first marriage they were blessed with five boys and two girls. Second marriage, one girl, now nine. All eight children and the husband were present at the funeral, which was conducted by Patriarch I. N. White, in the Presbyterian Church at Foster, Mo., Saturday, Sept. 19th. to an orderly and interesting congregation. Sr. Rowland died in the faith, being a member of the Reorganization for more than eighteen years.

McDaniels .- Mary McDaniels was born February 24, MEDIANIES.—Mary Michanies was born February 1847, at Mason, Smyth Co, Virginia, and died at Liberty Home, Lamoni, Iowa, Sept. 9, 1914. She was baptized June 28, 1896, at Rich Hill, Mo, by F. M. Sharrock. The funeral services were in charge of Eli Hayer, sermon by A. S. Cochran. She was a widow and left no children. She ate supper and wiped the dishes as usual, then said she was not feeling well, laid down, and in a very few moments was at rest. The matron of the Home speaks very highly of her saintly qualities.

Ferguson.—In Stevens County, Kansas, September 20, 1914, James A. Ferguson, aged 78 years, 11 hours. The deceased was born in Marysville, Indiana. In 1854 he united with the Christian Church, and on the 27th of May, united with the Christian Church, and on the 27th of May, 1857, was united in marriage to Sarah J. Thompson. To this union seven children were born, four daughters and three sons, three of whom survive him, Chas. Ferguson, of Independence, Mo.; Mrs. S. E. Baggerly, of Niagara, Kansas; and Mrs Bing, of Rolla, Kansas. On the 13th day May, 1870, he with his wife united with the Reorganized Church of Jesus Chirst of Latter Day Saints, to which he remained faithful till his death. He died at the home of his daughter, S. E. Baggerly. Services were conducted by F. W. Kendall at the Rolla cemetery.

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# ZION'S ENSIGN

Entered at the Post Office at Independence, Mo., as Second Class Matter

#### OUR CREED: "ALL TRUTH."

VOL. 25

#### INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 15, 1914

NC.

ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRY, EDITOR W. H. DEAM, BUS. MANAGER

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ENSIGN PUBLISHING HOUSE, Independence, Mo

# EDITORIAL 19

FATHER, THY WILL BE DONE. He sendeth sun, he sendeth shower, Alike they're needful for the flower; And joys and tears alike are sent To give the soul fit nourishment: As comes to me or cloud or sun, Father, thy will, not mine, be done!

Can loving children e'er reprove
With murmurs whom they trust and love?
Creator, I would ever be
A trusting, loving child to thee:
As comes to me or cloud or sun,
Father, thy will, not mine, be done!

Oh, no'er will I at life repine;
Enough that thou hast made it mine;
When falls the shadows cold of deah,
I yet will sing with parting breath:
As comes to me or shade or sun,
Father, thy will, not mine, be done!
—Sarah Flower Adams.
— (Author of "Nearter, My God, to Thee.)

#### CENSORING EVIL REPORTS.

The effects of an unbridled tongue are so farreaching and so disastrous that God has seen fit to give urgent warning by his servants through the inspired word against the needless or willful relation of things which injure others. As early as the time of Moses there was included in the law given to Israel the command: "Thou shalt not raise a false report," and also another: "Thou shalt not go up and down as a tale-bearer among thy people." These two comandments cover both the originating and the circulating of injurious reports to the injury of any. Many other scriptural writers taught the same things.

Backbiter Has no Inheritance in Zion. The Scriptures describe an ideal society called Zion, under the dominion of Christ, which will be composed of such individuals as are worthy, and such only. It will include him "that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor," (Psalms 15:3), but the Lord says "Whose privily slandereth his neighbor, him will I cut off." (101:5). Even the religious man who places no restraint upon the idle tales and slanderous reports in his conversation will not inherit Zion, for James says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is A pure motive and an upright heart are essential to an inheritance in Zion, and a disposition to tale-bearing or slander is an unmistakable evidence that these good qualities are in some measure lacking. One may think he loves his fellow men but if he speaks ill of them, or aids in the spreading of evil reports, he is deceiving himself, and is unprepared in heart to dwell with the righteous people of God when Zion shall be redeemed. Zion is to be a place of peace, but talebearing always engenders strife and if permitted there would be destructive of Zionic conditions.

Christ's Rule for Supressing Evil Reports.

The world has become so accustomed to making public the faults and misdeeds of others, and of passing resorts of such on to others, often with prejudicial medifications, that the proctice is seldom counted an evil. If one commits a wrong against us the first impulse is to tell whoever happens to be near, and we seemingly take delight

in spreading a knowledge of it as far as possible, making the wrong appear in its most serious aspects. While telling these things we sometimes say "I don't hold anything against him, and I wouldn't do him any harm for anything in the world," but forget that we are at the same time doing him one of the greatest evils possible. Christ said:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."—Matthew 18:15.

No provision is made in the law of Christ for telling another's faults and wrongdoings indiscriminatingly to the public, but here the rule is laid down that the innocent party in another's transgression shall go first to the transgressor and state his grievance, and "if he shall hear thee, thou hast gained thy brother." This applies of course to matters of a private nature, and which can in most cases be settled by a kindly effort made in the manner described by the Lord, but matters that are more open may be dealt with in a similar way, and if those who unavoidably come to a knowledge of them await their proper adjustment rather than spread the reports of evil far and wide, the effects of the wrong which has been committed will be minimized.

We are not to understand that it was the Lord's intent in this command that sin should be covered up, for he himself has said of men that their 'iniquities shall be spoken upon the housetops. and their secret acts shall be revealed," but the intent is to stop the sin at its source and thus prevent the evil effects going broadcast. Men are liable to err, and it is not often that men's sins are committed with deliberation, but are the result of ignorance, or weakness, or made liable by some unusual combination of circumstances, perhaps coupled with temptation; and if one who has thus fallen into sin is approached by a friend in a kindly attitude, seeking to show him his fault and get him to repent, the transgressor will most gnerally be ready to do all in his power to make right his wrong. In this way he is saved from public reproach and from further transgression, estrangement is healed, the other party has a good deed to his credit instead of an evil one, and the public is saved from the evil effects of a liberal dose of poisonous gossip. Further provision is made in the law for dealing with one who will not yield to this first effort, and the offended party is to repeat the effort, taking with him one or two more witnesses. If the offender still refuses to be reconciled the command is "Tell it unto the Church," that is to the proper officers whose duty it is to take action against a transgressing member who will not repent.

While this procedure cannot avoid some degree of publicity, it is even yet unnecessary that the par-aiculars of the transgression should be scattered broadcast to become the subject of gossip. The spirit of the law will not permit members of a court of inquiry, or witnesses who may be present, or others, repeating outside the place of trial the things brought out in the trial. If convicted and still unrepentant the transgressing member is to be severed from the Church, and thus the Church saved from the effects of his willful wrongdoing. The effect of the law is to save all from sin and its effects, and were it fully carried out in this regard what a world of evil might be suppressed! It is a well known fact that the actions of men which are held up repeatedly to public attention tend to produce similar actions in others and tend to cause sin to abound. If these evils be omitted from daily conversation and only the good things of life talked of the tendency would be to considerably raise the moral and spiritual standards of the people, while sin would grow much less.

The Tongue Holds the Power of Life or Death.

Purveying scandal and idle tales is not the work of a noble character, for it accomplishes naught but harm. Solomon said: "The words of a talebearer are as wounds." The strike deep into the soul, and men who are actuated by the spirit of kindness and good will will not indulge in them."

While the tongue may wound, perhaps to death, it is also within its power to speak the kind words which will heal the sorrows of others and lead to-word righteousness and life. "Death and life are in the power of the tongue," is a true proverb. How welcome everywhere is the man who always speaks kindly and safeguards the reputations of others, and how cold is the reception of the tattler, the scandal-monger and the tale-bearer with all except those who take delight in such things! tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter," and again "A man of understanding holdeth his peace." There is so much of good that might be said, and the need for it is so great, that it is folly for a man to use his tongue in speaking evil of anyone, or in the dissemination of evil. "A wholesome or in the dissemination of evil. "A wholesome tongue is the tree of life." It spreads good will and encourages righteousness.

It is within the power of every individual to put a censor upon evil reports whether true or false, and by so doing he will be the means of supressing much evil in the world, and thus make the world better.

#### "ABOUT FALSE PROPHETS,"

The "Word of Truth" referring to a recent article in the Ensign on "The Passing of Russell's Dawn" expresses full endorsement, but goes on to say that "People who live in glass houses should not throw stones," and holds out that the Ensign is inconsistent in rejecting Pastor Russell and accepting Joseph Smith. It says:

But one false prophet is, indeed, no better than another false prophet. Whether he be a Miller, a White, a Smith or a Russell; we are not going to favor one and seek to disparage the other. The thing to do is to have nothing to do with any of them.

We can go part way in returning the compli-ment of the "Word of Truth" and say that the above paragraph has our full endorsement, but the Word of Truth's mistake is in its assumption that all prophets are false, and that there can be no true ones now. Jesus truly said, as quoted by the author of the above: "Beware of false prophets, which come to you in sheep's clothing," but he never said to reject the sheep that wear wool, nor did he imply in his satement that there were to be no true prophets after himself, but when he added "Ye shall know them by their fruits," he did clearly imply that the future would bring before the world prophets both true and false, and hence the necessity of discrimination. Were there to be no true prophets after Christ, his statement would be without meaning, for he should have said: "Beware of all prophets which come to you, for they all are deceivers. There will be no prophets after me, and if any one claiming to be such give no heed to them." The assumption of the "Word of Truth" and the teachings of Christ are thus in disagreement.

The editor again quotes John's statement as found in the first epistle, fourth chapter:

Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world."

We fail to see wherein this passage can be so construed in its meaning as to prove anything against the perpetuation of true prophets. If there were to be no prophets after Christ, then the warning was needless; but since men were commanded to "try the spirits whether they are of God," we can only conclude that the Spirit of God was to continue to operate in harmony with the truth, producing prophets among men who themselves were to be measured by the truth. So in denying the existence of prophets after Christ the "Word of Truth" is again out of harmony with the Scriptures.

The grounds upon which Joseph Smith is rejected seems to be his claims regarding present revelation and the restoration of the Melchisedec Pristhood, but a close comparison of these claims with Scriptural teaching shows them both to be consistent and defensible. A trying of the spirits which have been manifested in the Church which he organized shows the presence of the Spirit of God, though we are well aware that deceptive influences have at times sought to creep in, as they

did in the New Testament times, but these have been detected. The warning of John is still necessary to "try the spirits whether they be of God," as also those of Satan are still active. The Spirit of God is called the Spirit of Truth, and its manifestations are all in harmony with the truth; it guides "into all truth." The spirit of the evil one may accept and advocates a portion of the truth with which it mixes error, the truth being used to cover the error in order to deceive, but its object is to keep men from the truth. In determining which is true and which is false and among the many systems of doctrine, it is necessary to look deeper than the surface, for as the false prophet clothes himself with sheep's clothing, so error clothes itself with truth. The difference lies deeper than in the outward appear-

#### INDEPENDENCE ITEMS.

INDEPENDENCE TEMS.

Instead of the usual preaching service Sunday morning a program was carried out under the auspices of the Sunday School Home Department. A song appropriate for the occasion was handed out to the congregation. It began, "Welcome Home Department, Fathers, mothers dear," and the chorous for each verse read, "Book mothers dear," and the chorous for each verse read, Bows of God's devising, Since the world began; Book of all ages, Word of God to man." Prayer was offered by Bro. D. J. Krahl, superintendent of the Sunday school. Excellent music was furnished by the Sunday school orchestra, after which Sr. M. A. Etzenhouser was introduced, who, starting with an interesting story about what several boys each in his turn thought was the greatest thing on earth, each in his turn thought was the greatest thing on earth, concluding with and endorsing the thought of the last boy to speak, that the greatest thing in the world was "Father, mother and me." From this she took her text on a talk on the home and the purpose of the home department. After her talk the orchestra rendered another number, which was followed by a splendid talk by Sr. Charles Keown on the results of the home department work, after which Alies Dorothy Bullard gave a reading rend auther number by the overstre concluded the ing and another number by the orchestra concluded the morning's program, which altogether was both entertaining and instructive.

Ing and instructive.

Prior to the social meeting in the afternoon two were baptized. In the evening Elder A. H. Parsons delivered another one of a series of sermons on the principles of the gospel. The services were interrupted and cut short on account of the threatened storm which made many

Nothing preventing, it is expected that the church will crowded next Sunday evening to hear Judge Porterfield of Kansas City. A promise was given the Judge that he would have a congregation of not less than twelve hundred. No doubt many of the towns people will be out to hear him, as he is very popular, and is well qualified to speak on the subject, "Citizen Building." He has had a long experience in the criminal and juvenile courts, where his good and kind advice to the earing we have often noted. The choir will give a half hour concert be-

fore the regular service begins.

Bishop Ellis Short attended conference Saturday and Sunday at Joplin, Mo., being the conference of the Spring

Standay at Jophin, no., being the conference of the Spring Rven District, over which Bro. Short is bishop. Bro. W. H. Garrett has been confined at home a few days with a severe attack of what was thought to be the "grip." When Bro. Garrett is laid up he is missed from his daily ministrations among the Saints.

Bro. J. W. Rushton is holding a series of meetings in Webb City, Mo.

Bro. Joseph Arber, after a short visit home, left again last Saturday for his mission in Oklahoma.

last Saturday for his mission in Oklahoma.

Bro, J. C. Foss returned Tuesday morning from the east, stopping on his way home at various points, his last stop being in Chicago, where he preached at the First and Central branches on Sunday. He spent the summer in Maine, and reports baptizing five. It is good

to see Uncle John's smiling face.

Bro. George Jenkins is conducting a series of meetings at the mission on North Liberty Street. They will con-

tinue this week and possibly longer.

In the miscellaneous columns will be found a wanted notice copied from the Kansas City Star. Ministers are wanted. It might be well for some of our elders to investigate.

#### SEATTLE.

Our church house was full to repletion at our sacramental service Sunday which was a blessed season of service and worship. The Lord by his Spirit spoke words of comfort—the Saints were admonished to pay heed to the law of tithing and appreciate the blessed faith and come up higher. Surely it is a marvelous work.

After the morning service Sunday Basil and Forest

Inslee and Evlyn Johnson were baptized in our font. Bro. W. J. Johnson our lately ordained priest officiated; they were confirmed at the evening service after which the pastor spoke on the theme: "Are we justified in expecting revelation from God today?"

Among the visitors Sunday we noted Bro. John Hart-nell from British Columbia, Bro. and Sr. C. Oliver from Everett, Bro. and Sr. Kinghorn from Auburn, each of

whom was blessed in coming.

Sr. J. A. Crocker, one of our Oakland parishears, arrived in Scattle yesterday on a protracted visit to our city.

It seems homelik, to meet a California saint.

It seems howelike to meet a California saint.

Wife and I lived part of our Stewartsville, Mo., days
over again by spending a pleasant evening in the home
here of Bro. 2. Hale Smith where were his wife and son
Donald, stao his sister Earlita and Bro. Richard Salyards
whose parents we knew in those days. It was a pleas102 North 39th St., Seatle, Wash., Oct. 8. ant visit for us.

#### OKLAHOMA.

OKLAHUMA.

Reeding, Okla., Sept. 23.

Editor Ensign:—Many times I have promised myself and others too, that I would write for the church papers, but seeming other duties have hindered until now. Arriving in my field of labor on the second day of May, I have found it both agreeable and pleasant, and have, I am glad to say, put in one of the busiest summers of my ministe-rial life.

At our late general conference, when the appointments were read, and I was assigned to the Central District of were read, and I was assigned to the Central District of Oklahona, it came as a surprise but yet agreeably so, for since coming here I have been highly pleased with the thought of having been sent to what promises to be, the thought of having been sent to what promises to oe, in my judgment, one of the most prolific missions of the church. It has been my happy privilege to address the largest audiences, that I have presented the word of life to, since the years of 1902 and 1903, when on my first mission to the land of Scotland.

My initiative effort was made in the Trail Creek school-house, near Kingfisher, and since then I have preached in the following places: Reeding, where we have bap-tized six; Enid, where I spent nearly three weeks speak-ing on the Court house square, baptizing three, leaving others interested and some quite near the kingdom. Our next stop was at the Golden Valley schoolhouse, near Helena, where we preached but three sermons, as other Helena, where we preached but three sermons, as other appointments were urging us ahead. Our sojourn was made with Bro. and Sr. Brewster, who conveyed me as far as the town of Jett, where I was met by Bro. Sawyer, he taking me on out into the sand hill country, some nine miles south of Byron, where appointments had been made for me, where I preached in the Locus Grove schoolhouse for nearly two weeks, with good interest. I was indeed made to feel at home with Brn. Sawyers, Paul, and Edwin LaBrue whose kindness will long be remembered. On August 4th Bro. Hubert Case, our sub-minister in charge, called over the long distance phone to come to Eagle City, where the Western District reunion was in session. Reaching that place I was pleased to meet Brn. session. Reaching that place I was pleased to meet Brn. W. E. Peak, Hubert Case and J. E. Vanderwood of the active missionary force, besides a number of the local ministry, and a large number of fine Saints whose acquaintance we soon made. A most spiritual time was enjoyed, unity and peace prevailed to a marked degree insomuch that our heavenly Father spoke to the Saints in the gift of prophecy, giving words of encouragement to all to continue in well doing.

The next large gathering was at Bro. Sanders' grove, The next large gathering was at 1870. Sanders' grove, nine miles southwest of Calumet, where Brn. Simmons and Case had begun a two weeks' meeting. Here again came the Macedonian cry, "come over and help us." Leaving our meetings at Reeding, we made an early start, Bro. Cameron Stuart driving me fourteen miles to Kingfisher to catch a fast train bound for ElReno, from there to Calumet, where Bro. Ed Dillon of Oklahoma City and myself were taken in Bro. Sanders' car to the reunion grounds. We found prayer meeting already begun. It took little time to press us into active service, and although Bro. Case and myself had all the preaching to do, as Bro. Simmons had gone to other parts of the field, we were greatly blessed with the presence of the good Spirit in our efforts in presenting the word to such large crowds ranging at times between three and four hundred people, some of whom came quite a distance, and while only one was baptized at this meeting, many were brought nearer to the kingdom, and much prejudice was removed.

After getting through with our Calumet meeting I was requested to go to Dunlap, away off in the northwest corner of the State, to help in the reunion at that place, arriving there on Monday, September 7th. I found our aged and greatly esteemed old veteran, Bro. J. H. Baker, who is looked up to as a father to many in these parts; also met here Bro. Frank Durfy who is now district pres-ident, who with others were trying to he'p along the work, but by some misunderstanding or other, there was not the attendance there should have been, but withal to those whose privilege it was to attend, a splendid good time was enjoyed. Here as elsewhere we met a number of fine young men who give promise of great things, if they only remain faithful; one of these in the person of Bro. Willie Trout was ordained to the office of priest by the writer and Bro. Baker, having come very highly recom-mended. Here we met Bro. George Swain and family, also Bro, and Sr. Kelley where we were made to feel at We met so many kind Saints, too numerous to mention.

Returning again to Reeding to complete the work begun when we was called to Calumet, and amongst other things we were under the necessity of making a reply to the book, "The True Origin of Mormon Polygamy," by Charles A. Shook, as this had been freely circulated around view to try to destroy the work that had been effected here.

Bro. Hubert Case joined us here for a few days, but he is now at Oklahoma City, to attend to some church mat-ters there. I have found in him a very pleasant and congenial fellow laborer.

On Sunday last we held a most spiritual prayer and communion service in the morning, when we ordained Bro. J. Cameron Stuart to the office of priest. He is a fine Dro. J. Lameron Stuart to the onice of priest. He is a fine clean young man, and if he continues humble he will be quite useful to the work. Bro. H. K. Rowland was also here and assisted in the work. At this place resides the village blacksmith in the person of Bro. H. C. Taylor, who has tried to help along the cause for years.

Everywhere we have gone our necessities have been amply provided for by the Saints and friends, of which we have not a few, and our thanks are due them all, only too numerous to give name of all, but we feel sure they recognized by Him, who will reward all for such faith-

Amidst the distressing and perplexing conditions of the waring nations, may the cause of truth prosper, and even our brethren in foreign lands be fully sustained by the

hands of Him who watches over all, is our constant prayer.

All mail sent to my home address, Independence, Mo. will reach me.

Sincerely your Joseph Arber.

PORTLAND, OREGON.

PORTLAND, OREGON.

A word from the Portland District may not be out of order; the work in this northwest country is still holding aloft the banner of King Immanual. We have a number of good workers among the Saints of this district. The Sunday schools of the district under the leadership of Bro. L. B. Shippy as district superintendent, are doing a good work. The Religio directed by Bro. W. H. Baker is as-We have a number of young men and maidens in the several branches of the district that are doing a very efficient work. We appreciate very much to see our young brethren interested in such a noble work, knowing full well that this is not only to the advancement of the efficient work. church work in the district, but to their eternal good.

Another good sign that foretells the future of our work here, is the increased interest and action of those holding the priesthood. In the local work the branch officers are the priesthood. In the local work the branch officers are moving out into fields of action. Local elders are offering themselves as volunteers to occupy in new openings. The visiting officers of the branches are having good results. You can hear in the testimony meetings the expressions: "We were glad to have a visit from the officers the past evening," others saying that they were glad they were not forgotten, that a pleasant evening was spent in these visits. These expressions show the need in every branch of active labors in the Aaronic priesthood. We are laborers together with God, is not only true of every member of the church but especially of those who are called as watchmen in the church.

The Portland Saints are building a new addition to their The Fortuna sants are outling a new addition to their building 24x26 feet, also putting in a new font, and are expecting to rearrange the building completely inside. Plastering and reseating, putting in a heating plant, etc. The work being in charge of our worthy deacon, Brother

Joseph Larson, and a committee appointed to assist him. The Saints at Hood River are building a new church building, 26x36 feet, we understand, with basement. There are only a few Saints located there, but the few are willing workers. Bro. N. E. Austin at Condon with a few Saints are trying to hold out at that place, with the powers of the arch enemy directed against them. Bro. Austin is surely a man of much patience and endur-

ance. We cannot speak too highly of his efforts to continue the work in that place.

We visited the Saints at Vancouver, Wash., yesterday (Sunday, the 26th) and enjoyed a good degree of the Spirit in presenting the word. Felt especially impressed to go there, and was made glade in my visit. The Saints at this place are struggling to maintain the work, and are trying to build a place of worship.

Times are rather hard in this northwest country, work is not very plentiful, and food products are high. This makes it especially hard for the Saints, as most of them working people.

Believing in the redemption of Zion, and praying for her present welfare, I hope to remain a laborer in the

N. T. Chanman, Dist. Pres.

September 27, 1914.

#### NORTHEASTERN ILLINOIS.

The condition of the work in this district seems very couraging. While we can not report great additions encouraging. While we can not report great additions by baptism yet there has been a goodly number that have obeyed thus far this conference year. We believe that the financial condition of the work in

this district would indicate that there are a great number of the Saints who are keeping in mind that this is a day of sacrifice as stated in Doctrine and Covenants 64:5: of sacrifice as stated in Doctrine and Covenants 64:5:
"Behold, now it is called today (until the coming of the
Son of Man), and verily it is a day of sacrifice, and a
day for the tithing of my people; for he that is tithed
shall not be burned (at his coming); for after today
cometh the burner. However we believe, that were our
membership really put to a test, as may be in the future, much more could be done by way of tithes, offerings and

The conditions of the war in Europe only bring to each The conditions of the war in Europe only bring to each Saint that is alive to the interests of the Lord's work the assurance that we "have not followed cunningly devised fables;" but that the scriptures are being fulfilled; thus increasing our faith in all that which the Lord has said must yet be fulfilled. And especially when we think of

must yet be fulfilled. And especially when we think of the gathering, so dear to saints of latter days. I expect that many of our brethren and the Saints in Europe will wish that the gathering might have been more fully accomplished already, so that they might not have had to take up the sword, as we learn many have been asked to do. We therefore see the need of the hastening of the Lord's work, as stated in Doctrine and Covenants 45:13, "And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; shall be the only people that shall not be at war one with another.

From this we learn that even among the wicked there From this we learn that even among the wicked there will be those before the coming of Christ who will repent and flee to Zion. We certainly have one of the grandest things that could be thought of to labor for—"and it shall be called Zion." How necessary then that Zion should be established so that those who desire may flee. We sometimes feel that some of the Saints lose sight of the gathering and wades for may from the appointed lase of ring and wander far away from the appointed place of God. As we read in D. and C. 98.4; "And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed.

than that which I have appointed for the work of the than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them." Some even going so far as Alaska, which to the writer's mind, is not gathering, but is a mistake and in many, many cases has already proven so. We hope that the near future will bring inreased interest in the thought of the gathering, and thus escape the evil conditions whch are beng, and must be met by those especially in foreign lands.

We discover that as early as 1831 the Lord saw the need

We discover that as early as 1831 the Lord saw the need of the gathering, so most certainly—mow after 84 long years have past the need must be just as great or even greater. And now in the war our German brethren are on one side and English brethren on the other! A thing awful to contemplate! From time to time when I am interrogated along this line by Saints who have some means, I always advise them to move to Jackson County, Missouri, or as near round about as they can, even if not able to buy but a limited number of acres. The question is, will we do it?

We might say that as a member of the Northeastern We might say that as a member of the Northeastern Illinois reunion committee that we consider that the Plano reunion was a success and the attendance as large as the joint reunion of Northeastern Illinois and Southern Wisconsin at Belvidere in 1913. The writer attended the last half of the Southern Wisconsin reunion at Madison, Wis, and it too was a success. The two reunions putting up and it too was a success. The two reunious putting up nearly twice as many private tents as the joint reunion of 1913. Thus witnessing the fact that the smaller re-unions reach more of the membership than the joint reunions where Saints and friends have such long distances to travel. The Illinois reunion sold their interest in the reunion stock of the joint reunion to Southern Wisconsin so had to purchase a new outfit at a cost of \$124.97, and came out at the close of 1914 with \$90.00 ahead. The Wisconsin reunion finished paying for the joint stock purchased and came out \$40.00 ahead. Thus both districts purchased and came out \$40.00 ahead. Thus both districts feel that the reunion work was a success. The meetings at both reunions were spiritual and all present felt fully repaid for all the sacrifices made. The Madison reunion set their date for August 27 to September 5, 1915. The Illinois date yet to be determined. The new committee to report on time and place to the January conference. This writing finds Elder J. A. Daer of Rosco, Illinois, in company with the writer at Mr. and Sr H. E Harmon's, one mile east of Sycamore. We have begun metings here at the Harmon home and are made, welcome in a royal way. Bro. F. F. Wipper is busy at Deselm Branch near Manteno. Bro. D E. Dowker busy in gity work of Chicago.

Manteno. Bro. D E. Dowker busy in city work at Chicago.

Ever praying for the welfare of Zion of the last days,
I am your brother and servant in Christ,

Jasper O. Dutton.

Sycamore, Ill., Sept. 30.

#### ( Characan maran Musican maran 2012) CORRESPONDENCE mermermermen Konstructurermermer I

Indianapolis, Ind., Oct. 4.

No doubt a few lines from the "Hoosier " Capital will be of interest to your readers. On Monday, July 6, we opened a series of tent meetings in an effort to get a hearing and bring the gospel more to the notice of the citizens of our fair city. Elders J. W. Metcalf, Fred A. Rowe and Jacob G. Halb, assisted by the local priesthood, have been engaged in the effort, which was well sustained in every way by the members of the branch. Meetings were held at three different points in the city; the gospel has been proclaimed with no uncertain sound: many how has been proclaimed with no uncertain sound; many have been warned; much prejudice has been removed; many neen warnen; muen prejunice has been removed; many friends made to the cause; fourteen precious souls have been inducted into the kingdom of God upon earth, more than half of whom had never heard the gospel until the opening of this series of meetings; and we expect, as a natural sequence, some have made themselves enemies

closed the meetings on Sunday, September 20, with a very enjoyable day, a busy day, a veritable feast, both temporal and spiritual, the saints meting together at 9:30 for Sunday school, bringing well filled baskets with them, and we remained together until the close of the night service, and then seemed loth to part. It was a day long to be remembered, but simply shows us that God will bless be shillern when the tarties of the following the service of the same of the service of the same of the s will bless his children when they strive to do his will and live together in love and peace.

Our heart was made to rejoice when we looked into the

Our heart was made to rejoice when we looked into the dear faces of that gathering and our mind went back to the time when the work was started here, six years ago, in the form of a little home class Sunday school and Religio of five members, three of whom were members of one family, and the other two a husband and wife. Our mind recounted the many changes and experiences of that little effort, followed its fortunes and misfortunes up to the time that a branch was organized, December 17, 1911, with eleven members; and remembered the joy experienced upon that occasion, knowing that God had 17, 1911, with eleven members; and remembered the joy experienced upon that occasion, knowing that God had recognized the efforts and had helped to plant the work more firmly; and we also remembered the faithful, patient, labors of Bro. H. E. Moler, who labored here at this time under very trying and discouraging conditions; then our mind still followed on through the experiences since that time, recounting the labors of Elders J. R. McClain, F. G. Pitt and A. C. Barmore, on up to the present time, and as we look over the faithful little band today, now numbering 58 souls, we feel that the Lord beach of the property of the propert and as we look over the faithful little band today, now mumbering 58 souls, we feel that the Lord has been exceeding kind and gracious unto us, and our heart goes out to the kind Father in love, thankfulness and gratitude; but, like the Aposter Paul, our eyes are still fixed ahead, looting forward, and as we do so we realize that added numbers means added strength, and we feel the greater weight of responsibility resting upon us as a branch.

There is a vast ficid of opportunity open before us and we ask an interest in the prayers of God's children that we may be humble, faithful, patient and diligent in our warfare, that we may be qualified to meet all emergen-

branch.

cies, that our branch may be so blessed of the Lord that it may become a power for good in this great city.

Chas H Fish

S. 111 Smith St., Spokane, Wash., Sep S. 111 Smith St., Spokane, Wash., Sep. 28. Editor Ensign:—The work is moving along nicely in this part of the field. The harvest truly is ripe, but the laborers are few. We find honest hearted people everywhere seeking after truth and light. I was called down to Gifford, Idaho, the twelfth of this month, to conduct the funeral services of Sr. Stevens. A larve crowd of friends and acquaintances exthered to now

large crowd of friends and acquaintances gathererd to pay their last respects to our sister, who was well thought of by all who knew her. Gifford is a new branch just or-ganized this spring. I remained with them three days, and ganized this spring. I remained with them three days, and baptized five young men, which gladdened the hearts of the saints, and encouraged them to move forward with greater zeal. There are others who are very near the kingdom, and who will unite with them soon.

This is my first year in real missionary work, yet I feel that the Lord is blessing my labor, and I have a desire to remain humble so that I may be of service to him. I am convinced that the Lord is watching over and directing his work. Something cover means the same of the same convention of the same of

recting his work. Something over a year ago I was shown my field of labor in a dream. I saw myself in the far west in a large harvest field. The grain was ripe, but west in a large harvest field. The grain was ripe, but in some places very scattering. Another man was laboring with me, and we were standing up the sheaves here and there. Something like a reaper was going on before us. We could hear it, but we could not see it. The day was beautiful, and we were enjoying our work. We had gone around the field once, and had started the second time, when we came to a mountain that seemed almost too steep to be climbed, yet we could still hear the reaper go-ing on up the hill. I said to the man I was laboring with, "I believe I can find an easier way than this." I had no intention of quitting, but I thought I could find an easier way than climbing that mountain. He said nothing to me but gave me such a look of sadness and compassion that I shall never forget it. No sooner had I resolved to find an easier way, than the scene was changed, and I found myself in an old pasture, surrounded by animals that were attacking me. I escaped them, but ran into deep water, and it was about to overcome me, when I heard my brother Charlie say, "Catch those horses, they will carry us over." I looked to one side and saw two bay horses. We mounted them and they carried us safe to the other side; then I awoke. This dream along with other evidences of my calling caused me to offer my entire time to the church. So on the sixth day of June, wife and I and little May, before my the contract of the church. bade our home and loved ones good by, and started on long journey westward; having been appointed to labor in Spokane, Washington.

Spokane, Washington.
Spokane, Washington.
Shortly after arriving here, I met my co-laborer, Bro.
ronson. I immediately recognized him as the man I was
He is indeed a fine man to Bronson. I immediately recognized from the man to labor fine with in my dream. He is fudeed a fine man to labor with, and one that is well thought of throughout the district. We have been blessed in our labors, and have been able to stand up few sheaves for the Master this summer. We have been able to realize that truly the Lord has been sending his angels before us to prepare

the hearts of the people to accept the glad message.

The Spokane Branch is in fairly good condition spiritually. We have some noble saints here, then like spiritually. We have some noble saints here, then like most all branches, we have those who are cold or indifferent. Through the untiring efforts of Bro. T. W. Chatburn and a noble corps of workers, we have a lovely little church here. "Quele Tom" will ever be very dear to the Spokane saints. The neat little parsonage which intic entirch nere. "Outle form" will ever be very dear to the Spokane saints. The neat little parsonage which was started by Bro. Yates when he was here, is soon to be completed. Bro. and Sr. Place, who have gone east to seek a location, donated quite a bit of furniture to the be completed. to seek a location, donated quite a bit of furniture to the branch to be used in the parsonage; so if all goes well, we will soon be "at home" to our friends in our cozy little home just back of the church. We trust that Bro. and Sr. Place will receive a hearty welcome among the saints

riace will receive a hearty welcome among the saints wherever they may go.

The saints here have been very kind to us in remembering the needs. One evening on our return home from meeting we found the house lighted and about twenty-five or thirty of the saints making themselves at home. Bro. Dana Crum had performed the breaking in act by climbing in at the window, and then opened the door for the others. Nothing was taken by them however, except our love and very best wishes, but they left the dining

love and very best wishes, but they left the dining table piled high with good things to eat, which will remind us for some time to come of their pleasant surprise.

Cupid has not been idle either by any means. He has pierced the hearts of several of our young people, and caused quite a commotion. On the fourteenth of June I was called upon to say the magic words that would make as one, Mr. Harold Sprague and Sr. Pearl Gilmore. Just a month later we were called upon to repeat the service for Bro. Andrew Anderson and Sr. Mary Buchanan. On the twenty-second of this month we had two weddings, one immediately effor the them. the twenty-second of this month we had two weadings, one immediately after the other. The first was that of Bro. Robert McDole and Sr. Clara Clark, then came Mr. Fred Gilmore and Sr. Velaria Clark. Both brides are daughters of Bro. and Sr. Clark of Sagle, Idaho. All four of these weddings were accompanied by the usual church decorations, wedding march, brides maids, best men, ring bearaism, wedding bath solemn. actions, weating march, brides maids, best men, ring bearers and all it takes to make a wedding both solemn and beautiful. They will all reside here with the exception of Bro. and Sr Robert McDole, who will make their home at Republic, Washington. Bro. McDole, is an elder, and will be of great assistance to the work in that place. May our Father's richest blessings attend them all is our prayer.

Will close by asking our friends and the saints ever Will close by asking our friends and the saints everywhere to pray that we may ever hold fast to the rod of iron, and that no matter what mountain of trouble or difficulty I am called upon to surmount, that I may itess onward and upward, and not turn back as I did in my dream. My prayer is ever for God's people.

S. N. Gray.

Editor Ensign:—The Reces and Riley debate held at Goodwater, Okla., has come and gone. It began on Monday, September 7th, and closed Saturday, September 12th. Church propositions were the isauc. We only have three members at that place. C. F. Reces represents the non-progressive wing of the Christian Church. He didn't try to reason but very little on our proposition—just threw mud, using Bymun Black's Bum Shells, R. B. Neal's crature, and Spurlock's little pamphlet. He assumed that the Spalding Romance was accepted by us, and then he would read to the audience out of it and say that it was published, by the Latter Day Saints. He (Reese) was greatly opposed to mistranslations, and begged Bro. Riley to show him one, so Bro. Riley offered him as an example. Acts 9:7, vs. Acts 22:9. So he pretended to harmonize these by saying "that they heard the voice but did not understand it." So Bro. Riley gave him another one: Acts 1:18. "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out," vs. Matthew 27:5; "And he cast the pieces of silver in the temple, and departed, and went and hanged himself." Reese said that that was easy to harmonize: "That he hung on the tree until his bowels decayed and then fell out." But Bro. Riley said that he

hanged himself." Reese said that that was easy to har-monize: "That he hung on the tree until his bowels de-cayed and then fell out." But Bro. Riley said that he fell headlong first and then his bowels gushed out. So Reese tried his hand again. He said that he hung by the head until his head came off and then he fell. I don't know how he will have it fixed next. I believe if he had a few more guesses at it he would get it so he had a few more guesses at it he would get it so

if he had a few more guesses at it he would get it so it would do to pass, if you would go by running. He tried to connect the word Moroni with the word Mormon—said that they both meant the same—therefore the same person, then of course we got our authority from Mormon and of course that makes us Mormons. Bro. Riley didn't seem to care to get mixed up with such (?) logic as that.

When their church was placed on the desecting table, When their church was placed on the desecting table, "the form of their visages was changed" indeed. It makes a difference "whose ox is gored." Reese thought because that the law should go forth out of Zion and the word of the Lord out of Jerusalem (Isaiah 2.3) that the word of the Lord out of Jerusalem (Isaiah 2.3) that it could not possibly start until the day of Pentecost. He seemed to think that Jerusalem didn't exist until Pentecost. Bro. Riley said that he didn't deny these scriptures, but he denied his application of them. There was quite a stir among them when Bro. Riley introduced their discipline. One of them, who had been preaching for several years, said that he didn't know that they had any book but the Bible.

Well, heirs left, and the ground to preach of the sinkly.

Well, being left on the ground to preach a few nights after the discussion I am glad that the Christians were good natured enough to let me alone—they didn't bother

me with their presence or otherwise.

It seems to require as much courage to let go an old cherished traditional idea, as it does to accept a new and living way.

Let us, as Saints of God, in time of war as in time of peace, bid Him who sits on the white horse (Revelation 6:2) ride on until the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Rev. 11:15.

Yours for peace, James M. Smith.

Kingston, Mo., Sept. 28.

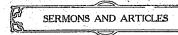
Bear Ensign:—Some time ago I wrote a letter to your columns to let our friends know we were still striving to do the Master's work. Well, we are still at it, and for the last three weeks we have been having a treat in the gospel line—Bro. J. S. Roth (formerly of Weatherby, Mo., but now of Lamoni, Iowa,) has been with us. He delivered about twenty sermons and baptized one, and has several more very near the water. He started with about seventeen for a congregation the first night, the next night about 50, and from that on till he closed he had from 60 to 75. We think this was very good considering the weather, as it rained most every day, and sometimes at night too. Bro. Roth is a very interesting speaker and can draw and hold a crowd of outsiders better than any one I have ever heard. We had some of the most prominent ones here in Kingston to our meetings and I believe they understand our work better since Bro. Roth's prominent ones nere in Aingston to our meetings and i believe they understand our work better since Bro, Roth's sermons. We hope he can come back later and reap the harvest as a result of his sowing. The work here is progressing slowly because there has been so much prejudice, but we hope the ice has been broken, and many more will enter into the kingdom. Ever praying that the time may hasten that we all may see eye to eye and be of one faith and fold and that Christ will lead and guide his children personally, I remain your colaborer in the work for Christ,

St. Charles, Mo., Sept. 28. Dear Ensign:—Bro. W. A. Smith was here a few weeks ago and held a series of meetings, lasting nearly four weeks. More interest was shown in the latter day gos-pel by outsiders than ever was known here before, and some few continue to come sometimes. Eight precious souls were added to our number, since Bro. Smith left us, four little buds, and four older ones, making our branch now number fifty-nine, as one was called away

branch now number fifty-nine, as one was called away by death not long ago. Our little branch, while one might say, is only in its infancy, is growing by the aid given us by Bro. Ivory Davis of St. Louis, who comes every Sunday to teach and advise. We are thankful for this. When we think how the nations are at war with one another, and can see what is coming upon the land, how hard we ought to try to be busy and try to do the work our Master wants us to do. Ever hoping for the welfare of Zion and those loving the latter day gospel, I remain, Cora. E. Meadows.

416 Lindenwood Ave.

(Correspondence continued on page 6.)



# THE WORLD'S PROBLEMS. By Elder J. F. Mintun.

No. 2. . Is Jesus the Christ?

To those who are believers in the New Testament history it might be thought that an answer to this queston is superfluous, or unnecessary; but when we acquaint ourselves with facts as they are, we ascertain that the majority of earth's children do not believe this history, and a large minority if not a majority of the people of the United States question the historical statements in regard to Jesus Christ, and a much larger majority do not understand what is meant by the Messiaship of Jesus.

We must entirely separate the office of the Christ or Messiah from the personel of Jesus, to properly understand this problem.

The Jews, while believing in the coming of a Messiah, do not believe the person Jesus of Nazareth was or is the Messiah. The Unitarian does not believe in the necessity of the work of Christ, as directed in the New Testament, neither do the Christian Scientists nor Spiritualists, as will be more fully understood by an examination of their religious theories compared with the work the Christ did, and promised to do.

Infidels doubt the history of the birth of Jesus, because they cannot believe that the New Testament record of his birth is in accord with the laws of nature. With this view agrees the Unitarian and Spiritualists. To take this view is to assume that we are in possession of a knowledge of all the laws of nature relating to the existence of life. A large majority of this same class assert a belief that man came into existence through the theory of evolution, which is an admission that there were numberless miraculous changes ere man existed. To reject the birth of Jesus because it necessitates a belief in a miracle would be inconsistent.

Many religious teachers are taking the infidel position, besides the above mentioned, yet these same persons, will assert their belief in Adam's existence and that this existence was the result of God's creative power exercised in a peculiar or miraculous way, and still further will accept of the history of the woman's existence in an equally miraculous way. Neither of the above could be accepted as in agreement with the law of nature as they accept it as governing the existence of a human being, and yet not out of har-mony with God's law. This class must forget that God's power is unlimited, and that he has brought man and woman into existence in the miraculous way stated in the Scriptures, and that he is unchangeable and can bring human beings into existence in a way miraculous to our understanding of things now if he deems it necessary, and the miraculous birth of Jesus was a necessity that he might do the work necessary to redeem mankind from bondage.

The Jews believe in the coming of a Messiah, but look for such one to come in regal splendor to exercise Lordship over the House of Israel, but this is a feature of the work to be done by Jesus as foretold by the angel when announcing his birth to Mary as will be seen by reading Luke 9:30 to 33, but he must pay the ransom, for man, and do the Christ work, that man might be redeemed from the power of him who is the author of sin, and through which means man became a servant of the enemy of God, and of man's true interest.

Justice is one of the necessary attributes of God, and when man, Adam, who was brought into existence by the direct manifestation of God's power had through service rendered to the devil, become his servant, and in bondage to him, with all man's posterity through the law of transmission, it was necessary in order that man might be redeemed from this bondage, that an equal offering should be made, hence the necessity of the man Jesus being brought into existence by the direct manifestation of God's power, and not by the will of the flesh which was under bondage, so that through him the debt due from God to the deviaif the creature man was redeemed unto God might be justly canceled, and the devil have no just claim upon mankind. By one man's sin it brought the human race in bondage to death. so by one man's righteous sacrifice should all the world be brought to life from the dead.

The Jews confess that the "Shiloh" spoken of by Jacob in the blessings of Judah, recorded in Genesis 49:10 refers to the Messiah, and this confession forces upon them the conclusion that the Shiloh, or Messiah, has come for the scenter of ruling power has departed from Judah, and this condition was not to occur until the Shiloh should come according to this prophetic blessing. Since Herod was the last one, that it can be said by any apparently legitimate claim represented the scepter in the hands of Judah, it would force the conclusion, not only upon the Jews, but upon all others, that the Messiah or Christ came before that time, and Jesus of Nazareth is the only one coming through the lineage of David claiming to be the Christ. There has just been published a symposium of the views of prominent rabbis and laymen of the Jews in which Doctor Kohler says 'Jesus, the living man, a paragon of piety, humility and self-surrender, presents to the Jews of today an inspiring ideal of matchless beauty," while Prof. Jastrow says, "The long-hoped for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axioms of human conduct;" and Dr. Theodore Reinach says, "We Jews honor and revere Jesus of Nazareth as we do our own prophets that preceded him." These are expressions that when properly analyzed contain an acknowledgement that shows the tendency of the Jews to the claims that Jesus made for himself as the Messiah.

Those who believe the New Testament history must accept that Jesus came in fulfillment of Isaiah 7:14, in which it says that "a virgin shall conceive, and bear a son, and he shall call his name Immanuel," or God with us. This is sustained by the history of his birth as given in Matthew 1:23, and Luke 1:26-31.

The duties of Jesus in the office of Christ, or anointed of God, is specified in Luke 4:18-21, in which quotation and explanation given by himself, he asserts that previous to his sealing his ministry with his blood, he must represent the work of the Spirit of the Lord with which he was anointed, and thus fully demonstrate that he was Christ, before he should through the same Spirit be quickened and become Lord as well as Christ.

The work here specified, which he here declares he should de because he was annointed by the Spirit, was to preach the gospel to the poor; to heal the broken hearted; to preach deliverance to the captive, and recovery of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord." This work he must have done, and must now do, either in his own person, or by his chosen representatives, to be the Christ.

The question that interests us most in this day and time, is not so much, was Jesus the Christ, as the problem we are treating, "is Jesus the Christ."

Many think they believe that Jesus is the Christ who refuse to believe in the peculiar work Jesus testified that he must do because of the anointing of the Spirit of God, and for that reason we at this time examine what is comprehended in the work of the Christ, and in the problem before us.

1. He must preach the gospel to the poor. He who represents that he believes that Jesus is the Christ as a minister must preach "the gospel," or must preach it the truth, the doctrine that he did, and must preach it in such a way that the poor can hear and receive it. This will not prevent others from accepting it unless it be those so proud that they do not wish to accept of the gospel in a way that the poor can receive it. Jesus preached the gospel without renumeration, except what he would receive from his heavenly Father, and so must those who represent in a ministerial way that they believe that Jesus is the Christ.

2. The broken hearted must be healed. This would comprehend such a work that when one would come to God with a broken heart that the healing from God would come, and such ones would have the witness of the Spirit that their sins and errors which caused them to feel broken hearted had been remitted, or forgiven, and that they were adopted children of God, and accepted of him.

3. To preach deliverance to the captives. This is not tautology, or repetition of "preaching the gospel to he poor," but a feature of preaching by which the captives alone are effected. Paul refers

to this when referring to the work of the Christ by saying, "When he ascended upon high," note the time, "he led captivity captive," or as in the marginal reading, "he led a multitude of captives." (See Eph. 4:8). Peter in referring to this same feature of Christ's work tells us where these were captives, and of what class. They were spirits in prison, who were of the disobedient class to whom he preached deliverance. (1 Peter 3:19, 20). They were those who had died, and had not, while in the flesh, had the privilege of hearing the gospel so that they could be judged according to men in the flesh, to whom God is preached. 1 Peter 4:6.

4. To recover the sight of the blind and to liberate the bruised, was the work that Jesus did by the power of God for the physical part of man while here as a minister sent of God. He says to his ministry, "as my Father hath sent me, so send I you," and informs them that "the works that I do shall ye do."

Then the Christ-work today is to give sight to the blind and to heal the sick and lame by the power of God, as well as to fulfill the other features of his work as represented by himself personally.

5. "To preach the acceptable year of the Lord." This is to declare the time when this Jesus will magnify his Lordship acceptably to his Father, and to all who look for him to appear "without sin unto salvation," or to appear as a righteous ruler over all the affairs of this earth, so that the abundance of peace may be enjoyed.

All these five features of the Christ-work is necessary today to acknowledge a belief in Jesus as the Christ. The poor need the gospel, not only in theory but also in practice, through which means each will be given an equal opportunity. The broken hearted need special consideration while the proud spirited are lording it over them; the hundreds and thousands who are passing away from earth not having heard the gospel. need to hear it sometime, somewhere, for it is the only means of salvation, and that by which all are to be judged, (see Romans 2:16) then the many whose sight is injured, and the many who are suffering because of physical infirmities need relief; and the world today needs hope in a more acceptable day than that in which we are now living when all the nations are disciplined for war, and the burden of the war debt and taxes growing out therefrom are oppressing the poor, and causing all nations to mourn. This acceptable day will be one in which the wicked will be no more, and our sympathetic Lord Jesus will rule over all things in righteousness, and the one who now has power to tempt, deceive, and afflict men's souls will have no more power.

To represent a practical belief that Jesus is the Christ is to represent that under the supervision and authority of, and for the Christ, all this must be believed and represented by those who claim to minister for Christ.

Besides man needs an advocate, an intercessor, to plead their case at the bar of judgment. Jesus is the only personage who has a practical acquaintance with the needs of the world, and who claims to be in a position to represent our case when we send our sins "before hand to judgment." He is at the right hand of God, and is appointed by the Father with power to forgive us our sins when our case is herd and properly considered, and it is clear that we have complied with the law of pardon.

Yes, Jesus is the Christ, he has again, committed authority and power to human representatives to represent him on earth in all that he was the representative of God, and to represent the divine power not only in healing the broken hearted, but also in giving sight to the blind and in liberating the sick from their physical afflictions through faith. He has authorized them to preach that the captive spirits are hearing the gospel. and that the Lord is to come in an acceptable way to redeem the world from all that sin and iniquity has wrought, and to bring about an abundance of peace to the meek of earth and to restore to those, who have qualified themselves to receive it, the dominion that man was created to enjoy at the beginning.

#### WHY DO MEN NEED DIVINE AUTHORITY TO PREACH THE GOSPEL AND ADMIN-ISTER ITS ORDINANCES?

By Elder J. A. Tanner.
Such a subject and question is so important that it would be reckless to give an answer with-

out appealing to the divine record—the Bible. The Master when on earth and talking to his disciples with reference to his second coming presents the question of authority very plainly and forcibly as may be observed by reading Mark 13:34—

"For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

In this party we have Christ to mg his departure—clothing his servants with authority to act —to represent him in his absence, appointing each man his particular work, with the admonition to watch lest coming suddenly he find you sleeping. In the light of this scripture men need divine authority to represent Christ for fear they may misrepresent him. From a logical point of view men would have no right to officiate in the name of Christ without divine authority any more than they would to represent some business firm without its sanction.

Christ organized his church. He was the head of the body—the church. As such, it was God's authoritative speaking body on earth among men. That which was done must be through the church by authority of its head, the Christ. This thought is supported by the procedure of the apostles after the ascension of Christ as recorded in the Acts of the Apostles, first chapter. There was a vacancy in he apostolic quorum. The apostles felt is should be filled, and laid the matter before God with prayer that his choice in the matter might be made known; thus indicating that they recognized that divine authority was necessary for man to have before he could be received as a proper representative for the Church.

In Acts 13:1-4 we find the ministers for Christ ministering and fasting, and while doing so the Holy Ghost authorized them to separate Barnabas and Saul for the ministry. Here we have not only divine authority in the call of those men, but the servants of Christ receive divine authority to set them apart, and the presumption is that they could not properly act, nor would they have done so without this divine instruction and authority directing in the matter. This clearly evidences the need of God directing and authorizing before the church and its ministry act, because if left solely to the wisdom and judgment of men their choice-or method of procedureand work might be wrong. God speaking through his prophet anciently said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord," hence every man or minister should be willing to conform to God's way.

Paul in his letter to the Romans clearly shows by argumentative questions the necessity of divine authority-"and how shall they hear without a preacher? and how shall they preach, except they be sent." (Romans 10:14). That is the thought! How can they preach unless authorized divinely to do so? Of course in the generally accepted meaning of the term-preach-many men may go into the pulpit and talk and quote scripture and probably say many good things and their discourse be excellent-but here is the kernel of Paul's question: How can they preach Christ and his gospel correctly, adding not to, nor taking from, except they be sent, authorized, qualified, and divinely sanctioned. Jesus said. "For he whom God hath sent speaketh the words (John 3:34.) The anthesis would be, of God." For he whom God hath not sent (authorized) speaketh not the words of God, and the very reason why they who were sent would speak his words is beacuse he would give his Spirit unto them without measure, thus clothing them with power an essential part of authority to present the word of life.

In Hebrews 5:4, the writer speaking with reference to the priesthood says: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." We note from this quotation that a divine call to the ministry is necessary; that man has no right to arroganly assume the right to represent God, but must await divine sanction or be called as was Aaron. Bible readers will readily recognize that Aaron was called by revelation, that God spoke through Moses and made choice of him, hence he was authorized to act. But men cannot, and must not act for Chrisis in representing his church unless Chrisi speaks to his church and authorizes them to be set apart.

Jesus told his disciples that they had not chosen him, but he had chosen them and ordained them; hence they were clothed with authority. Here is the mission under that divine sanction:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be dammed."

A believer in the gospel of Christ and baptized by an authorized servant would be saved. Is it not the presumption under this commission that authority to act makes the baptism efficacious that without authority the baptism would be of no avail? If so, then men surely should not take this honor unto themselves—but wait till God speaks through his church and authorizes them to so act, and then the evidences of their ministry and the gospel will follow the believers.

try and the gospel will follow the believers.

"In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

All of this to the believer by reason of an authorized ministry preaching and administering an authorized gospel. Authority not only gives the right to act, but clothes the individual with power to carry out God's purposes according to his will and instruction. Paul said:

"For our gospel came not unto you in word only, but also in power, [authority] and in the Holy Ghost, and in much assurance."—1 Thes, 1:5.

When God sent out an unlettered ministry into all the world he not only authorized them to do this, but gave them the power to do it; and notwithstanding the fact they went into the learned centers of the world and before kings and potentates in their unlearned condition, God under his divine call to them to be embassadors in all the world, gave them power, and they preached in power, and officiated with power to the dumfounding and confounding of the wise. In fact the promise of Jesus to them was that he would be with them in power through the medium of the Holy Ghost, that it would bring all things to their remembrance, and take the things of the Father and show them unto them, guide them into all truth, and in the hour when they would not know what to say it would give them utterance, so that their words would be meat and drink to the hungry and thirsty souls, also life and peace,

We cannot follow the ministry of Christ in their work but what we can see evidenced the necessity of divine authority to act; because in all bheir workings in the church God was supplying their needs, directing their way, helping them to carry out his purposes through the gospel. We can hardly say this for an unauthorized ministry.

In the Acts of the Apostles, 19th chapter, we note the difference in the history given of an authorized servant and unauthorized ones.

"And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them. Have ve received the Holy Ghost since ye believed And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? and they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.'

Let us get the points: Paul meets twelve men at Ephesus. He seeks for the evidence of an authorized baptism by asking if they had received the Holy Ghost. He finds some unauthorized minister had been at work, for they had not heard whether there was any Holy Ghost. Then Paul an authorized servant knowing they were not yet true disciples of Christ, baptized them, and laid his hands on them that they might receive the Holy Ghost-the very thing-of which they had not heard in their former baptism. Afterward they spake in tongues and prophesied, which was evidence of their acceptance with God, and of having received a legal baptism at the hands of one whom God had sent and clothed with authority to officiate in the name of Jesus Christ, for they, the tweive men, were baptized in the name of the Lord Jesus.

We can see by this experience the necessity of a divine call, an authorization to officiate, and of the mistakes made where this divine authority does not exist.

When Saul was on his way to Damascus in the work of persecuting the saints of God, he received a wonderful experience, throuh which he saw the necessity of doing the right thing and inquired what he should do. He was shown where there was an authorized minister, but how would the Lord's servant know of Saul's repentance and conversion? Ah! see how the Lord works with his authorized servants in the hour of need: When Ananias saw Saul in vision he said, we all know this man to be a bold, bad fellow, and they did'nt want to have anything to do with him; but the Lord told Ananias "He is a chosen vessel unto me." No need for this servant to hesitate in baptizing Saul. Why? Because being an authorized servant, God, in the moment when he might have refused to baptize Paul because of his prejudices, showed him his will and directed him what to do. Hence, we see again the necessity for divine authority in the ministers for Christ-that they may be in touch with God, receive light, wisdom and knowledge to teach the words of God-the true gospel in its entirety, and officiate under the direction of the Head of the church—Christ. Thus they can do the right thing at the right time in the right place, ministering to blessed converts who are acknowledged of God.

Reader, let us all stand for an authorized, divinely called ministry, for there is necessity for it—that God may be glorified, and the people receive light, truth, and salvation, and the church perform her work; and that by reason of a divinely called ministry we may be edified, all come to the unity of faith, to the proper stature of Christ and know him, that we may not be tossed to and fro by every wind of doctrine and the cunning craftiness of men who lie in wait to deceive.

# SOME REASONS FOR ABOLISHING THE LIQUOR BUSINESS.

(The following was written for the Kansas City Star by E. L. Stewart, M. D.)

I boarded a Fifteenth Street car at Fifteenth and Grand about seven o'clock last night. On a rear seat, running lengthwise sat a shabbily dressed fellow so drunk he could scarcely hold his seat. His hat was on the floor, his hair was mussed, his face was repulsively filthy; in all he was an object lesson in degredation. His head sank near his knees as he swayed back and forth, cursing aloud at those who chanced to look his way, and in the vilest of language. Something loosened his feeble grip on the back of the seat and he sprawled out on the floor of the car. There he lay for several blocks.

The conductor, young and confused, replaced the man's hat on his head and returned to his post. Finally a passenger picked the man up and put him back on the seat and was rewarded with a volley of profanity that caused the Samaritan to seek the front end of the car. The drunkard next reclined on the seat, draping his legs over the back of the next crosswise seat and driving a man in that seat elsewhere. I got off the car at Jackson Avenue. The drunkard was still there, cursing and amusing a group of small boys in the vestibule with his maudlin gesticulations. do not know how much further he rode, but to my certain knowledge he was carried forty blocks on a public conveyance, and had full sway on the rear end. Women and children were on the car.

I could but wonder if the man was married, and if so, picture his home coming. What chance have the children of such?

Three days ago I was at our state penetentiary, and was told by one in a position to know that close to 80 per cent of the inmates were there either directly or indirectly from drink. The officers of our asylums find that drink is responsible for 90 per cent of our imbecility. Recently I was at the city hospital. While there a woman close to motherhood and pounded black and blue by a drink crazed husband, was brought in.

How long, do you suppose, society is going to tolerate this business?

It is a favorite fiction that whisky is necessary in medicine, that drug stores must keep it therefor, and that its sale, for that reason, can never be prevented. If whisky is necessary in medicine it is probable that the medical profession would be aware of it. As a whole, the medical profession condemns it. Some physicians feel that in cer-

tain cases it is a serviceable heart stimulant and. being easy of access, they use it, but that does not mean that they would not be glad to see it wiped from the face of the earth. There are other heart stimulants quite as effective and not half so dangerous. Surely the family physician sees enough of the ruin it works.

There remain physicians who drink, but they are slipping. As one who has attended the county medical society, with a membership of four hundred, regularly for the last eight years, let me say, however, that I have seen but one-physician under the influence of liquor. The liquor traffic could meet no surer end today than to leave its fate in the hands of the physicians of the United States.-E. L. Stewart, M. D., in Kansas City Star.

(Correspondence continued from page 3.)

Cross Timbers, Mo., Sept. 20.

Dear Ensign:—We congratulate you on the pace you are keeping with the needs of the Saints and seckers after

The improvement in type is good, the printing of the synopsis of sermons in the "Independence Items," instead of using all that space for local mention, is a gr provement. All your readers, I am sure, will ap getting the kernel of many sermons preached at Indepen-

The "Visit from the Priest of the Independence Branch," appearing in your last week's issue, is something new, but furnishes just what the Saints need. We hope Bro. Morgan will repeat these visits. This is also educational to the priests of other branches, and will stimulate them to a greater interest in their official work and calling. Bro. Morgan's article is characterized by the true spirit, and has the right ring.

The report of the "Bible Vacation School" as given by

The report of the "Bible Vacation Sensor as given of Sr. M. A. Etzenhouser in a recent issue causes us to rejoice in the good work that has thus been going on. We are glad indeed, when we can see, or hear of, the good work being done in Zion.

After attending the reunion at Eldorado Springs, the After attending the reunion at Eldorado Springs, the writer held an arbor meeting on the premises of Bro. Samuel Deller, about seven miles east of Rockville, preaching fourteen times. From there we came to Clinton and preached four times on Bro. Riggs' lawn. There are a few faithful Saints here who are making a commendable effort to let their light shine; if all Saints everywhere were only making the effort these few are, what great things would be accomplished!

Here is where Sr. "Eleanor" (Sr. Kearney) lives. She is a wonderful living example of nationes and faith in

is a wonderful living example of patience and faith in God. I wish all who have read her book "Pattie, or Leaves from a Life" could see her as she is today. Deprived entirely of her hearing the greater part of her life, shut out from the beautiful harmonious sounds of life, her

out from the beautiful harmonious sounds of life, her face is the very expression of trust in God, as she may be seen busily engaged with her needle work for her own sustinance. And she has plenty of time to read and write. Her son, Willis, and wife, are both talented, and use their talents in the interest of this latter day work, which they seem to prize above all else.

Next, through an invitation of F. G. Hedrick, president of the Northeast Kansas District, and by permission and direction of Bro. Rushton, we were permitted to attend the Topeka Reunion. This was a great pleasure to be permitted to meet with those among, and with, whom we labored in former years. We were only disappointed in there not being a larger gathering of the Saints. tere not being a larger gathering of the Saints.

After a visit of about five days at home we came to

After a visit of about five days at home we came to Cross Timbers, Hickory Co., Mo. Cross Timbers is twenty-two miles from Warsaw, the nearest point to the railroad. At Oak Grove there are a few Saints, brought into the fold by Brn. Higdon and Budd, I believe. I have been harrassed by sectarian preachers who invariably assailed their faith. We met one of them, a Baptist preacher, on Sunday the 6th, and he did us the kindness to set forth what he had been saying against our people. This was-just what we wanted. Well, the result is, that the Saints are greatly encouraged and are still rejoicing, though they had to wait, it came their time by and by. The whole congregation seemed to be on our side and laughed hearthad to wait, it came their time by and by. The whole congregation seemed to be on our side and laughed heartily at the discomfiture of the would-be Mormon annihila-He went away without leaving any future appoint

Since beginning this communication we were called to Jordan to assist Bro. Palmer in a series of meetings in a union church where he has quite an interest.

a union church where he has quite an interest.

We also preached four times on the streets in Cross Timbers to large crowds and splendid attention. This is a new opening. Apparentty friends were made. I understand the Utah Elders were permitted to occupy the Christian Church; and although some of their own members tried to get it for us they failed. I am glad they made a distinction between us and the Utah people.

Being one of a committee appointed to secure means to purchase a large reunion tent for the Clinton District, which all who attended the reunion, could see is needed, we are ready to receive contributions for that purpose. Our address is Box 144, Holden, Mo.

Dear Ensign, the conditions in the world, and the omens of the times, should remind all your readers, that "the end" is approaching, and that all should seek to stand in holy places till the day of the Lord come.

F. E. Moler.

San Antonio, Texas, Sept. 22. Editor Ensign:—This finds me at my post of duty doing what I can to assist in building up the cause of Christ. While we find many obstacles in the way, yet by the help of God and persistent effort on our part we can remove the obstacles sufficient to get by and go on to the next

one. So many of the Saints get tired of the fight and go off and lay down under the shade tree of life and leave the hard task to the few, which adds to their burden. If the hard task to the few, which adds to their burden. It all would help and do their part the load would not be so hard to carry. But we are thankful for the few noble ones that are doing all they can to help roll on the gospel work, and bear their part of the burden in the heat of the day; they will get their crown.

Surely these are perilous times, and as we near the end the battle becomes more severe. The devil knows his time is short and is doing all he can to destroy peace and hinder righteousness on earth. We are still praying that time to soon come when the will of the Lord will be done on earth as it is in heaven, and nations will learn war no more.

learn war no more.

I arrived in this city the night of the 18th, and was met at the depot by Brn. D. S. Palmer and John Harp. Was glad to see them, but was immediately informed that they had a message for me, which conveyed the sad news that my father had passed from this earth life the day before, so my joy was interrupted and turned to sadness. It was then 10:30 at night, and was nearly two days since his death, and I nearly a thousand miles from the soene, as he lived in the eastern part of Missouri, Bell-flower, Montgomery Co. I stood still thinking for thirty minutes, then wired them I regretted that I could not come minutes, then when them I regretted that I could not come now, as it would be too late for me to attend the funeral, for to do so I would have to let go undone some important work entrusted to my care. Such are some of the tricls of the missionary—their loved ones have to be laid away ofttimes without their presence.

This is my first experience of death in our immediate

family. My father was 86 years old. He came from Old Virginia in about 1860 and settled in Missouri, where he resided until his death. He did not belong to the church but was one of the honest, honorable men of the world. From what little opportunity he had had to hear the rerrom what inthe opportunity he had had to hear the re-stored gospel he was in sympathy with it, and would tell other people that he believed the Latter Day Saints were right. He did not have an opportunity to hear this gospel until he was old and feeble and did not obey, but God is just and will take care of such men, and where they lacked in opportunity in this life it will be supplied in the other; otherwise it would not be just. I had a dream about two months, ago and in the dream or night vision I saw him come to us in a great hurry only stop-ping a minute, and went on down a road; I followed him a short ways and saw him cross a river. I told the folks he would soon leave us.

In the conflict

W. M. Aylor.

Manteno, Illinois, Sept. 27. Editor Ensign:—We get so much enjoyment and inspiration from the letters in the Ensign that I will give an account of our work thinking it may be a help to some of the Saints.

We are situated seven miles west of Manteno and are known as the Deselm Branch which is a reorganization of the old Wilmington Branch. Our branch was organized June 5, 1910, and was the outgrowth of Sunday school work which had been carried on for about three years previous. For two years after our organization, the Sunday school continued to be the principal factor with only the monthly prayer and sacrament service. Special services were occasionally held by visiting missionaries. In the autumn of 1912, Elders J. A. Bronson and J. O. Dutton conducted an extensive series of meetwhich aroused the members and created sufficient interest to secure a pleasant building for regular meet

I have conducted Sunday evening preaching services since that time loyally supported by the membership.

Lately Brn. Wm. Bell and Victor Eklof have taken

rns in occupying a morning hour before Sunday school. Our branch is a spiritual one and has gained five members the past year. The Lord has added his blessing in a gift of prophecy through Bro. Dutton stating that he was well pleased with our efforts and if faithful, we should be prospered and he would add unto us such as should

We are now in the midst of a series of special meet-ings with Elder F. F. Wipper in charge. We hope the good seed is being sown in fertile ground and that it will produce a bountful harvest.

The branch has in auxiliaries an active Religio and adies' Aid Society and a Normal class besides the Sunday school.

Ever praying for the advancement of God's work and the triumphant establishment of his kingdom on earth.

Elder Earl D. Rogers.

Geelong, Victoria, Australia, Aug. 7. Editor Ensign:-It is now some time since I have written any contribution to your pages but will now try to give you some news concerning our work and its outlook nis land. Am at the present laboring in Geelong, oria, having arrived here with my family on the 18th this land. of July.

The work here is not in a very bright or progressive The work nere is not in a very bright of progressive condition, having but little missionary work done, and that spasmodically. There are very few local men here and the branch is not fully officered. We are trying to infuse a little life into the work by holding street meetinfuse a little life into the work by holding street meetings. In this work we came in contact with a body of Christian Israelites, whose headquarters are at Benton Harbor, Mich., U. S. A. Have had street discussions with them and had large crowds to listen. We intend continuing until the end of September when we expect to go to Western Australia to try to push the work there. Bro. Griffiths, of the Twelve, has made many changes in this mission, many young men having, under his direction, been ordained to Gitz, some of whom are now about to be sent into the active ministry. I think we may safely say that progress is continuous though slow.

Our nation is now involved in the long looked for European war and there seems every probability that we shall suffer industrially if not otherwise in the conflict. This suffer industrially if not otherwise in the conflict. This may mean a shrinkage in our bishop's receipts which would have a crippling influence upon our activities. Many of our young men are called out from industrial life to devote their time to defense, though there seems but a very remote possibility of hostile invasion. Australia is equipping twenty thousand men to go to Europe to assist against Germany upon those historic battle fields. There is no parallel in history to this movement or such a world wide conflict at arms. Some are prophesying that this is the last war before the coming of Christ, but I do not feel that way. It seems to me that Jeruselem will be the cemthat way. It seems to me that Jerusalem will be the center of that last event.

ter of that last event.

We all pray that a speedy peace may come and the
world's activities resume the normal so our work may go
on to its consumation. Perchance the war may chasten
the people and religious instead of worldly and national pursuit may characterize the immediate future. raying for the redemption of Zion, I am your brother in

J. H. N. Jones.

Steam Ship New Amsterdam, Sept. 19.

Dear Ensign:—That all the friends may hear from us and know we are safe, this short letter is written. It has been impossible to send word before now, for in a way we have been shut up in Germany, and no assurance of mail going through, for in time of war all foreign nations take every precaution; and as you know all communication has been denied Germany, even cables not reaching our loved ones. It has been a most trying hour, but we have placed ourselves in the hands of our Master, and we know the prayers of many went out for each and every one who are on the other side.

We have had a very rough trip—1800 passengers on pard. We have proved good sailors and ready at every call of the dinner bell.

That all Americans were advised by the American Ambassadors to leave, finds every steamer overly crowded every available space occupied-people sleeping all over the decks. On my return to Kansas City, I will take time to prepare a series of articles so that each and every to prepare a series of articles so that each and every Saint may know how heroically the Germans have acted in their sad hour. That they have not as yet been properly represented seems evident. We are, no doubt living in a very serious hour, and we who have been privileged to be in Europe in this hour—no doubt have many experiences which will prove of great interest in that it will play an important role in history in the days ahead.

Let this letter suffice for the present. It is impossible to write to all of our many friends, as all the excitement has been a taxation on the nervous system. We have been It is impossible on a continuous stretch since July 25th. Asking an interest in your prayers.

Most sincerely Hattie Riggs.

Little Valley, N. Y., Sept. 7.
Editor Ensign:—I live here in New York State, with my
mother and step-father. I don't believe there are any
Saints nearer than Buffalo, at least I have not heard of
any. My mother is a Saint but my step-father has never any. My mother is a Saint but my step-tather has never heard the gospel preached. I have a sister living in Salamanca, N. Y., also an aunt in Red House, N. Y., who are Saints. I would be glad to hear from any of the Saints and will answer all letters. I desire an interest in all your prayers that I may prove faithful to the end.

From your brother in Christ,

Chas. St. John

R. F. D. 2.

#### \_ DEPARTMENT OF Woman's Auxiliary for Social Service of

MRS. MAUD MILLS. EDITOR.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purely state of the Moman's Auxiliary for any purely state of the Moman's Auxiliary for any purely state of the Moman to the state of the Moman to the Moman t dependence Mo.
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[In this issue we begin the presentation of outlines and suggestions for use in our Literary and Educational Department. They will appear every two weeks, if possible, and we trust will be given the time and attention which they deserve by all who can find it practicable to utilize them .- Ed.]

## LITERARY DEPARTMENT OF THE WOMAN'S AUXILIARY. Note of instructions:—The Literary Departme

Woman's Auxiliary is now in possession of leaflets containing the general outline for study, and locals may obtain them by writing to Mrs. B. C. Smith of Independence,

Mo., Mrs. S. R. Burgess of St. Louis, Mo., or to the un-

study of the state may now be taken up following as nearly as possible the outline presented in the August Autumn Leaves and in the leaflets. The first topic is Indian Lore and the detailed outline for study is given Indian Lore and the detailed outline for study is given below. Copious references and supplementary reading are suggested which may be assigned to various members who will read and tell others the substance of the material at the meting. A preliminary session for organization, planning of work and assignment of topics would be helpful in the beginning of the work. By this method of reports a great amount of material may be covered

by all members without over working any one.

Have your secretary write to your United States Representative at Washington and he will gladly furnish you with pamphlets they may have on any of the topics given under state history. These should be ordered early so under state history. you may have material on hand for the preparation of

In the outline you will find each division of the subject marked with reference to the foot notes which will give you books in which you may get information on each specific topic.

If there are any Indian localities of historic or mythical significance near you, visit them if possible; if you cannot all go send a representative who may tell you about it.

Outline in Detail.

Indian Lore and History.

A. General.

1. Theories as to Origin.
a. From Profane History. (1).
b. From Religious History. (2).
c. Compare and draw conclusion.
2. Names of most prominent Indian races and their early homes. i. e. Seminoles in Florida. (3).
3. Traits of Indian Character. (4).
B. Special. Indians of your Own State, e. g. Iowa.
1. Indians in Tama County. (See brief at close of lesson).

2. Names of most prominent Indian races and their early homes. i. e. Seminoles in Florida. (3).

3. Traits of Indian Character. (4).

B. Special. Indians of your Own State, e. g. Iowa.

1. Indians in Tama County. (See brief at close of lesson).

2. Indian myths of Iowa. (5).

3. Indian myths of Iowa. (5).

4. Indian relics preserved in Iowa and their significance. (7).

4. Indian relics preserved in Iowa and their significance. (7).

References: 1. Prehistoric Races by Foster, p. 340, Baldwins Ancient America, p. 201; (2) Church History, Vol. 1, p. 180, Oliver Cowdery's "Address to the Indians; Book of Mormon, Alma, ch. 30; Lectures by Henry Stebhins; Normal Lessons of Book of Mormon; (3) Mc Laughlin's American History, p. 3; (4) Any edition of Irving's Sketch Book, Krapp's edition, p. 344 "Traits of Indian Character; (5) and (6) Should be in phamplets received from representatives; (7) Reports of the Archeological Com. of L. D. S. Supplementary Reading:

1. Mc Laughlin's My Friend the Indian—Houghton Miffilin Co.

Mc Clurg and Co.

2. Indian Love Letters, by Marah Ellis Ryan—A. C. Mc Clurg and Co.

3. The Bridge of the Gods, a romance by F. H. Balch—A. C. Mc Clurg and Co.

4. The Indian Maiden, by Frances—Herald Office, Lamoni, Iowa.

5. The Queen of the Woods, a beautiful story by Chief Simon Pokagon—C. H. Engle, Hartford, Michigan.

6. The Flute of the Gods, by Marah Ellis Ryan—A. C. Mc Clurg and Co.

7. Pueblos of New Mexico, by Foster, p. 393.

8. Picturesque America, p.69.

9. The Library of Original Sources, Vol.5, p. 360.

10. The Seminoles of Florida, by Moore-Wilson Moffat, Yard and Co.

Brief: Indians of Tama County.

As is well known, the only Indians now living in Iowa are the Meskwakis in Tama County, a remnant of the

As is well known, the only Indians now living in Iowa are the Meskwakis in Tama County, a remnant of the once powerful Fox tribe. "By the treaties of 1837 and 1842," says Dr. Ward in an article published by the State Historical Society of Iowa, "the Meskwakis sold their Iowa lands to the United States Government and agreed to move to a "Reservation" to be selected somewhere on the Missouri River. The work of official selection was slow. The Indians were scattered on hunting expeditions. When the place was finally chosen, the transfer was not easy. Many of the Indians could not be found. Those who went were angered at the treatment which they rewho went were angered at the treatment which tudy re-ceived from the troops who were their military escort. Arriving at the appointed place in Kansas, they found it unhealthful and ill-adapted for hunting and agriculture. It was a sad settling and their Indian hearts longed for Iowa, where, indeed some of their friends had remained Soon the hunting trails were Iowa-ward; and squaws and children in families gradually followed."

In 1856 the Indians raised some money and purchased eighty acres of land in Tama County, which was held in trust for them by the Governor. The legislature passed a law permitting the Indians to remain in the State and in the years that followed they purchased more land, un-til now they own nearly three thousand acres.

Lamoni, Iowa.

Lydia Thomas Wight.

# MISCELLANEOUS

The joint session of the Massachusetts District Sunday School and Religio Associations will convene at Providence, R. I., Saints' Chapel, Belleview Ave., November 14, 1914 at 2:30 p. m.

Iva Viola Holmes, Sec.

204 Huntington Ave., Boston, Mass. Calvin C. Sears, Sec.,

15 Sycamore St., Somerville, Mass.

To the Quorum of High Priests, Greeting:-This will give notice that the manuscript of the 1914 H. P. Annual is now in the hands of the printer, and that as soon as issued a copy will be mailed to each member to the latest\*post office address new in my possession; should you fail to receive it and so inform me, another copy will be sent

you; please however, do not write immediately upon the reading of this, but grant sufficient time for the publishing and mailing.

Your fellow-

Rob't M. Elvin, Sec. Lamoni, Iowa, October 7, 1914.

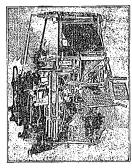
Will any one knowing the wherabouts of Mr. C. P. Wright formerly of St. James, Mo., and Clinton, Iowa, kindly communicate with Mrs. E. P. Krugman, 7337 Perry Ave., Chicago, Illinois

Wanted-50 Kansas churches, any denomination, to offer a week of their ministers' time this fall or winter for evangelistic meetings among a receptive, kindly but spiritually neglected people in the coal mining camps in South-eastern Kansas. J. T. Hartman, Sabbath school Mission-ary, Pittsburg, Kansas.—Kansas City Star.

#### THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-memduring which time the Ensign will be sent to non-members at half price. This offer, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. This offer is good only during the months of November and December. It is unfair and hardly honorable for a member to stop their paper and then subscribe in the member to stop their paper and then subscribe in the name of a member of their family who does not belong to the church for the sake of getting at half price. That is not the object of this offer. It is for the sake of spreading the gospel among outsiders.

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#### THE INTERTYPE.

THE INTERCIPE.

The above is a picture of the machine that sets the type for the Ensign. It is called a type setting machine, but in reality there is no type set as the reader may understand the setting of type, but by the manipulation of keys similar to those on a typewriter, matrices of letters wanted drop into place, forming words, and when a line is completed it is raised and automatically carried over and down in front of a large melting pot where hot metal is forced by a pump into the faces of these matrices and a solid line is cast and trimmed ready for printing, all in a few seconds. As soon as the line is cast the matrices and spaces (called space bands) are carried up a point where the bands and matrices are separated, the space bands carried to the right and dropped back where they came from and the mats taken by an elevator to the highest point of the machine and there delivered to distributors, and each mat or matrix seemingly by human intelligence automatically drops into its own channel into a magazine ready to be used over again in its turn. There are twenty mats of each letter, so that while the machine is casting one line the person operating the key board is setting another, and by the time one is out of the way another is ready to be cast, or in other words while one line is being set by the operator at the keys, another is being cast, and still another is being distributed, and as there may be several of one kind of letter in each line, it takes a number to keep it going. This has been termed by some as the "human machine," by the seeming intelligence indwelling in it. By the use of this machine each Ensign is printed with new type, or, using the old phrase in speaking of ordinary type, each issue has a "new dress." After the paper is printed these lines, or slugs as they are called, are remelted and east into pigs, and used over again when needed. The operation of this machine is very rapid as compared to the old method of hand composition and increases the capacity of the office a great

To say that we are pleased with the work of the sinest slugs is hardly expressive enough. We make the finest slugs W. H. D. To say that we are pleased with the work of this machine

#### AIR VOICES.

Have you never noticed, during a summer afternoon or night in the country when you have been anxious or troubled or busy about something, that suddenly a lull has come in your activity of brain or body, a relaxation in the tension of your mind and nerves, and you have suddenly become conscious of the sweet sound of a bird, or aware of a delicious fragrance, or of a charming view? These things were present before, but you had blocked These things were present before, but you had blocked your soul against their entrance by your care for other things. At a moment like this you have realized how much you really loved your home; how much your church might mean to you; how beautiful and how kind God is. Jesus came to earth to win us back to these silent and beautiful places of soul life, where we may breathe the atmosphere of love, may see its visions and dream its dreams and get strength to do its work.—The Christian Howeld Herald.

#### MARRIED.

Wednesday even'ing, Sep. 30th, 1914, at the home of the bride's parents, Bro. and Sr. Paul J. Brose, Kansas City, Kans, Sr. Alma Louise to Mr. Wm. A. Warren, Elder M. H Bond officiating. A bountiful feast fol-lowing ceremony, and the instalment of the new pair in their fine newly furnished home, 15 North 11th St.

At the home of the writer, Bro. Alpheus McFee and Sr. Priscilla Mae Ford, (two worthy young saints) Elder Chas. Morton officiating.

CONFERENCE MINUTES.

CONFERENCE MINUTES.

Independence Stake.—Conference me at A'mstrong, Kansas, September 12th and 13th, J. W. Rushton and the Stake Presidency in charge. Courtesy of the floor extended to visting members. Minutes of last conference read and adopted. Reports from Stake Presidency, Bishopric and Secretary, also of Library Board were read. The following reports were made: 1st and 2nd Quorums of Elders; 1st, 3rd and 7th Quorums of Priests; 2nd, 4th and Knobnoster Quorums of Teachers; and 6th Quorum of Deacons. Miscellaneous ministerial reports were also of Deacons. Miscellaneous ministerial reports were also read. Statistical reports from the twenty-one branch of the Stake were read showing a net gain of 237. Jo Tucker recommended by the Quindaro Branch for the office of elder. E. E. Kenney was ordained as president of the 4th Quorum of Teachers and J. R. Lloyd as one of his counselors. Reunion committee reported, deficit of \$6.56. Collection was taken to meet the deficit. The committee was discharged. Charles J. Friend recommended by the Erederseal Brach. committee was discharged. Charles J. Friend recom-mended by the Englewood Branch for the office of elder. mended by the Englewood Branch for the office of cluer, Recommendation referred to presidency and minister in charge. Conference confirmed the choice of Bishop Bullard of B. J. Scott to act as one of his counselors. Mo-tion to change representation of the Stake to mass convention was lost by a yea and nay vote, 278 for and 630 vention was lost by a yea and nay vote, 278 for and 630 against. Branch organization recommended by Stake Presidency to be known as Enoch's Hill Branch in Independence. L. H. Haas resigned the office of Stake sceretary and James Bunt was elected to fill the vacancy. The sermons of the conference were delivered by Frederick A. Smith, J. W. Rushton, B. J. Scott and G. E. Harrington. The Sunday school was in charge of the local authorities. Special and greener music was rendered during the de-Special and general music was rendered during the devotional sessions. B J. Scott was ordained as counselor by J. W Rushton, G. E Harrington and W. H. Garrett. Conference adjourned to meet at Independence on March 13 and 14, 1915.

Jas. Bunt, Stake Sec.

#### CONVENTION MINUTES.

Ohio District.—Sunday school convention was held at Creola, Ohio, Sept. 25th, 26th, 27th. The program at each meeting was devoted entirely to institute work, talks, discussions and round table work. The whole time being spent in educational efforts. Apostle R. C. Russell was in general charge of the church work and district superintendent, Sr. G. T. Griffiths was in charge of the Sunday school and Religio work. The attendance was good and the meetings fine. The next convention and conference will be held in Columbus, Ohio, probably Feb. 12, 13, 14,

D. R. Winn, Dist. Sec.

82 E. Nor wood Ave., Columbus, Ohio.

Sample:—C. W Sample, was born February 5th, 1831, in Montgomery Co., New York. Died at Stewartsville, Missouri, September 11th, 1914, at the ripe old age of eighty-three years and seven months; was baptized by J. C Foss, at Stewartsville, October 11th, 1880. Had been married three times; his first two wives and three oldest withdraw died. Left to recover pass his write, forwteen. children died. Left to mourn are his wife, fourteen children, thirty-six grand children, fourteen great grand children. He enlisted in Company D. of the 10th Michigan Infantry; served nearly four years, was with Sherman in his famous march to the sea. Funeral services in in his famous march to the sea. Funeral serv charge of I. N. Roberts, sermon by William Lewis.

Douglas.—Mary L. Douglas (whose maiden name was Mary L. Cooper) was born in Wells County, Illinois, Jan. 1st, 1847. She came to the state of California in 1854 1st, 1847. She came to the state of caminorna in Joweners she has made her home until death, Sep. 7, 1914. She was married to Wm. A. Douglas Sep. 25th, 1867. and was baptized into the reorganized Church of Jesus Christ of L. D. S. by John Roberts, Oct. 5th, 1871. For a number of years she has been quite a physical sufferer, but has always tried to be patient and cheerful through the pain and amid the tears she tried to wear a smile. We believe it can be truthfuly said of our departed sister that she was a loving wife, a kind mother and a true saint. She is survived by her husband, one son and one daughter, also one sister and two brothers. Her home was in Berkley, but the funeral sermon and interment were at Santa Rosa, Sermon by R. J. Parker, assisted by C. A. Parkin

-Sr. Hulda P. Kendall who departed this life Saturday, Sep. 26, 1914, at the home of her daughter, Mrs. Hattic Savage, of this city was born in the State of Illinois the 12th day of May, making her 66 years. 4 months and 14 days old at the time of her dath. She was married April 11, 1866, to George Kendall, her maiden name being Biggers. From this union 8 children were born, 2 boys and 6 girls, three of the girls and the hushad have passed away from earth life, before the departure of our sister. She became a member of the Church of Jesus Christ of Later Day Saints sometime in February 1906, being baptized by Elder Henry Sparling at Springfield, Mo., and remained a member of the church up till the time of her death. 2 sons, three daughters, 23 grand children, and four great grand children are left to mourn her departure. Saturday, Sep. 26, 1914, at the home of her daughter, to mourn her departure.

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VOL. 25

#### INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 22, 1914

NO. 43

A Alonsill to Inustrop

#### ZION'S ENSIGN

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CHARLES FRY, EDITOR W. H. DEAM, Bus. MANAGER

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Thou must be true thyself, If thou the truth would'st teach; Thy soul must overflow if thou Another soul would'st reach: It needs the overflow of heart To give the lips full speech.

Think truly, and thy thoughts Shall the world's famine feed; peak truly, and each word of thine Shall be a fruitful seed; Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

#### STATE-WIDE PROHIBITION IN VIRGINIA.

A greater victory for State-wide prohibition than its friends dreamed of, was won last week, when Virginia went dry by a vote of 32,825. the outlying counties would go for prohibition both sides expected, but neither was prepared for such a slump in the cities. Richmond, Alexandria, Norfolk, and Williamsburg went 'wet," but even these were by majorities far below the estimate of the Self-Government League. Staunton, Roanoke, Lynchburg, Petersburg, Fredericksburg, Portsmouth, Newport News, Bristol, and other similar towns ( most of which had been relied upon to add to the "wet" vote, turned up in the "dry" column. Even in Richmond, where prohibition was not believed to have a large following, the "drys" made a much better showing than they themselves anticipated. There were 10,193 votes polled, and the "wet" majority was 2,185. About the only city that did better than the "wets" the only city that did better than the "wets" expected was Norfolk, which they carried by 521. The total vote cast was 121,763, divided as follows: Dry, 77,453; wet, 44,310. With the possible exception of the Third District, every Congressional district has gone for prohibition. Virginia thus joins her neighbors, West Virginia, North and South Carolina, Tennessee and Georgia, in the prohibition column.—The Presbyterian.

#### TIME AS TRUTH'S ARBITER.

Truth is eternal. Though it may be counted as error by men and rejected, time is always in its favor and the years will bring to man such proofs as will force conviction upon their minds. The divine utterances associated with the restoration of the gospel in the early part of the last century were rejected as false by the whole Christian world, but so far time has been proving true all the statements purporting to have been given to the Church by revelation. In the following we notice but one of these statements and give a few of the evidences of its correctness.

As early as eighteen hundred and twenty it was related by Joseph Smith, who was then but a boy of fourteen years of age, that upon desiring to unite with a church, and not knowing which of the many was right, he went and inquired of the Lord in accordance with Biblical instruc-tion as found in James 1:5 which says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He says:

I was answered that I must join none of them, for they were ail wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that they

draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandm me, they was n for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.

Naturally such a statement was resented bitterly by both ministers and members of the several churches, and brought upon him immediate and perpetual persecution, but he, with those who afterwards became his followers and supporters in the work he was called to do, maintained its correctness against overwhelming opposition. Since that day the claim of this man has been under the test of time, as also the claims of those who opposed him, and it has not been difficult to see that in the many creed revisions, and the many changed opinions upon points of doctrine, there has been a general admission upon the part of the churches that he was correct.

But time has not stopped its work, and the evidences still multiply. Forces have been at work which have revolutionized thought and teaching in the churches. The errors of doctrine and creed have become apparent, and the tendency to discard these errors has been so violent that much of truth itself with which the errors were associated has been swept away also, and today Christianity as held by both Catholic and Protestant churches offers little that has been unshaken by the revolutionary forces. As may be expected some have opposed these changing views, holding to the old forms and teachings, but even these are yielding to the irresistable arguments of modern thinkers. "Current Opinion" for October contains the following:

Can traditional orthodoxy hold its own? That it can-not has been the insistence of the representatives of pro-gressive theological and religious thought all along, but this has been met with a vigorous denial on the part of the protagonist of the old faith. Now the latter are evidently yielding and are trying to determine just how much must be yielded up by the church to modern thought.\*\*\*

Speaking of the writing of Pastor Primarius Hunziker, of Hamburg, one of the conservative class, it sums up his conclusions thus:

The results of the historical consideration of the Bible and its religious teachings, especially in regard to the sources and basis of Christanity, demand that the following old views of the church must be discarded if the church's thinking and the scientific thought of the age are not to become absolutely irreconcilable: 1. The doctrine of the verbal inspiration of the Scrip-

tures is absolutely and forever gone. It is only a burden to theology to try to maintain it, nor is it necessary to

2. The exclusive supernaturalistic conception of the Bib'ical history, according to which it s the record only of a divine plan and its providential development, has be-

come entirely untenable.

3. The traditional dogmas of the old church no means the product of purely Biblical thought; they contain much that is of a human origin, and the terms "Biblical teachings" and "Church teachings" are by no means identical.

The religious fundamental principles of the reformation, the formal, that the Scriptures are the sole and absolute sources of faith and life; and the material, that assource sources or ratin and me; and the material, man man is justified by faith alone, have never been consist-ently carried out either in the history of the Protestant churches nor n the Confessions, nor in the great dog-maticians of the 17th century, the defenders of ortho-

Hunziker further says:

The conviction that the church must give up these doctrines has long since been felt by the thinkers that is now fast filtering into the minds and hearts of the laity. \* \* There is no doubt that a process of doctrinal disintegration is now going on within the Church's thinking Even the fundamental principles of the plan of salvation, such as the divinity of Christ, are becoming the object of general skepticism

These conclusions, which are the conclusions of multitudes of advanced thinkers within the churches, clearly acknowledge that much of what has been held as Bible doctrine, and as part of the Christian religion, which has been set forth in the various creeds, has since been discarded as being inconsistent and out of harmony with truth as it is now understood. We do not say that all the discarded doctrines are wrong, not that all the advanced ideas of modern thought are right, out believe that the great admixture of error in the teachings of the many churches has cast a mist of doubt over the accompanying truth until men are led to question the whole, and upon their

discovery of the error, the truth has suffered as a consequence through their inability to draw closely enough the line of distinction between the two. But in these "compulsory retrogressions of the church" is found the acknowledgement that Joseph Smith's announcement of the words of divine revelation was true.

One has but to read the religious and scientific journals of the day to find an abundance of evidence along this line. Not only are doctrines being discarded but men are losing faith in the organic forms, and are substituting new ones for the old. The churches themselves are coming to sense a dearth of the divine Spirit which Jesus promised should accompany the church through all the ages, and their moral influence is but little regarded by the world at large. The weakness of the churches is felt but those suffering from them are not able to define the causes nor point out the remedy. We note a few statements of leading men:

There is something the matter with the churches \* \* \* We are compelled to say that there is a sort of crisis at the present time in the life of the churches and that evidently there is something of considerable influence for evil at work in them. \*\*\* What is the matter with the churches ?--R. M. Couler in The Presbyterian.

There are those whose numbers and intelligence cannot be ignored, who believe that the church is approaching, if she has not already entered upon the era of the great, final apostasy. They point to the startling growth of unbelief in the Bible, and the rejection of all the essential truths of Christianity during the last fifty years.— Rev. T. S. Childs, D. D.

The greatest weakness in the church and the pulpit is

the weakness of witness, its uncertainty and its suppression of truth.—The Presbyterian, Jan. 29, 1913.

The plaint comes from every land, "What is the matter with the church?" \*\*\* The power is not operating. What and where is the power to insure great and triumphant results in Christian enterprise? \*\* Where intend in the July Spirit who can chill the late that phant results in Christian enterprise? \*\*\* Where in-deed is the Holy Spirit—who can tell; why does not his mighty work appear? Rev. Joseph H. Bradley, D. D. The spirit of the churches is the selective spirit.

their structure and by their doctrines they are, when literally interpreted, out of tune with the master music of our age. \* \* \* As a whole the church remains strangely detached from the vital interests of the masses, as well as from the controlling spirit of the intellectual world—
Frank I. Paradise in Harvard Theological Review, October, 1908.

Evidences of the effectiveness of church organization, doctrine and spirit, are multiplying rapidly since the Christian nations of Europe have given themselves over to barbaric war, and from many quarters comes the lament that "The Church has failed." Is it not time that men were searching deeper than ever before in determining the character of the foundation upon which they have been building? Many of the churches are but "accidents of history;" they arose as protests against false trachings and gross practices, but, as in all such occasions, extreme doctrines, and extreme forms of worship were adopted which at once became barriers to the recention of any further truth.

But when time was ripe for the introduction of the fulness of the gospel the Lord revealed himself to men as in former times, and under the divine direction and authority the Church of Jesus Christ was organized upon the same principles as are taught in the New Testament, the same organization, and the same Spirit with all its gifts and blessings. While time has forced a change of attitude upon other churches, the church of Jesus Christ has remained unmoved, and though the "darkness comprehendeth it not," its truth is shining today with a brighter radiance than ever before. That portion of God's Spirit which formerly accompanied the Christian churches which taught according to the best light they had, has been, since the restoration of the full gospel, withdrawn, or is being withdrawn, as was declared by the Lord would be the case when he called all men to come to the greater light, saying: "He that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts." (Doctrine and Covenants 1:5.)

Time is working great changes in the world, and the final testing of all things is at hand. The

astonishing growth of unbelief in the plain teachings of the Bible, as well as the many doubtful or erroneous doctrines held by the churches, indicates a breaking down of human institutions and the withdrawal of the Holy Spirit as noted above. The revelation also states (1835) that "the day speedily cometh, the hour is not yet above. but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his dominion," which is today in evident process of fulfillment.

The gospel in its fulness is the only means by which peace can be maintained. By its restoration to the world there is offered a way of escape from the terrible calamity of war and other destructive powers. It offers a solution to the world's problems, a remedy for every evil, an open field for research, and a help in every noble endeavor. But as in former ages it has been rejected by the masses who have failed to discern its light and see its glory. Being the truth of God it can afford to await the arbitrament of time for its vindication. The statement we have noted regarding the defectiveness of human creeds and institutions is but an incident in connection with the restoration of the gospel, but the manner in which it has been proven true, in spite of the opposition of the Christian world, should give good reasons for a thorough investigation of the whole message.

#### INDEPENDENCE ITEMS.

After a wet and very gloomy week we are in the enjoyment of most lovely autumn weather which helped to gladden the hearts of the Saints on the Sabbath. In the morning Bishop Bullard was the preacher. Prior to his sermon the beautiful anthem, "How beautiful upon the moun-tains," etc., was rendered by the choir in a manner that tams," etc., was rendered by the chorr in a manner that certainly gave inspiration to the words expressed and entered into the very recesses of the soul. The speaker took as the basis of his remarks the 9th verse of the third chapter of first Corinthians, "For we are laborers together with God," in connection with Matt. 11:39, together with God," in connection with man, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest for your souls." He said the highest honor that man can have is to be a laborer with Christ. Although Christ is exalted above all that can be named he reached that exhated place through his willingness to labor in the most menial attitude for the benefit of mankind. Christ said, "Learn of me." We can learn of him only by studying his work and profiting thereby. He spoke of the demand for help for those suffering because of the great conflict going on in the east, and of the need for sacrifice and consecration. He east, and of the need for sacrifice and conse-cration. He said that if ever there was a time when Zion should arise and put on her beautiful garments (using the sentiment in the anthem) it is now, that Zion can never arise and put her beautiful garments unless the people of God observe the law of equality, that all may have a stewardship.

In the evening the seating capacity of the church was taxed by the large assembly that came to hear Judge E. E. Porterfield of Kansas City. The house began to fill soon after seven o'clock, many coming early, partly to be sure to get a seat and partly to be on time for the choir concert which began at 7:30 and lasted half an hour. The music rendered was highly appreciated by the large audience. The Judge said that it looked like nearly all of Independence was in the church, and that there were as many in the choir as are usually seen in church congregations. However, the Judge cither slightly overestimated the audience or underestimated the twelve thousand population of Independence. His subject was citizen building. He said that in order to have bood citizens there must be good boys. He told of reformatory laws, of the juvenile courts, the first one of which was established in Chicago. He told of the good the McCune Home was doing for boys, of the good the mother's endowment fund was doing, by making it possible for mothers to stay at home where they can look after their boys. Hany boys are bad simply because they are neglected and allowed to go where they please and get into In the evening the seating capacity of the church was lected and allowed to go where they please and get into bad company and acquire bad habits, leading from bad to worse. The big audience showed appreciation of the remarks of the Judge.

James is often quoted by Latter Day Saints to people who contend that faith only is necessary to salvation, and that works are good, but have no saving efficacy. The "faith only" people everled the fact that it is in The "faith only" people overlook the fact that it is im-possible to have faith without works, or to perform works without faith. They are inseparable. Hear what that great paper of principle, the Kansas City Star in an editorial says about faith and works:

## Faith Without Works?

In how many of the three hundred churches of Kansas City has a single word been preached about the great campaign should be thundering from every pulpit in this for the closing of the roadhouses, where hundreds of girls are ruined each year; for the loosening of the grip which

are runed each year; for the loosening of the grip which the whiskey ring has upon the government of this city and county and the state legislature?

"What dees it profit, my brethren, though a man say he hath fath, and hath not works?" says St. James. And again: "Sten so fath, if it hath not works, is dead."

If ever there was a time when the churches of Kinfeas City ought to be at work, it is now. The issues of this

campaign should be thundering from every pulpit in this city.

Alfred Peterson spoke truth when he said Monday: "It is the minister who says that the church must not get into politics that is to be feared in this campaign."

The Bible is now printed in about six hundred lan-

guages, and the last twelve months eighteen million guages, and the last twelve months eighteen million Bibles have been printed and put into circulation by the versions Bible societies. It is safe to say that the Inspired version, is not included as part of the eighteen millions. Whereever the circumstances require these Bibles are distributed gratuitous, but in order for the societies to do so there must be enormous donations. Saints often wonder so there must be enormous gonations. Saints often would why our church books and tracts cannot be given away or sold at nominal prices. They could be if got out in million or hundred thousand quantities and backed up by donations. The expense must be met in some way. Why not have a Latter Day Saint Book and Tract Society. The Religio has done something along that line in the way of translating into other languages, but a society formed with the translation and distribution of church books and tracts as its sole and only work could accomplish much more. The efforts of the Religio along that line are commendable, but little has been done along the line of free disand, but fixe may been used and guide the contribution, except what the good literature committees have done, and that is not very extensive, and very little compared to what might be done by a society of the whole church, composed of members of the church, but necessity. sarily a church institution. W. H. Deam.

# INDEPENDENCE, SECOND BRANCH.

Sunday, Oct. 11th, at 11 a. m., our pastor, H. W. Goold, occupied. During his discourse he gave timely advice to the members of the branch. At the 7:20 hour Bro. A. K. Dillee of the local priesthood interested the audience on the subject of the millenial reign, using both the inspired

anslation and Doctrine and Covenants.

In the afternoon Bro. Thomas Snow, a brother of Elder L. Snow, was baptized in the font and was confirmed ät the same hour.

On last Sunday morning Elder Joseph Luff spoke to On last Sunday morning Elder Joseph Luit spoke to an attentive audience. He read Isaiah 24:1, in connection with other scripture. The trend of his subject was, Let him that thinketh he standeth, take heed, lest he fall. Said that Christ was not divided, that we must be for him or against him.

The 2:30 prayer meeting in charge of Brn. H. W. Goold. B. J. Scott and J. F. Curtis with the many testimonies given was a spiritual feast, also the Spirit of exhortation

was given from the stand.

At the evening hour Elder B. J. Scott interested his hearers, including a number of visitors, using numerous quotations in his remarks. The speaker said in part the early persecution of this church is not to be compared with the spiritual conflict that is being met with today.

G. W. Tousley.

#### WALNUT PARK.

At this little planting in God's vineyard, we are still striving to go onward and come tip higher, not in a wordly way, but in God's way. It seems to be difficult for many of our people to discern the difference between "coming

way, but in God's way.

of our people to discern the difference bytween community higher" and "worldly progress."

Our Sunday school is on the move and we now lack room. At the 11 o'clock hour our venerable Patriarch, I. N. White, spoke to us encouragingly, giving us mucit a concrience in life and showing a necessity of living that we might have a of his experience in life and showing a necessity of living in closer touch with the Divine that we might have a testimony of this work.

The Saints at Walnut Park have been feasting for a week on spiritual food presented by the Lord's servant and our brother, James A. Gillen. His much searching and our prother, dames A. Gillen. His much searching in the scientific field has demonstrated to all who heard him that he is adequate for the emergency of the case, as is proven by his deductions. He plainly showed that every injunction or requirement of the divine law is in harmony with every principle of truth, and there can be no conflict, therefore, between true religion an science. As Saints of God it behooves us to seek after truth, accept it and obey it as fast as we become acquainted

The splendid interest manifested in the young people's prayer meeting on Sunday mornings show growth and levelopment. We hope it will continue. development.

#### KNOBNOSTER.

We have just closed our meetings held here by Bro. O. R. Miller who came here to spend a few days with his father's family and while the weather was very bad, we had a very good attendance. He preached Surday night Oct. 11, and the following week up to and including Friday night.
On Thursday and Friday nights he lectured on "Mor-

monism exposed"—"Was Joseph Smith a prophet of God." Called attention to Math. 7th chapter, 15th verse. "Beware of false prophets which come to you in sheep's cloth-

Our services last Sunday were Sunday school at 9:45, and at 11 we had Brn. Earl Corthell, McWithy and Sr. R. O. Self who conducted institute work using the rest of the forenoon.. At 2:15 a continuation of the institute of the forenoon. At 2:15 a continuation of the institute work was had first, some work by Miss Mary Gregg comprising some drills and exercises with the children, which was fine, then a talk by Bro. Corthell showing the success of the future depended upon the effect of our own work with our children today. Sr. Self then took up Home Department work, showing the great need of that work, and that we should not get discouraged if we did not gain ground as fast as we thought we should, but to continue and we would find some good come out of our efforts.

And in connection with the exercises we had some good orchestral music: All seemed to have a good time and the Spirit of the Master was with us.

J. A. S.

OMAHA, NEBRASKA.

"Perish policy and cunning! Perish all that fears the light, Whether losing, whether winning, "Trust in God and do the right."

The conventions and conference at Blair, Nebr., held the 9th, 10th and 11th were interesting and enjoyable. Sr. Blanche Andrews, state worker, assisted much in her talks and taking charge of the question box. The instruction and sermons of Apostle C. A. Butterworth was also much appreciated. Elders W. E. Shakespeare and Paul N. Craig of the missionary force were present.

Sr. Paul M. Hanson, as also her mother, Sr. Leeka, as been visiting Sr. Lorena Leeka for the past few weeks, but have now returned home.

The chicken dinner in the basement of the church on the evening of the 15th, proved quite a success, netting the Ladie's Auxiliary about \$55.00. Srs. Eden and Dellar will entertain this society on Wednesday, Oct. 21st.
The Local Priesthood have taken up the study of the

The Local restance have each restance of the Church History, and have very interesting meetings.

The prayer meeting at 11 o'clock Sunday, though not so well attended was very spiritual. Many were the prayers offered for Bro. Arthur Spence, who was very seriously injured in an automobile accident, on the 11th of the Proposition of the control of the inst. The physicians pronounced his injury concussion of the brain and said he could not live, but through administration has been gradually improving and may re The parents from Deloit, Iowa, worshipped with us and their testimonies were encouraging to others.

"Simple rule, and safest guiding, Inward peace, and inward might, Star upon our path abiding, "Trust in God and do the right." Alice Cary Schwartz,

345 Omaha Nat., Bank Bldg.

#### SEATTLE.

Some of our musical-stirring young men are about to organize an orchestra which will add attraction and efficiency to our services. They have the talent and all they need is organization and execution both of which they will do.

In company with my missionary companion we visited Everett to fill our regular monthly appointment. We held services at eleven and three. Some there we think are near the kingdom, among whom we met a Mrs. Morgan,

near the kingdom, among whom we met a Mrs. Morgan, a cousin of our faithful missionary, Francis Ebeling.

The Seattle services were all well attended. The interest in Standay school and Religio is on the increase.

The Religio paper was read by Bro. Amos Rhodes, the editor. Sr. Earlita Smith-Inslee was elected as editor. for the next quarter. The morning sermon was by Bro. A. Gorbett. We returned in time for the evening Religio and sermon.

Wm. Johnson is in the north part of the district in the interest of the blessed cause.

Bro. and Sr. S. B. Cox, pastor of Centralia Branch. called on us recently. He was called to Lacoma to preach the funeral of an old friend, and came on to Srattle. Brn. Shippy and Hedding had just closed an interesting series of meetings in Centralia. Some talk of a debate

Our young people will hold a prayer meeting specially for themselves on the third Sunday of each month at 9 o'clock. The arrangement grew out of a spontaneous desire on their part.

J. M. Terry.

102 North 39th St., Seattle, Wash, Oct. 4.

#### OAKLAND, GAL

OARLAND, GALE

The pen of the Oakland scribe has been on the shelf for some time, not because there is nothing to write about, however. Since our last report the preaching has been done by Brn. Parker, Ingham, Sheohy, Savage, Lincoln and the writer. The Sunday school and Religio have been up to the standard—well attended, interesting and environment. ing and spiritual.

ing and spiritual.

Our sacramental service oi October 3rd was interesting because of the large attendance and the many prayers and testimonies. In the evening Bro. Parker preached a fine sermon to a good sized audience.

Our branch is doing nicely under the presidency of Elder R. J. Parker, and he is doing all he can to advance the work here. We find him a willing worker. He and Sr. Parker are loved by the Saints. May the good Lord bless them in their new field of labor.

Three of our faithful sisters have been very sick, Sroung, Sr. Hannah Brown, and Sr. E. R. Williams, but we are pleased to say they are improving. Many were the prayers that were offered in their behalf, and we feel that they were heard and answered. 1022 Chestnut St.

J. W. Presley.

#### SANFRANCISCO, CALIF.

On Sep. 27 we had with us Patriarch W. A. McDowell, who preached in our church both morning and evening. He was listened to with pleasure and prifit by the Saints, and few strangers in attendance. He was also present at our Wednesday evening prayer meeting. Last Sunday we had our regular sacrament service, which was well attended. Apostle F. M. Sheehy with his wife and hermother were present. The time pas profitably spent in testimony and prayer. The writer was the speaker in the evening, subject, 'Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and much

Bishop C. A. Parkin has been absent on a three weeks Bisnop C. A. Parkin has been absent on a three weeks trip to Fresson and Tulare, preaching and attending to church work. Sunday at 9 a. m. our young people's prayer meeting was held. This is giving our young folks much assurance, and gratifying them for future usefulness. Several visiting Saints were with us Sunday. Our Sunday school and Bulking our still Sunday. Sunday school and Religio are still flourishing.

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#### CORRESPONDENCE B. mer mer mer average wer mer aver aver

Fruitland, N. Mex., Sep. 7.

Pruttand, N. Mex., Sep. 7.

Dear Ensign:—Although I have not written to your valuable pages for some time, it is not because my love for the gospel has grown cold or that I have not been

busy.

After general conference, as soon as I could get things in shape at home I wended my way westward to Monta Vista, Colo, where I met my co-laborer, Bro. J. D. Curtis, and we remained there for some time and at the close of the meeting three were baptized. From there to Bayheld where we held forth for six weeks and at the close baptized four and left many investigating. After clos-ing our meeting at Bayfield we went to Arriolo and a crowd of people were getting ready to go to Mesa Verda Park and extended the invitation to us which was gladly accepted.

As we went among the ruins, how thankful we were that we had a true history of those people. Little did I think when going to school and reading of the Cliff Dwellers that I would ever have the opportunity of visit-

Bro. Curtis and I separated Aug. 8th, he remaining at Cortez and I coming down into New Mexico with Bro. W. B. Farley of Durango and held meetings at Flora Vista for three weeks in the school house and would have held longer but school was going to start and would not allow preaching at that time. I came to this place last Fri-day and began meeting last night. This is a Brighamite

day and began meeting last night. This is a Brighamile settlement, and to them this is Zion.

There is another thing I have learned by being among them, that it does no good to tell them of the doctrines that Brigham Young and others of their leaders advocated unless you have their books to prove it. They deny the Adam-God theory as well as blood atonement and say we have garbled extracts, but when I told them while I only had extracts yet I knew their books taught it because I had read it in the Journal of Discourses, and then of course I was a 'liar.'' It is a very easy matter

then of course I was a "har." It is a very easy matter for them to tell people they are liars.

Bro. Peter Adamson is assisting me in the meetings at this place. I do not know just how long I shall remain here as I have promises from two different parties of a trip back to Kansas City, to assist them with stock

they are going to ship.

I like my new field of labor fine, but of course would rather be nearer home, but I am trying to get myself in that condition to say I will go where the appointing powers think best, yet I can't help but hope that in the future they will not think best to send me quite so far.

Ever working and praying for the redemption of Zion, I am in gospel bonds,

Amos T. Higdon. Field address, Box 543, Durango, Colo.

Idaho Falls, Idaho, Oct. 12.

Idaho Falis, Idaho, Oct. 12.
Editor Ensign:—Perhaps a few lines from me might be read with interest by some. I have labored in Eastern Idaho so far this conference year; and, judging from visible results, the time has been practically lost, so far visible results, the time has been practically lost, so and as holding meetings and interesting people in religion is concerned. If I were a dancng master, I think I could find plenty to do all the time, but not having the skill, activity, or inclination to dance, I cannot engage in that work, and as for preaching it is in small demand; at least such as I can do.

If I could make a strong argument or plead for polygamy, I would have plenty of listening ears, but most lygamy, I would have plenty of listening ears, but most ears are closed against any argument against it. Occurse there are people here in the country who do not believe in polygamy, but most all are so thoroughly imbued with the idea that the faith of others must not be criticised, "let others alone, preach your own faith,"—that it is difficult to arouse interest in religious questions. Further East and South I have preached for a week or ten days, each day and night, with practically the same people at all the services. Sometimes farmers would leave their work long enough to attend the eleven o'clock service, then back to work in the afternoon, and attend service at night. Some were interested for the work's sake; some would probably have gladly given

attend service at night. Some were interested for the work's sake; some would probably have gladly given their time in hope of finding some valuable point of attack so as to overthrow it; but I remember different times and places where day and night meetings were held and good interest shown. Most places here in this facil are the same times and places where the shown is the same times and the same times and the same times are the same times. field, one or two meetings per week is as far as the interest extends.

terest extends.

Last Friday and Saturday I put about four hundred and fifty hand bills in private houses, stores, farm wagons, and on telegraph poles, etc., amouncing services in one of the theatre buildings for Sunday, at 2:30 and 7:30 p. m. At the afternoon meeting there were four, and at the evening about twenty-four persons present; all attentive except four or five young Mormon people, (one of them the hishor's son), who seemed more interested in tellithe bishop's son.) who seemed more interested in talk ing themselves than in listening to me. During the week we cannot have the building so I don't know yet whether I will be able to hold other meetings in town or not. If I was a street preacher, I might do something that way, as there seems to be many idle men on the streets. But I'm not Wish I was

I'm not. Wish I was.

Sr. Annie Vincent, daughter of Elder T. R. White, of Lowry City, Mo., generously bore the expense of printing the band bills, and has also kindly given me room in the rooming house which she is conducting with success. She is one of the few willing workers in this field.

As a resul, of the advertising we made the acquaintance of Sr. Fauts, of whom we did not before know, Sr. Vincent thinking the was the only member of the Church here, while Sr. Frank was under the impression that she was the lone representative of the church membership in Idaho Falls. She formerly lived at or near Shelby,

Iowa. They will doubtless enjoy association with each other in future

Interval advantage enjoy association and can other in future.

I don't know just where I will go from here. I seem to be like a poor checker player. I have to study a long time, and then very likely make a wrong move.

I trust all things that make for her reception are moving along nicely in Zlon. More appreciation ought to be shown for the good things to be had in Zlon, especially from the spiritual view-point. I don't pretend to say that all is ns it should be; I am sorry to say it is not, but those who desire with full purpose of heart so serve God, can surely find all necessary help and encouragement in Zion. But they must be willing and obedient. "The willing and obedient shall eat the good of the land of Zion in these last days; but the rebellious shall be cut willing and obedient shall eat the good of the land of Zion in these last days; but the rebellious shall be cut out of the land of Zion, and shall be sent away," etc. D. C. 64:7. As to location, Jackson County and the re-sions round about were referred to in the revelations, as Tion '

Wonderful, stupendous thought! Who was to be sent away? The rebellious. Who was sent away? Well the history of the church a few years after the death of the prophet will answer, but this question ought to be carefully considered by every Brighamite in the land. They say Joseph the Martyr prophesied that the Saints would go to the Rocky Mountains; if so, is not the reason

would go to the Rocky Mountains; if so, is not the reason clear? They were told in 1841 to build a temple on a certain spot in the city of Nauvoo, and were granted sufficient time to build it, with a promise that:—"If ye labor with all your might, I will consecrate that spot, and it shall be made holy; and if my people shall hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place." D. C. 107:10, 13. (Brighamite Edition, 124.)

That they were "moved out of their place is as certain as can he; and it is equally elear that they were "sent

as can be; and it is equally clear that they were "sent away." The reason is also clear: They did not "hearken unto the voice of the Lord," nor unto the voice of those whom he had "appointed to lead them."

The "pure in heart" and those who seek to be, are con ing to Zion with songs of everlasting joy to build up the waste places thereof.

As it was said of the building of the Temple, in the ays of Ezra, so may it be said of the building up of Zion today:

"And this work goeth just on and prospereth in their

In bonds ,

T. C. Kelley.

Kenneth, Mo., Editor Ensign:—I often wonder if the many dear Saints Editor Ensign:—I often wonder if the many dear Saints who have shown me so much kindness in the past ever think of me now. Often I get to studying of the many Saints who have helped me to bear the burdens of my past life, and now forced to live isolated from all of them, and all the comforts I derive from them is just what little the dear Ensign brings me once a week. My heart often swells until my eyes fill with tears. I attend a Union Sunday School, but there are no Saints there but myself, and I am called a Mormon. I thank God that he has been with me all lange the invaveys of my God that he has been with me all along the journeys of my sad life and has given me favor in the eyes of the people insomuch that I have been selected and elected as Bible class teacher, or superintendent of the Sunday school most of the time for two years, yet they can hardly bear to have me read chapters that their preachers don't read, or pray for God to open their minds and help them understand the gospel instead of asking him to save them before they obey it, and yet they appoint me to conduct their prayer meetings every time, and I am glad to do a little in the vineyard of the Lord. But I do long to get somewhere that I can meet in with the Saints and attend Sunday schools and prayer meetings of our own kind. And would like to ask the Saints that if they know of a place where I are set for place where I can get for myself and aged sister, any where in all this great country where we can plant a vineyard of fruits, berries, grapes, etc, and do market gardening, and attend meetings of our own kind the rest of our days, I would be so glad to find such a place. I have the experience and want a place to run shares with

some good man (Saint preferred.)
With love to all, I remain yours in bonds Geo. H. Brush.

Independence, Mo., Oct. 8.

Dear Ensign:—One year ago the 10th of September, at 12 o'clock noon we left Cincinnati, Ohio, arriving in Independence on the 11th at 7 a. m. Although I did not find Independence the place I imagined it was, nevertheless it looked good to me, for I knew I had come to a place where I could go to church and have my family in Sunday school and church, which is a pleasure to me. Sunday school and church, which is a pleasure to me. At first we lived at Englewood until the 20th of February when we moved to Independence where we have been since, but I never had the privilege of attending church or Sunday school either since the annual conference in April, as our oldest son Harry broke down with that dreadful disease, pulmonary tubercolosis, and I felt it my duty to stay home and take care of him, which I did, and did everything I could do for him. On Wednesday, July 29th at 2 cycleck my be present anyon the new the second property of the second property the second property in the present anyon the second property in the second propert July 29th, at 2 o'clock p. m., he passed away at the age of 20 years, 11 months, 26 days.

It seems that since we came to Independence we have had some real trials, and sometimes I would wonder how I was ever to bear up under them, but the Lord surely was with me or I never could have gone through with what I have. My husband and son gave up good positions in Cincinnati to come here. So I think we made quite a

sacrifice to come to Zion.

Both of them did not make as much money here as my husband alone made where we came from, but I have not regretted it once that we came, for there was not any of my children in the church at the time we arrived here, and since coming here there have been four of them

baptized.

On July 30th, 1914, after returning from my son's funeral I was sitting on our back porch reading a sermon in the Ensign. I cannot recall the elder's name who delivered the sermon, at any rate, my husband was sitting there with me and he asked me to read it sloud to him and the children. There was some of the same words in and the children. There was some of the same words in the sermon that Bro. George Jenkins repeated while de-livering the funeral discourse of our boy. While read-ing this sermon there appeared before me my boy just as plain as the letters are here on this paper, standing in the prison house door preaching to the prisoners, with his back toward me. I stopped reading and related to my husbanid what I had seen. My daughter said to me, "Mama, it is only imagination." I told her it was not, for I could look around over the buse and you'd term. "Mama, it is only imagination." I told her it was not, for I could look around over the house and yard at any time and imagine I could see him but this was not so. In this case I really saw him. When I related this to some of my friends they told me that it was to show me that I should not grieve over my boy, for he was safe. It is awfully hard to give those dear ones up, but the Lord's will must be done so I ask an interest in all your prayers that I may be faithful to the end.

I remain your sister in Christ.

Margaret Ferguson.

Margaret Ferguson.

Standard, Miss., Sep. 24.

Dear Ensign:—We would be lost and very lonesome without the dear Ensign and Autumn Leaves. We surely enjoy the sermons and letters as we are isolated from church privileges, being the only family of Saints. from church privileges, being the only family of Saints in this community. At times we grow very lonely and long for the sweet association of the Saints. It has been twelve years since we left Escatawpa, Miss., and came to this place. There has not been an elder here but once since we came, it being twenty miles from the railroad and no conveyance for getting here except riding a log train, and they are dangerous to ride on. There are three churches out here, Baptist, Methodist and Catholic—

more Catholics than anything else.

We give the Ensign to any one who will read. Had the Ensign sent one year to a non-member. There seems to be little interest. Most of the older ones are not educated and the younger class don't seem to study anything but and the younger class don't seem to study anything but worldly pleasures. All our family belong to the church but the youngest one and he is twelve years old. We would like to get a place where we can have church and Sunday school privileges, some place in Oklahoma where we could get work to do. We have two sons that are good workmen at most any kind of work, and I am a blacksmith and wheelright. If any of the Saints know where I could get a good place in my line of work and be handy to church I would be glad to hear from them. I have a place of 40 acres that I would sell or trade. It is a good place for blacksmith and wheelright, but no church privileges.

Pray for us dear Saints for we need your prayers.

Pray for us dear Saints for we need your prayers. 'e have been isolated for 12 years. Ever praying for we have been isolated for 12 years. Ever praying for God's people we are your brother and sister,

Mr. and Mrs. A B. Ferrill

Spokane, Wash., Oct. 1. Dear Ensign:—Realizing that some where in this old world of ours there are those who have shared our sorrows and also helped us reap the blessings our Father has in store for his faithful children who have drifted to parts unknown to us, nevertheless we feel that they think of us as we do of them in our prayers and con-versations and perhaps would be glad to hear from a

versations and perhaps would be glad to hear from a faithful band of workers. We are glad to say that in the district the work is growing, as interest is shown, and already there has been several united in the work. We wish to speak a word of praise and encouragement to our young Sidney Gray who is with us on his first mission. We elected Bro. Gray president of our branch, unseen and unknown. So far his work has been of that nature and character that will win a victory for the status and character that will win a victory for of that nature and character that will win a victory for the cause. His helpmate is a helpmate indeed, always ready and willing to do her part and we realize she has sacrificed home and loved ones for the work, and to share the life of a missionary is not a bed of roses, and far from what the most of us are privileged to enjoy as far as things pertaining to this life are concerned-doing our share?

Our young people's prayer meeting Sunday mornings are a great help to all who attend and go prepared—an excellent way to start the Sabbath day. Our Sacrament meetings are well attended and a goodly number of strong spiritual testimonies are borne and a time of rejoicing is had. Things look hopeful and we feel that there is a bright future in store for us here.

a origin future in store for us here.

Our parsonage is coming along just fine. Last Saturday there was a mixed crowd of workers—both male and female, and the walls were rapidly lathed. If any one wants to secure young ladies to lath or those who are not inclined to cheat the birthday offering box we have

We also have other young sisters who are just as nergetic, but in a different way. They believe in complying with the word of God where it says that "marriage is ordained of God."

W. W. Wood. 127 S. Regal St

Decatur, Mich., Oct. 14. Dear Ensign:—Your pages are read with willingness of heart and enjoyed by the Spirit of a kind and loving Father. I have been picking grapes to earn the money to pay all of my church obligations, as we were to make a sacrifice in doing this. I think I have obeyed this command, for I am not very well and almost 60 years old.

As ever your sister in the one true faith,

Mrs. R. Crawford.

(Correspondence continued on page 6.)

#### SERMONS AND ARTICLES

#### MAHAFFEY'S "POSITIVE PROOF" EXAMINED. By Elder Alvin R Ellis.

It is claimed by many of our opponents that the Book of Mormon was copied from the Spalding romance. It is claimed that Sidney Rigdon stole or copied said manuscript and assisted Joseph Smith in correcting the Book of Mormon from it, as said Smith did not know enough to do it alone.

Yes, it is claimed-it is claimed- it was claimed by the chief priests among the Jews and the elders that Jesus was not resurrected, but that, "His disciples came by night, and stole him away while the soldiers slept." "And this saying is commonly reported among the Jews until this day."

After the Book of Mormon came forth, its opposers claimed that "Joseph Smith did not translate it from ancient records; but that, "Sidney Rigdon stole the Spalding manuscript which formed the basis for the Book of Mormon," and, "it is commonly reported among the Book of Mormon opposers until this day."

"Found at Last"-Mahaffey wins the belt.

Hundreds of volumes have been written against the Latter Day Saints and the Book of Mormon. Now comes a Methodist preacher by the name of Rev. J. E. Mahaffey with a seventy page book, entitled, "Found at Last! 'Positive Proof' That Mormonism is a Fraud and the Book of Mormon Grand luck, indeed! After three a Fable." fourths of a century of research by the many educated men who had access to everything that could be invented against the Latter Day Work, just think, that Providence (?) has at last, favored us with such a wonderful array of evidence!

Just listen to this self-esteemed "Positive

Proof" man, on page two of his introductory note:

"It seems to be high time for some one to make a thorough investigation of the subject and give to the world the real facts in convenient, compact form. \* \* \* All the facts presented in this volume are the results of years of careful investigation and personal research. \*\*\* The plain facts gathered from all these sources and by all these methods are so overwhelmingly convincing that I do not hesitate to pronounce it "Positive Proof."

Date of Joseph Smith's Birth Not Known.

On page 5, he says:

The date of his birth is not exactly known, but is sup-

posed to be about the year 1798.

Is it not a little strange that after years of "careful investigation" and "personal research," that a work so valuable as this "Positive Proof" is bragged up to be, cannot give even the date of the birth of the one whom it seeks to ridicule? Wonderful "Positive Proof" that! Nearly every anti-Mormon writer, when attempting at all, to give the date of Joseph Smith's birth, agree with the authentic history of his life, that he was born Dec. 23rd, 1805.
Probably "Positive Proof" Probably.

Mr. Mahaffey freely uses such expressions as "Probably" "It is said," "Quite likely," "He would probably," "Joseph Smith probably being," "Probability of," etc. Pages 5-21.

On page 22 he says:

"We now propose to show beyond the shadow of a doubt that Sidney Rigdon was the master mind in the preparations for Smith, the "Peeker" and money digger, to pretend the discovery of the golden plates in Cummora Hill, and the final planning of the scheme of Mormonism."

He now brings forth his strong reasons with such expressions "Was doubtless," "probably it was," "very likely," "Rigdon was—or—was not," "presuming that we have clearly established the fact that Rigdon did have opportunity to get in possession of the manuscript \*\*\*, we will now examine more convincing proof of the still more convincing ground upon which rests the suspicion that Rigdon did get the Spalding manuscript from somewhere," \* \* \* "This he did, doubtless," "probably others," "Smith probably had," "It is claimed," "It was probably," "A great deal of such testimony is at hand, but it is not thought necessary to consume the time and space that would be required to give it all. And yet, tedious as it may seem to some, it is necessary to establish all the facts as we go," "As doubtless," "I suppose there is no doubt," "has probably never been known." etc. Pages 22-34.

Mahaffey now clinches his argument:

The facts thus far established are doubtless sufficient for the ordinary mind, but as this little work is to furfor the ordinary mind, but as this little work is to fur-nish "Positice Proof," even to the most prejudiced read-er, no link in the chain must be left unhooked.\*\*\*It now remains to establish beyond a shadow of doubt the points of identity between the Spalding romance and the Book of Mormon.\*\*\* probably made \*\*\* and was prob-ably never.\*\*\*the devil can run a mile barefooted with a lie while some of us are hunting slippers for truth to creep out in.\*\*\*The Book of Mormon is an elaboration of the Spalding romance, possessing all the essentials of the general plot, as mentioned before, \* \* \* Probably.--Pages 42-56.

Hurrah! Hurrah! Hurrah! Three cheers for "Positive Proof" Mahaffey!

Mahaffey's "Slippers" Lost.

The following misrepresentation seems to indicate that Mr. Mahaffey was speaking from experience, when he said that "the devil can run a mile barefooted with a lie while some of us are hunting slippers for truth to creep out in." He moulds his first point of "Positive Proof" into this form:

Smith says he had been solemly warned that no other eye should ever look upon these plates. \*\*\* Mind you, Smith claimed to have had solemn warning from the angel that no other eye but his should ever behold these mysterious plates; \*\*\* and yet, eleven men testify that Smith had showed them the original plates.—Positive Proof. pages 3, 4,

Just where Joseph Smith's statement referred to is recorded, Mr. Mahaffey does not say; but of course, it must be accepted whether Joseph said it or not, if this "Positive Proof" is to settle the question.

Joseph was told the following:

I have caused you that you should enter into a covenant with me, that you should not show them except to those persons to whom I command you.—Doctrine and Covenants, 5:1.

Accordingly, eight men testified that Joseph Smith showed them the plates. Oliver Cowdery, David Whitmer, and Martin Harris testified that an angel came down from heaven and showed them the plates. The testimony of the "three" and also of the "eight" is printed in the front part of every copy of the Book of Mormon.

Book of Mormon Witnesses Misrepresented.

With reference to the witnesses, he continues: It is said that all three of the original witnesses \*\*\* avoided the falsity of their affidavits, [page 5] \*\*\* affidavit from eleven \*\*\* that they had "seen and hefted" the original plates is nauseating to the stomach. And notwithstanding the fact that these witnesses have since affirmed the falsity of their statement, yet every copy of the Book of Mormon that has been printed since that time contains the same affidavit of these men, and it is repeated in millions of pamphlets and tracts being cir-culated all over the face of the earth today. Thus it is that tons of fraudelent lies are being transported by the mails of the United States, and much of it at one cent a pound.—Positive Proof, page 37.

Martin Harris, one of the three original witnesses, who died July 10, 1875, renewed his testi-mony in two letters to Mr. H. B. Emerson, in November, 1870, and January, 1871, as follows:

\*\*\*I do say that the angel did show to me the plates containing the Book of Mormon. \*\*\* No man ever heard me in any way deny the truth of the Book of Morment the and way deny the truth of the Book of Mor-mon, the administration of the angel that showed me the plates.—Church History, vol. 1, page 51.

David Whitmer, also, one of the three original

witnesses, published an address at Richmond, Missouri, in 1887, from which we submit the following:

It is recorded in the American Cyclopedia and the En-cyclopedia Britannica, that I, David Whitmer, have de-nied my testimony as one of the three witnesses to the nied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, oliver Cowdery and Martin Harris, denied their testimony to that book. I will say once more to all mankind that I have never at any time denied that testimony or any part thereof. I also testify to the world that neither Oliver Cowdery nor Martin Harris ever at any time denied their testimony. They both denied reaffirming the truth of the divine authenticity of the Book of Mornon. I was recovered to denied the Oliver Cowden. mon. I was present at the deathbed of Oliver Cowdery, and his last words were: "Brother David, be true to your testimony to the Book of Mormon." He died here in Richmond, Missouri, on March 8, 1850.—David Whitmer's Address, page 8.

As to the other eight witnesses, they never denied their testimony. John Whitmer, one of the eight, wrote Heman C. Smith, December 11, 1876, as follows:

as follows:

Far West, Caldweil Co., Mo., Dec. 11, 1876.

H. C. Smith; Dear Sir;—Your letter came to hand—
your request considered. First, as for giving all particulars that I know of the Book of Mormon, can not be
written on one sheet of paper; therefore permit me to be
brief. From what you have written I conclude you have
read the Book of Mormon, together with the testimonies
you read my name subscribed as one of the eight witnesses
to said book. That testimony was, is, and will be true,
henceforth and forever. henceforth and forever.

Respectfully yours John Whitmer. Spalding Manuscript Theory Reviewed.

What is known as the Spalding romance was written about the year 1811 by Solomon Spalding. The theory is, that he submitted his story to a printer named Patterson, in Pittsburg, Pennsylvania, for publication; and that a young man by the name of Sidney Rigdon, was working in the printing office at the time, and that he either stole or copied it. However, after Mr. Spalding's death in the year 1816, the manuscript fell back into the hands of Mr. Spalding's widow. In the year 1834, Mr. D. P. Hurlbut, an enemy to the saints, obtained the manuscript from Mr. Spalding's widow to put into the hands of Mr. E. D. Howe, who was to use it in connection with a book which he was preparing, entitled, "Mormon-ism Unveiled." Mr. Howe published his book; but did not publish the Spalding Manuscript. Why not? Because "it did not read as he expected," or, in other words, it was so different from the Book of Mormon, that to have published it, would have defeated the object of his book.

In the year 1839 or 1840 Mr. Howe sold out his business, the Painesville Telegraph, to Mr. L. L. Rice, who afterwards, moved the outfit to Honolulu, Sandwish Islands. The manuscript was supposed by Mr. Howe to have been destroyed by fire, as he wrote to Apostle T. W. Smith of the Reorganized Church, July 26, 1881, that "The manuscript that came into my possession I suspect was desroyed by fire forty years ago." Also, in a letter written by Mr. Howe to Mr. Hurlbut, August 7, 1880, and published by Mr. Mahaffey, on page 20 of his "Positive Proof," he says, "It was in my possession till after the publication of 'Mormonism Unveiled,' and then disappeared and lost, I suppose, by fire."

In the year 1885, James H. Fairchild, President of Oberlin College, Oberlin, Ohio, was visiting at Honolulu. While there, the manuscript was found among some old documents which were moved there with the outfit over forty years before.

Mr. Fairchild says:

The theory of the origin of the Book of Mormon in the traditional manuscript of Soloman Spaulding, will probab'y have to be relinquished. \* \* \* During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession, which he would be willing to contribute to the rich collection already in the Oberlin College Library. In persuance of this suggestion, Mr. Rice began looking over suance of this suggestion, Mr. Rice began looking over his old pamphets and papers, and at length came upon an old, worn, and faded manuscript of about one hundred and seventy-five pages, \*\*\*On the last page of this manuscript is a certificate and signature, giving the names of several persons known to the signer, who have assured him that to their personal knowledge the manuscript was the writing of Solomon Spalding. \*\*\* Mr. Rice, myself, and others, compared it with the Book of Mormon, and could detect no resemblance between the two in general or detail. \*\*\* Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required .- Manuscript Found, pages

5, 6.
The following is a copy of the certificate, referrferred to, by Mr. Fairchild:

The writings of Solomon Spaulding proved by Aron Wright, Oliver Smith, John N. Miller, and others. The testmonies of the above gentlemen are now in my possession. Signed D. P. Hurlburt.—Manuscript Found, page 158.

The above certificate shows plainly that this manuscript, now at Oberlin College, is the very manuscript obtained by Mr. D. P. Hurlburt, from Spalding's widow, from Mr. E. D. Howe to use in his "Mormonism Unveiled." But, the thing has come to light and the Hurlbut-Howe Company has been unveiled.

From the University Encyclopedia, we quote the following:

The Book of Mormon was published in 1830, and it was and down of norman was published in 1830, and it was a to net time claimed that it was a plagariasm on a novel, published in 1812 and written by a clergyman several years before, but recently this book has been discovered and been compared with the Book of Mormon and it is found that they are entirely different.—University Encyclopedia, vol. 6, page 4108.

"Probably" Two or Three Manuscripts.

Since the theory has been exploded by the manuscript coming to light; the Book of Mormon opponents have invented a new story. Like Mr. Mahaffey: "Probably Solomon Spalding wrote two or three manuscripts. "Probably" he retwo or three manuscripts. "Probably" he re-wrote the story. "Probably" the one he rewrote was left with Mr. Patterson for publication. "Probably" that is the one Sidney Rigdon stole. "If" he did not steal it, "probably" he copied, for, "probably" he could remember well enough from reading it to reproduce it, he "probably" had a good memory.

The Schroeder-Mahaffey Company Limited. Mr. Mahaffey says:

Smith must furnish the reputation and Rigdon the brains. Smith has already the "peek-stone prophet and gold treasure (ligger," and Rigdon had the brains and a good deal or literary schrewdness for a man of his day.-Positive Proof, page 28.

But listen! Mr. A. T. Schroeder seems to be furnishing the "brains" in this case and the Rev. J. E. Mahaffey seems to possess the "literary shrewdness!" Mr. Mahaffey quotes, in his "Positive Proof," quite freely, from Mr. Schroeder's work. And who is this Mr. Schroeder? He is also a probably two-or-three-manuscript theory man. He says in his writings, "I can not establish these facts except by heresay evidence, which Greenleaf would bar." Mr. Mahaffey, on page 32, calls Mr. Schroeder's pamphlet a "valuable work." Mr. Schroeder calls it hearsay evidence, and Mr. Mahaffey gets it, at least, third-handed and labels it, "Positive Proof."

Mr. D. H. Bays, an able debater and anti-Mormon writer, who desired to down the Book of Mormon, after a thorough investigation of the probably two-or-three manuscript property, decided that it would not be safe to invest any capital in the deal. If there had been any profit in it, he surely would have invested. The business has somewhat fallen into the hands of the Schroeder-Mahaffey Company. We suggest that they probably got in possession of the property the same way that Rigdon probably got in possession of the Spalding manuscript.

In the Christian Evangelist, Mr. Bays replies to Mr. Schroeder as follows:

You assure me-that the first of these manuscripts outlined the story and is the one now in Ol with equal gravity, The second, you assert prepared for the printer," while in the third "the plot prepared for the printer; which is the third the purpose of the story changed as to place from which the Indians came here and the numes changed to suit the change of the plot;" and this, you assure me, "is the one which furnishes the basis for the Book of Mormon." This is a very pretty "theory," and somewhat ingenious, but where is the evidence to support it? \*\*\*I confess myself not a little surprised that an attorney, trained in a cached of institute of the surprised that an attorney, trained in a school of justice to weigh and determine the value and admissibility of evidence, would ask a candd puble to decide so grave a matter upon the bare assertion of an interested party, without the shadow of evidence to sup-

"three manuscripts" ever existed, why not produce the evidence to prove it? Why not induce that library of "over one thousand books and pamphlets" to yield up some of its hidden treasures of knowledge upon this point, and settle this mooted question once for all? Mor-monsm for more than half a century has been demanding the production of the Manuscript Found that it might be compared with the Book of Mormon. Since the dis-covery of that now historic document, and the further unquestionable fact that it bears not the slightest resemblance to the Book of Mormon, the wonderful discovery has been made that Solomon Spaulding wrote "three manuscripts!" While you affirm very dogmatically, as others have done before you, that Spaulding wrote manuscripts, yet, like your predecessors, you offer not a single fact in support of this claim. In the face of these significant facts, you with characteristic pertnacity

"If you had made any investigation worth mentioning "II you nad made any investigation worth mentioning you would have found that the absolute identity of the very unusual names in the Book of Mormon with the second Spalding Manuscript was originally one of the principal evidences of the connection between the two."
"Here we have the assumpton that a "second Spalding Mormoral" are the principal evidence of the connection between the two."

Manuscript" actually existed, and from this assumed pre jump to the conclusion that the names were ly identical" with those in the Book of Mor-"absolutely mon. My objections to this statement are:

"1. The existence of a second manuscript is assumed,

not proved.

If such manuscrpt really existed, no proof is d to show the "absolute identity" of the names

offered to show the "absolute ide with those in the Book of Mormon.

with those in the Book of Mormon.

"Hence, until you establish the alleged fact that such "second Spalding Manuscrpt" had a bona fide existence, and that the "very unusual names" found in the Book of Mormon are "absolutely identical" with those found in the so-called "second Spalding Manuscript," a fair-minded, just public will reject this new-tangled "Spalding Manuscript theory" as the mercest vagary of a prejudiced mind, and wholly wthout the slightest foundation in fact. I do not can that the "theorem procedure" and a contract the statement of the second second procedure of the second procedure. not say that the "three manuscripts" had no actual existbut I do say that if such manuscripts ever anything more than an imaginary existence somebody knows it; and if somebody knows it, why not have that somebody step upon the witness stand and holdly testi-fy to the fact? But why pursue this question further, fy to the fact? But why pursue this question further, since you admit that it is only a "theory"—a theory, too, supported by such a class of evdence which, as a lawyer, you well know would be rejected by any court in this broad land of ours.—Christian Evangelist, Nov. 2, 1899.

Statement of Solomon Spalding. A great deal of light can be thrown on the probably two-or-three-manuscript theory from Mr. Spalding's own statement in his introduction We quote him in part, as follows:

\*\*\*I found an earthen Box with a cover which shut it perfectly tight.\*\*\*When I removed the cover I found that it contained twenty-eight rolls of parchment— and—that when——appeared to be manuscripts written in eligant hand with Roman Letters and in the Latin language.\*\*\*

"Extracts of the most interesting and important mat-rs contained in this roll I take the lberty to publish. \* \* \*

To publish a translation of every particular curcumstance mentioned by our author would produce a volume too expensive for the general class of readers, But should this attempt to throw off the veil which has seeluded our view from the transactions of nations who for ages have been extinct, meet the approbation of the public, I shall then be happy to gratify the more inquisitive and learned part of my readers by a more minute publication. \*\*\*
"Now, Gentle Reader, the Translator who wishes well

to thy present and thy future existence entreats thee to peruse this volume with a clear head a pure heart and a candid mind.—Manuscript Found, pages 12-14.

It is unreasonable to expect that Mr. Spalding wrote more than the one manuscript, for the following reasons:

He claims to have translated this romance from Roman and Latin manuscripts. That being the case, a second manuscript, or, even a third (granting that they were made), would be the (granting that they were induct, same as the first, with perhaps, (as in most works reviewed). some corrections. To have changed the whole plan and rewrote it or a different story altogether, would have exposed as a fraud the first translation, or the so-called "outlined copy that Schroeder-Mahaffey Company and other "probably" writers try to make out the "Manuscript Found" to be. Mr. Spalding, not knowing that the first translation would be lost, and writing an entirely different one, and leaving both in the hands of the public to compare with each other, would have given himself entirely away as a translator. I do not believe Mr. Spalding was so ignorant as these "probably" writers try to make out that he was.

2. He makes the statement, that if his translation of extracts meets with the approval of the public, "I shall then be happy to gratify the more inquisitive and learned part of my readers by a 'more minute' publication." That is, after it is published and given to the public, if it meets with approval, a more extended (not a different one) translation will be made. That later one (if made) would also contain what the first one contained, as he said, the first contained "Extracts of the most interesting and important matters contained in the Roll."

3. He never wrote a second, or, third translation, because the production of a second or third was to depend on the notoriety of the first after it was published, and he never published the first.. It was not published until after it was found at Honolulu, in 1885, and then by the Reorganized Church of Jesus Christ of Latter Day Saints.

## Rigdon Theft Story Disproved.

After all the speculation on the "probably" Rigdon theft story, it is evident that Sidney Rigdon was not converted to the faith of the Church of Jesus Christ of Latter Day Saints until after the Book of Mormon was published.

Please note the following:

There is no evidence that Rigdon knew anything of Mormonism until after the publication of the Book of Mormon.-Encyclopedia Britannica, vol. 18, page 843,

Mr. Rigdon was a minister in the Disciple Church, for some time before and up to the time of his conversion to the faith of the Latter Day The following, found in the History of the Disciples, locates Rigdon in that church until after the publication of the Book of Mormon:

January, 1827: Held public meetings in Mantua, Ohio.

-Hayden's History of the Disciples, of the Western Reserve, page 237.

August 23, 1827; Meeting with Ministerial Association. New Lisbon, Ohio.—History of the Disciples, pages 55, 57. October 20, 1827: Ministerial Council at Warren, Ohio.

Nistory of the Disciples, page 187.

November, 1827: Preaching at New Lisbon, Ohiotory of the Disciples, page 72-75.

March, 1828: Instructing class in theology, in Mentor, Also held great religious meetings in Mentor and Warren, Ohio.-History of the Disciples, page 198.

April, 1828: Holds great religious revival at Kirtland, Ohio.—History of the Disciples, page 194.

May, 1828: Meets Alexander Campbell at Shalersville. protracted meetings.—History of the Disciples, page 155.

July 1, 1829: At Perry, Ohio.—History of the Disciples, page 346. At Perry, Ohio .- History of the Dis-

October, 1829: ciples, pages 207-409. November, 1829: Wait Hill, Ohio; baptized Alvin Wait.

-History of the Disciples, pages 204-207.

June 1 to 30, 1830: Mentor, Ohio.-Millennial Harbinger, page 389.

With Alexander Campbell at Austin-1830. n, Ohlo.—History of the Disciples, page 209.—Exted from Parson's Text Book.

The above shows plainly that Sidney Rigdon was busy as a minister in the Disciple Church from January, 1827, until August, 1830. He was converted to the faith of Latter Day Saints in December, 1830. Joseph Smith obtained the plates, from which the Book of Mormon was translated, in September, 1827, and the Book of Mormon was published in the early part of the year 1830.

Mr. D. H. Bays, the anti-Mormon debater. speaking on the question, says:

The usual debater undertakes to trace the Book of Mormon to the Spalding romance through Sidney Rig-don. Nothing can be more erroneous, and it will lead to almost certain defeat. \*\*\* I speak from experience.

The entire theory connecting Sidney Rigdon and the Spalding Romance with Joseph Smith in originating the Book of Mormon must be abandoned.—Doctrine and Dogmas of Mormonism, pages 22, 24, 25.
"Love of Money And Notoriety."

Under the above caption, Mr. Mahaffey begins the conclusion of his work in the following language:

Our task of proving the fraudulent origin of Mormon-ism is now finished. A few lines more in reply to some questions that are being asked will close this work.

What was the motive of the Smith-Rigdon Co. for devising such a scheme? Answer: Money and notoriety,of which were speedily realized.-Positive Proof, page 57.

He also says that Smith increased rapidly in wealth and "died the richest man in Nauvoo." It is a mistake.

He continues to misrepresent Joseph Smith as the following plainly shows:

"Verily thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop o Church of Zion," etc., etc. (Remember, Smit Bishop.)—Positive Proof, page 58. (Remember, Smith is

This is altogether untrue as Joseph Smith was never Bishop of the church. Mr. Mahaffey gives six such quotations as the above but does not give reference to one of them. Why not. Because some might look them up and read the contex also, and his trickery would be exposed.

The Lord in the Latter Day revelations has instructed his people to pay their tithes, offerings, and consecrations into his storehouse that there might be means to carry on the work, and care for the poor of the church also. On every hand is manifest the spirit of greed and selfishness; and the very rich are able to oppress those who are less fortunate. The Lord in the revelations to the church, instructs his people to establish equality among themselves so far as they can under existing circumstances. We quote some below from the revelations:

It is not given that one man should possess that which is above another; Wherefore the world lieth in sin.—Doctrine and Covenants, 49:3.

If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support.

\* \* \* And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.— Doctrine and Covenants, 42:8, 10.

Doctrine and Covenants, 42:8, 10.

Wee unto you rich men, that will not give your substance to the poor, for your riches will canker your souls.—Doctrine and Covenants, 56:5.

Many more might be given, but this is the sentiment of the revelations. That there is a

need of such consecration of wealth, is not disputed by all, but admitted by many. A. Raymond Johns, D. D., through the Christian Advocate, a Methodist weekly paper, published at Detroit, Michigan, hits Mr. Mahaffey a hard rap on this subject. Under the heading of "What the Church is Doing," he says:

As never before the church is being aroused to the importance of preaching a social justice—the real message of the Golden Rule. The early church was communistic, of the content nuts. The early clutter was communication, as We must preach the spirit of communication, as Christ did. How many, many times he warned against wealth. Let us ask ourselves this question: Has any Christian man any moral right to be very, very Christ did.

Has any Constian man any moral right to be very, very rich while millions of his brothers are very, very poor? Do we not sometimes wonder if the Master is not still saying to some people, "Go and sell that thou hast, and give to the poor and thou shalt have treasure in heaven: and follow me?" We must follow him as well as to ad-

mire him; we must obey him as well as love him.

The apostle who most clearly caught the spirit and mind of Jesus once wrote: "But whose hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion for him, how dwelleth the love of God in him?" What did Jesus really mean by his

message in the closing verses of Matthew 25? It seems to read that only those who fed the hungry, clothed the to read that only those who fed the hungry, clothed the naked and visited the imprisoned should sit at his right hand. It is easy to spiritualize the hard sayings of Jesus; but he wants us to do them.—Christian Advocate, Oct. 11, 1911.

Mr. Johns intimates that it is possible that the Master is now giving just such instruction to some people as that given in the Doctrine and

Millionaire T. F. Martin, of New York City, is reported to have uttered the following:

For 30 years we have been piling up wealth into the hands of men who do not work. It has gone so far that to-day, in every city in the union, the class of idle rich has reached proportions that, to the thoughtful student, are alarming. Machinery instead of emancipating the people, has wekled chains of industrial slavery about their necks. The fruit of invention is plucked by the hands of a few. \* \* \* Today we, of the class that rules, that draws unearned profits from the toil of other men, know full well that the time is almost here when there must be a true counting.-Grand Rapids Daily News, Feb. 20th, 1911. Conclusion.

Of all books written against the latter day work, Mr. Mahaffey's "Positive Proof" takes its place among the most ridiculous and unreliable. the time of "true accounting," mentioned by Mr. Martin, shall come, millionaires will not be the only ones who shall be "weighed in the balance and found wanting." Some of these tricky opposers to this latter day work will have to account for "all their hard speeches" which they have "spoken against the Master" by persecuting his work and his servants.

May the Lord have mercy on them, and bring them to see the truth, and may the honest at heart not be kept from entering the kingdom because of such misrepresentations.

#### (Correspondence continued from page 3.) Independence, Mo., Oct. 14.

Independence, Mo., Oct. 14.
Editor Ensign:—When looking over the list of "Ensign
Publications" for sale as advertised on the last page of
your paper, I, today, for the first time noticed in the
third column the name of a song "Fully Persuaded" written by me. The wording of the advertisement following
as it does the announcement concerning a "Song of Adas it does the announcement concerning a "Song of Admonition" carries with it the idea that it (Fully Persuaded) was also given by "the Spirit" or that it was so believed. This is a mistake. It was simply written by me after hearing some friends in Canada sing that old song "Almost Persuaded," and was afterwards copied on a large card which was posted up near the baptismal font in Independence Church annex. No claim was ever made by me that it was given by the Spirit, nor was there anything connected with the writing of it that surthere anything connected with the writing of it that sug-gested such a thing to me. The wording of it rather forbids such a thought, in my judgment. I did not know that any one entertained such an idea concerning it till my eyes fell on the advertisement today. How long it has been running I do not know but seize the first opportunity

to correct the mistake after noticing it. Very truly,

Joseph Luff.

Eckerty, Ind., Oct. 5 Eckerty, Ind., Oct. 5
Editor Ensign:—I saw not long ago that not many belong to the prayer union. I want to be a member of the union as I think all members ought to be where "there is unity there is strength," but we are taught to pray always and not faint; a person can pray anywhere any way, but I want to be one of that number.

Yours for truth and right,
Mrs. Clarinda Johe.

Mrs. Clarinda Jobe

Winter Hill, Mass., Sept. 28.

Whiter Hill, Mass, Sept. 28.
Editor Ensign:—I met with the dear Saints in Western Maine. The conference at Little Deer Isle was a very good one. I preached several times at Mountainville, at Vinal Haven two Sundays, holding services in three places. I left all feeling much better, so I learned. Bro. Herbert I left all feeling much better, so I learned. Bro. Herbert Raymond had just been ordained a priest, and I found him and his saintly wife proud to know that they had obeyed the gospel. I also found Bro. Biggs, another priest, a live wire in the work. I also visited our dear aged Bro. David S. Seavey, at Tennants Harbor, another priest, who, with his wife years ago I led into the fold of God, a man ninety years of age, whose parents belonged to the old church, still firm in the faith of the better home beyond, longing for the day of his departure from earth life to join with his dear wife who departed this life a few years after I had baptized her.

join with his dear wife who departed this life a few years after I had baptized her.

I visited my brother, S. O. Foss, and his family at Auburn, Maine, and found them trying to enjoy life. I called on the few Saints at Rockland and found them trying to struggle through the weary life for the beautiful one beyond. Sunday before last, (the 20th) and on Monday and Tuesday night I preached at Haverhill, Mass., to the attentive Saints of God. There I met our Greek beautiful one better Stiftens Parisables. to the attentive Saints of God. There I met our Greek brother, Stilianos Poulopoulas, who was baptized at Kansas City by Bro. J. A. Tanner, who caught a fine fish, one indeed that he can be proud of. I preached twice last Sunday 27th) in Winter Hill church, to cur Bastonians, and indeed they are an honor to our noble cause. They are being drilled by that old gospel traveler, H. J. Davison, Mabel A. Basger wanted me to baptize her, and as I told the presiding officer of what was wanted, he replied, "All right, Bro. Foss, bring in all you can, we welcome them." At seven o'clock the dear one was presented to God in the water of baptism.

I forgot to say in my last letter that I had baptized four and confirmed them Sunday evening. Sister Mabel was confirmed by Dr. Sinclair and J. C. Foss. I will be at the conference next Sunday in Fall River. The following Sunday, (the 11th of October) I will be in Chicago, and will reach home the 13th.

I am as ever,

Goodwater, Okla., Sept. 16.

Dear Ensign:—A debate has just closed here between
Bro. J. T. Riley and Elder Chas. F. Reese of the Non-Progressive wing of the Church of Christ. Twelv Twelve sessions cussed. Bro. Riley had him down from the beginning. All he had in stock was Joe Smith the sheep thief, and the Book of Mormon a fraud. He did not use any of our the Book of Mormon a fraud. He did not use any of our church books to fight us with. He used such books as Sixty-four Bomb Shells, by Bynam Black and R. B. Neal, and Spurlock, all Campbellite preachers. He was about the weakest debator I ever saw. When his proposition came up for discussion Reese accepted Mr. A. Campbell and J. W. Chism, and Hayden, but when Bro. Riley brought their writings up Reese made them all out liars.

Bro. Riley made lots of friends here for the cause. Bro. Large M. Swith preached four screens affect the debate.

James M. Smith preached four sermons after the debate James M. Smith preached four sermons street the debate and three persons told me they were convinced that the Latter Day Saints' church was the true one, but said they were not ready to be haptized now. I was baptized by Bro. J. F. Curtis, March, 1910, near Winthrop, Ark, I have had lots of trials and temptations. I want the Saints to pray for me.

In gospel bonds, Will N. Jackson.

Siloam Springs, Ark., Sept. 18. Déar Ensign:—I have been very busy, finding all the preaching I could do. I made a new opening here and have held meetings for three weeks, and have haptized two fine people, a man and his wife. Several others are two me people; a man and me write. Several others are mear the kingdom. I have signed up a debate with a Missionary Baptist preacher by the name of Balard. I don't know when it will come off, but suppose Bro. J. T. Riley will meet him when they are ready for it.

I started to preach in the parks of this town of 3,000

people, but was stopped by the mayor and some preachers. people, but was stopped by the mayor and some preachers. Then I got an airdome with seats in it and continued my meetings with good interest. I believe a good work can be done here. I will leave here Monday with lots of friends for the work, as well as enemies, which the work of Christ always has had. Bro. E. A. Erwin met me there at the close of my meetings and preached three times. When the members were confirmed by Bro. Erwin, the man had a beautiful vision which showed him that the Lord is in the work.

I remain your brother in gospel bonds,
J. W. Duboise.

Dodge City, Kans., Sept. 11.
-Editor Ensign:—I wish to say through the Ensign to the elders who may be near Gage, Oklahoma, that there is a woman by the name of Mrs. Edna Bubp that wishes to hear the restored gospel of these latter days. She heard the gospel preached a number of years ago when but a child and like many others thought she wanted to be a Christian and was baptized days. but feared that she was not a fit subject for baptism. She is a very timid woman, and, like many others, don't know how to come to him for the blessing of salvation. Pray for her that she may find salvation to her

Your sister in gospel bonds,
Mrs. Nancy Thorp.

Cameron, Mo., Aug. 7.

Cameron, Mo., Aug. 7.

Dear Ensign:—My father and mother have taken the Ensign for about 3 years, and I enjoy reading it, especially the letters. I am 13 years old, and was baptized Aug. 13, 1911, by Eider Wm. Sparling at Blue Grass, N. Dak. We lived in North Dakota 3 years after I was baptized

and then came down here.

and then came down here.

We live over a mile from Far West Church but we attend Sunday school nearly every Sunday.

I like to attend prayer meetings Wednesday nights as they seem to do me good. I am the oldest one of seven children. My sister younger than I was baptized the same time I was.

I realize my weakness and ask the Saints to pray for me that I may be steadfast to the end.

I am your sister in Christ,

Olive Peterson.

Bly, Okla., Oct. 13. Dear Ensign:—Although we are isolated here the Lord's work is still progressing. The 29th of September Bro. A. C. Silvers and Bro. Lee Quick closed a three weeks A. C. Silvers and Bro. Lee Quick closed a three weeks meeting in Nowata, and it was the first L. D. S. meeting ever held in that town. The result was six were baptized into the fold and kingdom of God. Sunday, 27th the Saints all gathered at the home of Bro. D. F. Minniears and partook of the sacrament. The spirit of God was present in the prayers and testimonies and all

We pray the Spirit of God may ever abide with those two brethren in the future as it has been manifested to us in the past.

We think the way has been opened up in Nowata for

a grand work. Bro. Minnear has secured the court house to hold Sunday school in. May God bless him in his endeavors to carry on the work. We pray the blessings of God upon this community. May there be many more come to know the gospel.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MAUD MILLS, EDITOR.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, plages forward same to the treasurer of the Auxiliary, Mrs. J A. Gardner, 711 S. Fuller Ave., independence Mo. Dullegouy new 1918.

lependence Mo. ADVISORY BOARD.

Mrs. S. R. Burgess, President, 1970 Etzel Ave., St. Louis, Mo. Mrs. B. C. Smith, Vice President, 214 S. Spring St., Independent, 200 ence, Mo.

Miss Minnie E. Scott, Secretary, 109 S. Fuller Ave., Independence, Mo.

Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence,

Mrs. J. A. Gardner, Treasurer, 211 S. Fuller Ave., Independence, Mo. Mrs. M. A. Etrenhouser, 1959. W. Mejnut St., Independence, Mo. Mrs. D. J. Krahl, 218 S. Crysler St., Independence, Mo. SUPERINTENDENTS OF DEPARTISENTS.

HOME AND ASSESSION OF THE ASSESSION OF

#### A HOME THOUGHT.

We have discovered in our home that if the table-talk gets too noisy one of the family may bring the rest to order by speaking in a sudden whisper. Parents often sacrifice much to give their children dancing and music lessons, but the most lovely accomplishment of all, a soft and pleasant-speaking voice, is something they may them-selves develop in the children. I find that a child reflects almost instantly the tone of voice of one who speaks to him. A very gentle and low-voiced reply to an excited or angry child reduces his next remark by half in volume. To answer the vexation of a little child in a whisper catches attention, often brings a laugh, and is far better than to stamp the fretful tone deeper by mimicking it, as parents sometimes do. Example is better than precept. Parents who have themselves learned self-control and that it is never necessary to raise one's voice in order to speak with dignity and authority are teaching their chi-dren priceless lessons. That a soft answer turneth away wrath is a cardinal maxim for the household.—M. L. B.

The foregoing clipping touches upon some matters very important for our consideration. It is well worth the effort to persistenly try the effect of the experiment mentioned, if you are not already doing so.

Self-control is, to us, one of the most desirable traits we can teach our children. We find the way hard sometimes in viewing some of our failures, but when we sum it all up, we are certain we are making some progress. We also note that a constant example of parents does more to fix the habit of self-control than any other thing.

Indeed this is true of all the good things we must teach our children. It seems that our lives are all education, if we could only be aware of it. Education for ourselves and those with whom we are associated. Duties which the Lord requires of us, and which demand sacrifice, bring reward in personal education-in character building. If we but try to view life optimistically, in harmony with the light accompanying God's way and truth, we can always find something to encourage and compensate us. So let us analize the requirements of our Heavenly Father, and discipline ourselves as much as we do our children. 'The result will be greater success in their control.

Along these lines of education in self-control we insert the following, which we hastily prepared for a Religio session in Denver last winter.

THE VALUE OF A SERENE LIFE.

"Patience and strength are what we need; an earnest use of what we now have and all the time an earnest discontent until we come to wlate we ought to be."—Philip Brooks. I should call the compound of patience and strength—serenity. To be serene is to be strong morally and spiritually. It includes caution, in fact invites it, but not to the extent of expelling courage.

A serene condition gives room for reason. It bars impetuous actions. Reason is born of intelligence and intelligence is "light and truth."

The satisfied mind only can be serene. Not necessarily

telligence is "light and truth."

The satisfied mind only can be serene. Not necessarily satisfied because it possesses its hearts' deire, but that it is satisfied to patiently wait, if necessary, for the "reason why." Herein comes the element of faith which must be included in serenity.

A clear conscience invites serenity; but as I believe conscience to be formed and made according to our ideals, we must be sure we measure by some high standard or we form it or our secretar will not be wearanted or

as we form it or our serenity will not be warranted or

virtuous.

Serenity leads upward. It shows us the Christ. We view His life and there find it recorded as an example

Study the effect of it on a child. Try it in your dealings with him. Note your success in governing his moods

as a consequence.

The arts can only be successfully developed when in a serene frame of mind. It is valuable there.

In a serene condition a man is not led to condemn

the whole world when he himself has been deceived. It

1 -----

allows his better nature to hold sway and he devotes his energies to being a better man than the better example which has been furnished him. Charles Dickens makes strength of character synonomous with serenity. He says, "Strength of character is not mere strength of feeling. It is unyielding resistence to whatever would disconcert us from without or unsettle us within.

Secontic two process bestly and lengthens life. It doesn't

Serenity promotes health and lengthens life. admit of those things that war against our better development, such as worry, hate, envy, etc.
Its value lies in its creating a state of mind which admits of the development of virtues which make us better.

One ship sails east, Another drives west, While the self-same breezes blow; 'Tis the set of the sails, And not the gales, That bids them where to go.

Like the winds of the sea, And the ways of the fates, As we move along through life; 'Tis the set of the soul, That decides the goal, And not the storm or the strife -Aynonymous.

#### THE LEMON AS A MEDICINE.

THE LEMON AS A MEDICINE.

A nervous headache may frequently be cured by several slices of lemon in a cup of strong tea, and a billious headache is almost invaribly put to rout by a tablespoonful of lemon juice in a small cup of black coffee. The juice of half a lemon in a cup of hot water first thing in the morning is an excellent liver corrective and successful substitute for calomel and similar drugs.

Honey, alum and lemon is an ald fashioned but good Honey, allim and lemon is an aid fashioned but good remedy for croup. A dash of lemon juice in water makes a pleasant and effective tooth wash, cleaning the teeth and sweetening the breath. In fact, a lemon is pretty much of a concentrated drug store. Outwordly applied, lemon juice and rosewater will remove tan and whiten the skin, and taken inwardly, lemon juice on lump of sugar is fine for hoarseness.

Lemon juice with olive oil is far superior as a salad descent to the proper and to a seasonful of lemon adds a

dessing to vinegar and a teaspoonful of lemon adds a dainty flavor and whitens the grains of boiling rice or sago. Sait and lemon juice remove rust stains from white goods, and tough meat may be made tender by adding a teaspoonful of lemon juice to the water in which it is to be boiled. If the hands become stained, lemon it is to be boiled. If the hands become stained, femon juice will make them white. The lemon does not end its useful career even when the juice and pulp have been extracted. The half skins make dainty and attractive recepticles for serving lees or salads, or, dipped in salt, the rinds clean brass thoroughly and quickly.—New York Times.

#### MISCELLANEOUS

#### NOTICE.

To the Saints atte. ding the Kewanee District conference.—Those coming to take the 4th Ave. street car "was or Watertown car 15th St., Moline, to either the Si. ~o one block north and get off at 5th St., East Moline, & and one-half block west to stucco Church.

# NOTICE OF APPOINTMENT. Of Bishop's Agent in and for the Eastern District of Mon-tana of The Reorganized Church of Jesus Christ

of Latter Day Saints,
To Whom These Presents Shall Come:
This is to certify that pursuant to the recommendation the conference of the eastern district of Montana held at Chibertson, July 25, 1914, Bro. B. D. Stratton of Fairview, Montana, is hereby appointed bishop's agent in and for said district and authorized to act as such agent in

and for the territory comprised in the same.

We take pleasure in presenting Bro. Straton to the saints and friends of the eastern district of Montana and also bespeak for him the help of each friend of the work in his labors as bishop's agent.

The address of Bro. Stratton is Fairview, Montana.

The address of Bro. Stratton is Fairriew, Montana. Those who cannot reach him in person can drop a letter to him at Fairriew and they will receive due consideration and reply to the same. Trust the Lord will bless and help the work both that which relates to the temporal and that which relates to the spiritual in the new disrict formed.

Very respectfully, E. L. Kelley, Presiding Bishop. Independence, Mo., Oct. 13, 1914.

Southern Michigan and Northern Indiana District:— Conference met at Coldwater, Mich., Oct. 3 and 4, the district presidency associated with J. D. Stead, sub-mis-

district pressuency associated was at 2 decisionary, in charge.

Branches reporting were Belding, Buchanan, Capital-City, Clear Lake, Cold Water, Galien, Grand Rapids, Hartford, Knox and Sparta, showing a net gain of 15 during. the last four months.

the last four months.

Ministerial reports were read from Elders J. D. Stead,
Wm. Dowker, S. Stroh, E. K. Evans, Francis Earl, N. A.
Hill, F. T. Field, B. H. Doty, Starr Corless and G. H.
Graves; also from Priests N. A. Harper and H. J.
Klevori and C. R. Garnett, showing a tooal of 21 bap-

1876.
All district officers were sustained for the ensuing year.
Delegates elected to next general conference were E.
B. Blett, E. A. Blakeslee, G. A. Smith, Sam'l Stroh; B. H.
Doty, J. D. Stead, E. K. Evans and J. D. Corless and wife. Bro. J. W. Keifer Priest, was ordained an elder by J. D. Stead and G. A. Smith

The sermons of the conference were given by E. K.

The sermons of the conference were given by E. K. Evins, G. A. Smith, B. H. Doty, J. D. Stead and a lecture on the war in Europe by S. W. L. Scott While the attendance at this conference was not so large as at some, a very spiritual time was enjoyed by all. In the Sunday morning prayer services the Lord saw fit to speak to his people both in the gifts of tongues and in prophesy also gave manifestation in the night time which assured the saints that Bro. and Sr. Clyde F. Ellis, now in the Islands, were all right.

now in the Islands, were all right.

The next conference will be held at Clear Lake (Roy)
Ind., at the call of the district president, in June 1915.

W. P. Buckley, Dist. Sec-Treas.

Jackson, Mich.

ABOUT TITHING CREDITS.
The Independence Stake Bishopric wishes to announce for the benefit of those who have subscribed to the tithing, offering and consecration funds that the Presiding Bishop's offering and consecration funds that the Presiding Bishop's statement recently published in the Herald does not include any payments made in the year 1914. We publish this because we have been charged with not entering tithes and offerings of later date than 1913. We cannot, therefore, answer questions forwarded by mail, and examination of the dates accompanying Bishop Kelley's report should be sufficient. Very respectfully,

R. Bullard.

# EASTERN OREGON.

To Saints of Eastern Oregon Unorganized Territory.

This is to let you know that I am still Bishop's Agent for Eastern Oregon, and am anxious not only for work of the Church but for your own blessing and fare. I am satisfied that those who do not pay their tithing will not be prospered and eventually will be runded financially as well as spiritually. The process may be slow but inexorable. Hoping my experience may help some to put more trust in the Lord, I will try to relate

I came here about eleven years ago with not much more than enough to buy a team and wagon. I began keeping my books carefully and paying tithing and in about seven years we had a home and a business making a good living yeaf's we had a home and a business making a good living and a surplus in cash, my half (my wife is not a momber of the Church) amounting to about \$600 which I could have consecrated to the Lord. But instead, I made an investment which promised big returns and which enabled a brother and his family to gather to the land of Zion. Thus my eyes were blinded. We were worth four thousand dollars or more, and have been losing ever since and unless things change it looks as though we will gradually lose everything.

The brother also who went to Zion has had sickness and

misfortune and I heard that he is coming back. How I could have been so blind as to have made the investment I cannot understand, when I knew and had taught that Bishop Kelley had called for the surplus six or seven years before and had advised against investing or enlarging one's business. I would like to blame my wife for not advising me differently but as she doesn't belong for not advising me differently but as she doesn't belong to the Church she could not be expected to. But the fact remains we have been slowly and steadily going down ever since, financially and, I fear, spiritually. An other consideration is the worry of not being able to decide what best to do, while things are going wrong could be supported by the standard slipping from one's grasp. Pray! I have

and property slipping from one's grasp. Pray! I have prayed for guidance but having offended God he has allowed me to suffer and I see how I deserve it. It is terrible agony to want and need guidance and not be able

October 4th was set apart by General Conference a day to take up contributions for Graceland College, wish the special call of the Presiding Bishopric, rearing in the Saint's Herald of Sept. 30th and in app. Qaping in the Saint's Herald of Sept. 30th and in app. Qaping of Sept. 24th might have appeared sooner. Zion's — we let us try to help that worthy cause. Crops But even h. — of threshing done. Let us now make effort are harvested a — we may enjoy with grateful hearts and and sacrifice that — day of Thanksgiving so fast apclear conscience the . clear conscience the c clear conscience the corrections.

I am interested in the wear unable as facts one of the

am interested in the wear unable so far to visit you as I would like. If any are in need of advice perhaps the Lord will enable me to help you. Very little has been received from you this conference year and as this is the "hastening time" we need to hurry. \* <u>\*</u>

Christ, H. E. Merryman. Your brother in Christ,

#### CHRISTMAS OFFERING.

Bishop E. L. Kelley is in receipt of the following letter from Edgar A. Wetmore, in behalf of the Boston, Mass., Sunday school, which contains suggestions that might be a worthy example for other schools. The letter reads as

"In our last Sunday school business meeting we voted to the effect that when our Christmas Offering amounted to the enect trait when our constants othering amounts to the sum of \$50.00 to send it to you on account. We thought that by so doing you could use the money to advantage while it draws no interest in the banks here while subject to check. Although the interest on such a small sum would amount to very little, if all the schools were to adopt this plan, it seems to us that quite a little interest could be saved in this way. Please find my check for \$50.00 enclosed, and greatly oblige, Yours in the cause of Christ.

#### THE YEARLY OFFER ON THE ENSIGN.

THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-members at half price. This offer, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. This offer is good only during the months of November. and December. It is unfair and hardly honorable for a member to stop their paper and then subscribe in the

name of a member of their family who does not belong to the church for the sake of getting at half price. That is not the object of this offer. It is for the sake of spreading gospel among outsiders.

ddress, Ensign Publishing House, Independence, Mo.

#### MARRIED.

Rowlett-Jenson.—At the home of the bride's parents, Bro. and Sr. Andrew Jensen, their daughter Mae and William Rowlett were married at 11 a. m., September 27, 1914, Elder E. L. Henson officiating.

#### CONFERENCE MINUTES.

Massachusetts District.—Conference met October 3 and 4, at Fall River, the opening session convening at 3 p. m. The reports from the branches and district ministry were mostly of an encouraging nature. There has been no material change in numbers since last report. Recommendations were received from the Brockton Branch for the ordinations of Cyrus W Wood to the office of elder, and Wallace Booth to that of teacher; and from the Providence Branch for the ordinations of Arthus R. Richardson to the office of priest. Edward F. Yerrington and Hildred Grange to the office of teacher, and A. Otis Toombs to the office of deacon. The recommendations were all approved and the five last named brethren were ordained at the

and the rive law maket obtained were obtained at the conference, Bro. Wood not being present

The conference was presided over by President Fred'k.

W. Smith, Calvin H. Rich, Horatio W. Howlett and Fred'k.

W. Roberts, the last three being the district presidency. The morning service on Sunday opened with communion and testimony meeting at 9 o'clock, and at 10:45 Elder Holmes J. Davidson was the speaker. At the afterneon service President Smith addressed an assembly that filled the church, and at the evening meeting the local pastor, A. B. Phillips occupied, there being a large attendance.

A notable feature of the conference was the initial service rendered by the district choir comprising between thirty and forty voices. The anthem, "Jerusalem the Golden," was pleasingly rendered, and altogether the outlook is encouraging for the future of our choir move-ment in this district.

ment in this district.

The conference directed that an estimate be made of expenses for the district for one year, the amount to be raised by apportioning it among the branches pro rata, after allowing for what has been already furnished by branches according to a plan specified in the resolution of the conference. The estimate to be furnished by the district presidency and treasurer.

The conference adjourned after the evening service, to the other backs because of the property of the conference adjourned after the evening service.

meet with the Boston Branch, February 6 and 7, 1915.

A. B Phillips, Press Com.

Spring River District.-Conference was held at Joplin, Mo., Oct. 10th and 11th, 1914, presided over by Apos-tle J. W. Rushton and district president, T. W. Chaturn. Morning session occupied by addresses by a number of the

Statistical reports from branches: Webb City 142, La-

Statistical reports from branches: Wend Otty 142, Liamanite 51, Joplin 336, Columbus 54, Pleasant View 109, Weir City 115, Scammon 98, Pittsburg 176, Vera 93. Bishop's report shows receipts \$1409.75; disbursements \$2723.95; Treasurer's report shows indebtedness \$11.30, and with amount on hand \$6.41. Receipts \$13.30, disbursements \$6.87. Reports from elders, priests and deacon's quorums. Total numbers reporting 46, sermons 407, bap-

Petition from Purcell Branch for ordination of Bro. Mark Williams granted and he was ordained by Apostle J. W. Rushton and Elder T. W. Chatburn.

Bro. O. O. Nunamaker elected president of the Teacher's quorum, and ordained by Elders T. W. Chatburn and E. Short. Round table discussion on district by-laws conducted

by Apostle Rushton. Place of next conference left to district presidency to determine time as per district by-laws. Two prayer meetings. Preaching by Apostle Rushton and Elder F. C. Keck.

Mollie Davis, Sec. Oct. 12, 1914.

Shores.—Little Eldon Leon Shores, age 16 months and 12 days, at 615 S. Merick Ave., Denison, Tex., after 10 days illness.

Bell:—Bro. Benjamin M. Bell, was born in Deleware o., Ind., Nov. 12, 1846, died at Terlton, Okla., Oct 12, 114. He was an old soldier, having served his country, and was a new soldier serving in the cause of the Master, beng baptized by Bro. Aylor in 1908. An honored citizen and a good man has fallen asleep in Jesus. He leaves a wife and six children, three sons and three daughters. Funeral sermon by Hubert Case, at L. D. S. Church, in Terlton.

Dunseth.—Sr. Ann Eliza Leeper was born Feb. 3, 1852, at Hayworth, Ill., died at Harwood, Mo., Sep. 25, 1914, at the age of 62 years, 7 months and 22 days. She was married to John Dunseth, March 28, 1880. In her early life she united with the Baptist Church and remained in that church until about 12 years ago, when she united with the Latter Day Saint Church and lived a faithful Christian life until death. She leaves to mourn her departure, husband, three brothers and one sister and many friends. Funeral sermon by R. T. Walters, and the remains laid away in the Mt. Vernon Cemetery. Dunseth.-Sr. Ann Eliza Leeper was born Feb. 3, 1852,

Spencer.—Johnnie, the youngest child of Bro. and Sr. S. M. Spencer, died at their home in St. John, Kansas, October 3, 1914, after an illness of one week. The little darling was aged 20 months. Funeral conducted by Elder S. A. Madden. Burial in Fairview Cemetery.

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#### ZION'S ENSIGN

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CHARLES FRY, EDITOR W. H. DEAM, Bus. Manager

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## "BE NOT FAITHLESS BUT BELIEVING."

The above words were spoken by the Lord to the unbelieving Thomas, to whom he appeared after his resurrection. Notwithstanding Thomas had been with his Master during the years of his ministry and had heard the many prophetic utterances regarding the Lord's death and resurrection, and notwithstanding he had heard the testimonies of his brethren who had seen the resurrected Lord, yet he refused to believe, and declared that "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." The Lord's reproof, though uttered in kindness was nevertheless justified, and with it he commanded Thomas to "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side," but Thomas was convinced by what he saw and cried "My Lord and my God."

The evidences which not only justified faith upon the part of Thomas, but made it obligatory if he were to be free from reproof and final condemnation, were such as have been or will be placed within the reach of all men, and every man must decide upon those evidences whether he will believe unto life and salvation, or disbelieve unto condemnation, for the evidences which God has been so careful to give to man are not without effect in the world, and all men will be required to answer to him for the attitude they have taken in regard thereto. Nor will a wilful refusal or neglect to consider or heed the divine evidences of the truth relieve one from condemnatory results. Christ said: "The word that I have spoken, the same shall judge him in the last day.'

#### Testimony a Sufficient Basis of Belief.

The thought is clearly conveyed in Christ's words noted above that Thomas ought to have believed upon the evidences placed before him which were found in the testimonies of his brethren. Fortunately for him the opportunity was granted of seeing the Lord, but this did not change the fact that the previous evidences were sufficient to have warranted a belief upon his part. Reliable human testimony is sufficient to establish a fact as may be seen in any court of justice, and the same kind of testimony ought to be accepted when it pertains to the things of God which concern mankind. Frequently men who reject such evidence ask for other evidences of an unusual and extraordinary character, and which are not to be compared in force and reliability with those which have been rejected. The chief priests, scrices, and elders among the Jews, having rejected the abundant testimonies which Jesus had offered them regarding his mission, and the gospel, said of him when upon the "If he be the King of Israel, let him now cross: come down from the cross, and we will believe Such a request was extremely inconsistent, and their premise of belief evidently untrue, for had not many of them already had knowledge of his miracles because of which they had sought to kill him? History shows that signs and miracles alone never did make believers, nor were such things given for this purpose, but were to "follow"

the believers for the purpose of "confirming the word" in them that believe. Belief of the Gospel Essential to Salvation.

At the beginning of his ministry Jesus preached: "Repent ye, and believe the gospel." These were no idle words. The sins of the Jewish people, both individual and national, were carrying them swiftly on toward disaster, and repentance with an obedience to the gospel law were the sole

means of saving them either in this world or the next. Without belief in the gospel men cannot live in obedience to its exalting principles, and cannot come under its saving promises, and as the Jews went down into destruction through disbelief, so others who follow the same course must of necessity expect the same result.

Again we read that "as Moses lifted up the

serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." The terrible sacrifice which Christ endured in order to make the gospel effectual in the salvation of man is evidence of the importance and value of that gospel. Jesus did not die to get men to believe fairy tales which made little difference to them whether they believed or disbelieved, but he died to bring man under the application of vital truth, truth which was vital to every man and to which every man must answer in the time of judgment. All too frequently men think that unless they make a profession of faith in the gospel that they are in no way abligated by it, but it is a universal law having application to "every creature," and "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." The gospel was given at too great a sacrifice, and its effects too far reaching to warrant its being treated lightly or ignored by man, but like the rock upon which the foundation is to be built it is worth digging for; like the pearl of greatest price, it is greater in value than all else that a man may have. Through it man may have eternal life, without it he must perish.

Paul writes: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Belief is truly essential as without it none can come to God. How necessary then that God should have furnished the evidences upon which men might base their belief. These evidences are found in the testimonies of Jesus Christ and his prophets, and apostles, given throughout the ages and they bear the stamp of truth. He that does not believe in the gospel cannot please God, he cannot come to God, he is not under the promise of salvation, but under that condition that results in eternal loss.

God Multiplies Evidences When Necessary.

To those who believe in part, signs are sometimes given to lead them on to greater faith. Thus Moses went to the people of Israel in Egypt and told them the things which God had commanded him to say, and worked signs in the sight of the people. In giving Moses power to do these signs the Lord said: "If they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter Thus the people had as evidences that the Lord remembered them the testimony of Moses and the testimony of two signs of a supernaural character. For this people who were held in abject servitude to believe that God would deliver them, upon the testimony of a single man would be difficult indeed, but when that testimony was attended with manifestations of divine power, it became an easy matter, for the evidences were adequate to the occasion. Since one sign might not be sufficient, the Lord gave two that the people might be fully convinced.

By what rule of Scripture or of divine law men today hold that with the testimony of John the Revelator God ceased to add any further evidences of the gospel to the convincing of men in later times, we do not know, but the extent of unbelief at the present time due in large measure to the doubtful character of the ancient evidences, cer-

tainly demands additional evidences from God to convince men of the truthfulness of the all-important gospel. Since men have not hearkened to the voice of the "first-sign,"--the revelation of God's character and will in the Bible-the necessity for a second "sign" is apparent, especially since it has been declared that "in the mouth of two or three witnesses shall every word be established." Are not the multitudes of earth's inhabitants now as precious in the sight of God as was ancient Istael? Have they not as great need of present evidences of God's interest in them, and of the trythfulness of the gospel of salvation, which during the dark ages has been clouded in uncertainty, as did Israel? Has God remained unchanged, and does he still regard the needs of his creatures? If so, then the conditions render it obligatory upon him to furnish evidences adequate to the present occasion, that men might not be left in uncertainty and doubt.

It is a fact that the Bible has been largely discredited by both professed believers and unbelievers, so that the evidences found in it do not have the value they should have in the minds of men. The uncertainty relative to the several points of doctrine taught in the Bible has been the cause of the upspringing of a multitude of diverse organizations in place of the "one body" of Christ, causing confusion and further unbelief.

The second "sign" has been given of God; another witness has come to testify with no uncertain sound, and another array of evidences from an entirely separate source has been brought to light by the power of God, in order that men might believe. These later evidences confirm the former ones, and though of ancient origin they come as a new revelation from God because of his miraculous power being manifest in their coming forth; they are his witness sent to meet the critical emergency of modern times, and its testimony, like the testimony of the Bible, bears upon its face the stamp of divine truth.

In harmony with Bible prophecy that "Truth shall spring out of the earth; and righteousness shall look down from heaven," the Lord by his angel working in co-operation with men brought forth from the earth, where it had lain for fourteen hundred years, a record of a fallen people who had previously been under his favor and blessing, a record which contained an account of God's dealings with them, and an exposition of the gospel. It was written by the last surviving prophet of that ancient American nation, named Mormon, from which the record derives its name -Book of Mormon.

The testimony of this second witness confirms that of the first; it advocates the same gospel; it gives evidence of the diviniy of the Jesus of the New Testament, and of his resurrection; it declares the permanency of the gospel with its di-vine accompaniments of the Holy Spirit, and miraculous gifts and blessings. Its testimony has never been refuted, though the book has been held in contempt by bitter opposers, but men's attititude toward it, whether of belief or unbelief, does not make it one whit different, for if true it will so remain against all opposition, and if untrue the whole world's acceptance will not improve it. We believe the evidences of its divinity are sufficient to justify and warrant a belief in it, and by these evidences men are obligated to believe. Some have said: "Show us the original plates from which the book was translated and we will believe," but they have forgotten that the tables of stone upon which were written the Mosiac law were not submitted to the investigation of unbelievers; that the ark of the covenant was not exposed to the gaze of the incredulous; and that Jesus, after his resurrection, was not seen by any except those who believed in him. Legitimate evidences, such as are accepted in all the common affairs of life, should be sufficient to convince the reasonable mind and it is inconsistent to ask more.

The gospel of Jesus Christ is supported by adequate evidences, both ancient and modern, and to those who believe, these evidences will be multi-

plied abundantly, for "he that receiveth light, and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day." The revelation also states:
"I the Lord am willing to make these things known unto all flesh, for I am'no respector of persons." With these evidences and these promises brought within the reach of every man, we may appropriately say: "Be not faithless, but believing.

#### COMMENTS.

Virginia gone prohibition .- Virginia recently voted for state prohibition by a majority of 35,000, making now ten states in the prohibition column. Prohibition does not become effective there until This is another big step toward national 1916. prohibition.

Court of Domestic Relations.—Chicago has a Court of Domestic Relations, in which marital difficulties are amicably adjusted if possible, rather than permitting these difficulties to lead to trial and separation to the breaking up of families. With the aid of this court many unhopeful cases are settled, and the family circles saved from being broken up, the number being about one-third of the whole.

#### INDEPENDENCE ITEMS.

In the forenoon Sunday Elder Amos T. Higdon occupied. He read a part of the 37th Psalm, laying particular stress on the 11th verse: "The meek shall inherit the earth; and shall delight themselves in the abundance of In conncetion with this he read Matt 5:5: "Blessed are the meek; for they shall inherit the earth." He said that the nations are not enjoying "the abundance of peace" at present. His sermon following was ably handled, giving Bible proof and statistics concerning Christ's second coming and the condition that would prevail during the millenial reign.

The morning's sermon was preceded by an excellent anthem, followed by a fine solo by Bro. Paul N. Craig during which time a collection was taken up for the Red work, amounting to between sixteen and seventeen dollars

In the evening, after half hour of fine orchestral music by the Sunday School orchestra, Elder T. J. Sheldon de-livered a splendid sermon, being one of a series on the Book of Mormon. He quoted from the 83rd section of the Doctrine and Covenants where it speaks of the church being under condemnation, and would so remain until "they repent and remember the new covenant, even the Book of Mormon," etc. He said that among other insti-Book of Mormon," etc. He said that among other insti-tutions in the Book of Mormon was the institution of the priesthood. He explained the existence of the priesthood oth on this continent and the eastern continer his sermon was on the existence of the priesthood and the explanation of its workings, of the necessity of the Book of Mormon and of the necessity of both orders of the priesthood being on this continent as well as the He also spoke of the beautiful teaching found in the Book of Mormon.

A wedding occurred at the residence of Bro. and Sr. W. A. O. White Sunday evening at eight o'clock, when Ona, daughter of Bro. and Sr. White, was united in marriage to Albert King in the presence of about one hundred guests, Elder I. N. White, uncle of the bride, officiating, and Sr. G. H. Humes, cousin, playing the wedding march. Refreshments followed, and many useful presents were

On the 5th of next month Bro. J. C. Foss will leave On the 5th of next month Bro, J. C. Foss will leave for the State of Maine, stopping the first Sunday in St. Louis and the second in Boston. Bro. Foss just recently returned from Maine where he had spent the larger part of the summer. This time he expects to be gone two or three years. Sr. Foss and their grandson Earl left a week or ten days ago. Well, while Bro. Foss will be missed here he will be working in the Master's cause in the east. He preached at East Independence Sunday forencon.

Bro. I. N. Roberts has moved from Stewartsville, Mo., to Independence and has located at 115 S. Pendleton Ave.

We call attention to a communication in this issue from Stafford (should be Bro. E. Stafford.) In this Bro. Stafford tells of a prophecy now being fulfilled. prophecy was uttered two years ago last March by Bro. J. W. Dubose. Read it. Although Mr. Stafford does not yet belong to the church his heart and soul is in it and he expends lots of money to spread the gospel in his way. Last year he sent the Ensign to 500 for three months each, and his offer is again good this year, and those who care to have it more than three months and so state he will extend the time three months longer. These are sent out under the rules governing the 50 cent offer to non-members, not to members, mind you. His idea is in harmony with the object of the 50 cent offer—to convert people to the gospel and make them members by reading the missionary paper. Who is going to compete with Bro. Stafford in this good work? Read his offer on page 7.

Tuesday morning, October 27th, everything outdoors was covered with a coat of white which Jack Frost had lavishly supplied during the night, his first visit here

avisiny supplied ouring the might, his visit here this year, although there have been other times cold enough had be not been hindered by cloud and wind. Tuesday morning the smiles on the face of Elder O. R. Miller were perceptibly broadened, especially when he remarked that he had "a big boy over at the sanitarium this marning."

The sunsets as seen in Independence and noted by many are remarkably beautiful. Old Sol seems to have a way here of sending forth his rays from the western horizon

to produce the most beautiful shading and blending of to produce the most beautiful shading and blending of colors as he bids us adice in bringing to a close the day he has glorified and made brilliant from the effulgence of his great are light. Just now there is an added beauty one looks from the high points of Independence to the landscape lying westward "between Jew and Gentile" to landscape lying westward "between Jew and Gentile" towards Kansas City, where, as seeming on terraced steps,
the wooded hills are resplendent with foliage of green,
gold and red, which, if an artist could duplicate on canvas,
would crown him with glory and renown. Go to the other
sides of Independence and you behold the rolling prairies,
the fields with shocked corn, the tinted vegetation of
autumn leaves in blends of various colors. Independence beautiful! Indeed!

#### ST. JOSEPH, FIRST BRANCH.

Oct. 11th Elder Charles Fry preached both morning and evening, the evening sermon on the "Power of Prayer" being especially good. Sunday school had a fairly good being especially good. attendance. The few minutes alloted to entertaining fea-tures were used by a continuation of "The Mansion," (a story that is being read to the school in instalments,) by Ruby Jackson, and a duet by Neil Heikes and Grace

On the evening of the 16th the Religio had in addition to the usual musical numbers, a unique and interesting program. Twenty of the members were asked to take seats on one side of the room and were then handed selips of paper containing subjects, upon which the holders were asked to talk one minute each. This gave us twenty minutes of diversified ideas, and was a very pleasant diversion.

Bro. Fry again occupied the preaching hours both times on the 18th and his sermons are always uplifting, and cannot fail if applied to our daily lives to make us more fit for the accomplishment of good and better able to bear our part in God's great work. On this Sunday our superintendent read the closing section of "The Mansion" to the Sunday school, and then Athena Scott sang a beautiful solo. Talk of a Christmas entertainment in the school made us realize that another year is almost gone. Oh how time "glides swiftly away" and how little we

seem to accomplish, and eternity so near.

Apostle John W. Rushton preached the initial sermon of a two week's series on Sunday morning the 25th. was reported as being fine. In the evening he took the "beatitudes" for the subject matter of his discourse and through them portrayed the granduer and depth of in-tellect, and the magnetic and sympathetic personality of the man "Jesus Christ" and his divine insight into the spiritual needs of the human family. It was indeed a grand sermon, and we are looking forward to many ingrand sermon, and we are looking forward to many in-tellectual treats in the next two weeks. Sunday school had an attendance of 101 and collection of over seven dollars, this being Christmas offering Sunday. Our super-intendent, Bro. Harri Tilden was quite iil, and so unable to be present. This we believe was the second time he has been absent in his incumbence of nearly two years. The assistant superintendent D. C. Wilke wa being with his family enjoying his vacation in the "sunny

On Friday night the 25th the Religio had a splendid program-unusually good was the general verdict. During the two weeks meetings the Religio will meet on

The men of the first branch is respective of age have or ganized a club to be known as the Latter Day Saints Boosters, their object being to work for the interest of

the branch. They have held several enthusiastic meetings.

Last Monday evening the Study Club met at the home of Bro. and Sr. E. E. McCormick and had a very interesting session. Next meeting will be at the home of Bro. ing session. I

On Thursday Sr. Edith Cochran Superintendent of Sew-On Thursday Sr. Edith Cochran Superintendent of Sew-ing and Aid Department of Woman's Auxiliary organized a local at Wyatt Park Mission to be known as the "Wyatt Park Ladies' Sewing and Aid Society." They are start-ing out courageously with the object in view of getting a better location for the Mission and a comfortable house in which to worship. Their first work will be to serve meals down town during the coming State Teachers Con-vention. We wish them abundant success and hope every one of our members will render them all the assistance

Sr. John Banman gave a coffee at her home, 16th and Frederic Ave., Monday, the 19th, afternoon and evening, for the benefit of the church. A neat litle sum was real-

On Thursday the eighth, one of our young Sunday school workers, Sr. Gertrude Peterson, was united in marriage to Mr. Elmyer L. Alter, Elder Jesse Roberts of Independence performing the ceremony. They were married in the beautiful little home, the gift of the groom's parents. A host of friends rejoice in Gertrude's happiness and wish her a pleasant and presperous life.
Patriarch F. A. Smith closed a series of meetings the third branch last night.

Our cradle roll has been swelled by the addition of sevlately. Bro. and Sr Dunfee, and Bro. and Sr. George Christiansen have welcomed dear little daughters to their homes, and Bro. and Sr. Roy Tilden are proud of a fine son.

Sr. J. O. Worden and children departed for Kansas City where they will join Bro. Worden and make their home in the future. Grandma Archibald is here visiting her children.

#### SEATTLE.

There were nineteen present at the young peoples' rayer meeting Sunday morning at nine o'clock in charge of Elder Amos Rhodes and priest Evan E. Insice. There were 3 prayers and 16 testimonies. A good showing for

Bro. Wm. Johnson while in the northern part of the district held services at Bellingham, Lynden and Rose-dale; was one of the speakers in dedicating a school building in B. C. He ordained Bro. Moloch to the office of

Bro. Amos Rhodes was the Sunday morning speaker, taking as his theme the kingdom of God. Bro. Rhodes is a university student, and is superintendent of our Sunday school. In the evening the pastor spoke on the subject, Joseph Smith as a restorer. His attitude toward the marriage question was examined in the light of the standard The attendance was excellent though the weathe

The Saints have organized a class for the study of religion, especially the restoration and evidences supporting the same. The meetings will be held first and third Sundays of each month at five o'clock.

Our missions are moving along nicely at which are held some very spiritual meetings. J. M. Terry

102 North 39th St., Seattle, Wash., Oct. 22.

#### FIRST CHICAGO ITEMS.

A goodly number were in attendance Sunday morning, enjoyed the sermon delivered by our missionary, David E. Dowker.

Not long ago we reported that our Sunnay school was arranging to qualify as a first grade school by instituting the normal class and grading of classes. This has been accomplished and the normal class will soon take its first examination.

We hope all schools will aim high, endeavoring to qualify in all points prescribed by the general association, and we can assure all of the great benefit to be derived from the

The evening hour was well occupied by Elder F M Cooper of Plano, Ill., who gave excellent instruction to a large congregation, including, as usual, many visitors G. A. Worrell.

4158 W. Congress St.

# Survey and Misher Survey Survey & CORRESPONDENCE

wernerwermen wernerwerner D Milton, Florida, Oct. 21.

Editor Ensign: Today I am sitting by the grave in which is sleeping the earthly remains of Elder Thomas W. Waddle who was sent to labor as a missionary in the southeastern mission about the year 1867. He did an southeastern mission about the year 1867. He did an excellent work, baptizing many precious souls into the kingdom of God. The grave which contains the earthly remains of this faithful, energetic missionary of the Church is not being kept up as it should be. It is located about six miles east from the above address, away out in the pine forest on the south side of Black Water River where there are a few other graves verly poorly cared for. The grave of this brother, far away from his native home and blood relation, away out in the lonely pine forest, has no mound of earth to mark the place but there are two pieces of cedar, one at the head and the other at the foot, which are now in a state of decay and will soon waste away. On the headboard I read the following inscription cut into the wood with a knife, vizz—"Thomas W. Waddle, born, died 1868." Have been informed that Bro. Waddle was of Welch descent and he is held in very high esteem among the Saints in the south where he labored and his work in the South, though not long in duration, has been the means of great good to the church.

I call attention to this matter with the thought in mind

that it make cause some to become interested to that extent that they would go to work and collect enough funds and purchase a tombstone to mark his grave. If someone would take the lead in the matter no doubt many of his friends would gladly donate to secure a monument that would not cost a great amount. I thus write in behalf of the one who made a sacrifice among strangers for the gospel's sake.

I am earnestly striving to be fully prepared to enter into that heavenly rest when the work of sacrifice here in this probation is ended. The missionaries in this field are busy and meeting with success. I pray the Lord to bless the Church and all the army of workers everywhere so that peace, unity and love may prevail that the way may be prepared for the King of kings to come and reign with his people.

In gospel bonds,

F. M. Slover.

Hamilton, Mo., Oct. 22.

Editor Ensign:-- I love to read the letters in the Ensign Editor Ensign:—I love to read the revers in the snaspin and Herald, and thought perhaps some would be glad to hear from us. We are nicely located in our new home five and one-half miles from Hamilton and four miles from Kingston. We belong to the Oak Dale Branch, our church is two miles from here. We are enjoying ourselves with the people in our branch and district and hope to continue to become more acquainted in the district for we love to associate with the Saints.

I feel good in this work, and have a greater determination than ever to live a Christian life. I always had that desire but as I grow older, and knowing the destruction that is coming upon the earth, I feel the time is short in which to prepare ourselves to live and reign with Jesus when he comes to reign as King of kings, and Lord

Bro. Roth held a two or three weeks meeting at King-Bro. Roth held a two or three weeks meeting at King-ston, closing September 25th, and we were glad we had the privilege to attend a number of times. This meeting closed on Friday night, giving the Saints at that place a chance to meet with the Oak Dale Branch in our two days meeting, the following Saturday and Sunday. Bro. Roth and Chas. Morton were in charge of same. The Kingston Branch was well represented and Patriarch Wm. Lewis and daughter Sr. Ruth, of Cameron, attended and remained until the next Friday. He gave a number

of blessings and preached several good sermons. We received much encouragement from these meetings and especially from our blessings. There were many sacred promises given to us. There is nothing on earth can equal them. We want to live for them, faithful to the covenant we made to serve God, that we may be worthy of every blessing he has promised, that our life may be in harmony with his desires and will concerning us, that we may me instruments in his hands in many ways to accomplish the good he has intended; but we feel our weakness and know that we will faiter by the way side unless we are aided by that divine Spirit that will help us see wherein we are weak and to be on our guard against evil influences that are in the world, for Satan is also on the watch seeking whom he may destroy.

evil influences that are in the world, for Satan is also on the watch seeking whom he may destroy.

I feel the great need of being prayerful and I want to live an every day life that I might be a fit temple for the indvelling of his holy Spirit, humble and full of love that I may be able to assist in this great work. Remember me in your prayers and I will continue to remember God's covenanted people.

A sister in the faith,

Mrs. Alma Hawley.

Bald Knob, Ark., Oct. 21. Editor Ensign:—Once more our hearts were made to rejoice when on the 18th quite a number of Saints and friends were permitted to gather at the river edge and there witness nine precious souls conducted into the kingdom of God, making an addition of twenty-seven to branch this summer, all baptized by Bro. J. T. R pranch this summer, all baptized by Bro. J. T. Riley. Five of our immediate neighborhood and twenty-two of Wordin about five miles from Bald Knob, where the work was opened lost year. These new Saints are anxious to have the work continue in their part of the vineyard and are doing what they can. With the assistance of our worthy superintendent, Bro. W. F. Martin, they have sueceded in organizing a Sandan Schot, Committee of the superintendent of the said of worthy superintendent, Bro. W. F. Martin, they have suc-ceeded in organizing a Sunday School. Our hearts truly are with them, and if it were as we would have it, we would all hold services together, but as distance and other inconveniences render this impossible, we will have to submit and leave the result with Him who doeth all

things well.

The Saints of Wordin have met with some opposition by the Baptist people of that place and on the 4th of this month were challenged for debate by one of the Baptist ministers who was holding a meeting there at that time. Bro. Riley was at once notified of the challenge and went to their rescue within a week's time, but on his arrival the preacher was gone and could not be heard from, arrival the preacher was gone and could not be heard from, so the debate was a one sided affair, lasting one week. As a result of Bro Riley's visit at this time the nine persons spoken of herein were baptized. Thus mid trials and difficulties the good work goes on. While our hearts have been made sad by reason of some conditions of the persons of the person of the could be a supported by the person of the our branch we have also been made to rejoice. Realizing our wisdom too limited and our strength too insignificant for the accomplishing much we commit the work of this place unto God, trusting that he will watch over and direct

place unto God, trusting that he will watch over and direct it, that our hopes and prayers may not be in vain. Pray for our Sunday school and prayer meeting, dear readers, and also the Woman's Auxiliary which we have just lately organized, wherein we find great pleasure and in fine, pray that we may engage ourselves in every good work possible and theep ourselves unspotted from the world, that God's name may be glorified through those who profess bis cause and that light may come to those who profess his cause and that light may come to those who are yet in darkness.

six years of my experience with the church I have found that service brings the greatest pleasure. Realizing my weakness and inability I ask to be remembered with faith and prayer that I may be able to overcome my weakness and do the little that God requires of me. To this I desire to add my humble testimony of the gospel restored in these last days. Ever praying for the wel-fare of the gospel and those enlisted therein.

Miss Laura Emde

Perry, Iowa, Sept. 8.

Dear Ensign:—You always bring along some ray of light and truth and you will ever be welcome to my home. It is only about eighteen months since I united with the church. Was baptized by Bro. S M. Reiste and it was with a determined will to do good that I walked into the water on the 19th day of March, 1913, and have truly had many wonderful blessings since, and have been made to suffer much by being called a person who was possessed of the evil spirit, in different ways. But when you enter the kingdom you are only a child and don't understand

much, but you grow according to your faithfulness.

And I often think of the statement that our sins will find us out. If we would search ourselves we would not find us out. If we would search ourselves we would not have much time to look at the things of the world. In the Doctrine and Covenants I have read many times the admonition is "early to bed and early to rise." That does not mean a moonlight party after we have preached the pospel to the world. We spend money for pienics, etc., and owe a church debt. The debt cannot be removed when we spend our money on the things of the world.

I heard a man say once it was good for them (men) to learn to wash dishes and do house work. I admit all that, but look out men, women are the same today as

that, but look out men, women are the same today as they were in the beginning and the first thing you know they were in the beginning and the first thing you know you will be washing dishes and tending the baby when you should be doing the work the Lord set apart for you to do. Now I don't mean for women to be slaves, either; we should help one another. Let us women give up the things of the world and keep an ever watchful eye on our homes and especially the little children given to our care. I have no children in my home and my husband is not a number of the Church, but my one prayer is that he may be come time. And when he is I will never ask him to wait on me when some poor soul is needing help out of their difficulties. I often think the greatest plessing is the forreivne heart. blessing is the forgiving heart.

Mrs. Fred Peasley

Mill Spring, Mo., Oct. 16.

Dear Ensign:—I like to think of you as a confidential friend, to whom we all may come, and like a family circle, talk of our joys and sorrows; our blessings and disappointments. Upon your arrival each week, I turn first to the Correspondence column, to read the letters that appear each week, since they are the real essence of actual life, and the happenings incident thereto. Lately I have noticed a shortage in the number of these letters, but this is not your fault, rather the fault of your subscribers, of whom I am one.

In this part of the vineyard we have surely felt the hand of oppression for the past six months, but we have found of a truth, 'every cloud has a silver lining." Or account of a severe drouth there were no crops raised as account of a severe drouth there were no crops raised as compared to other years, but of late rains have put the land in excellent shape for sowing wheat and farmers are putting out a large crop. Fall pastures are also in excellent condition and while we are temporarily blessed at present we have been blessed liberally in a spiritual

way.

There have been 14 members added to our branch by baptism since Aug. 10th, three by Elder R. H. Counts, six by Bro. J. F. Cunningham, and five by Bro. Henry Sparling of Springfield. The work seems to have taken on added life in Southern Missouri and especially in this

There is yet a keen interest, with much work to be done. Satan is also alert and in some places is making the fight of his life; for this reason we hope to see all the above named brethren return to us for another round soon! Bro. Sparling is a war horse of the true color

Pray for the success of the cause and redemption of Zion.
Will add for the benefit of those who may be interested
that there are some cheap homes to be had in these parts, account of the late drought. Will give all information possible to those who write.

Yours for the Master's cause Wesley Gibbs.

Netawaka, Kans. Sent 7

Editor Ensign:—We have to some extent revived the old Netawaka Branch. I came here in June and found there had been no meetings in the little chapel for about three years. So I held forth at the M. W. A. Hall for about three weeks, (as all the church chairs were there) and had good crowds every night. A number became interested; so much so that shortly after I left for Topcka,

interested; so much so that shortly after I left for Topeka, they got together and fixed up the church.

I came back Sept. 15th and went to preaching in the church, and yesterday I baptized three, all adults, and there are still others that are interested. The greatest need here as I see it, is a leader, the only one here that holds the priesthood is Elder William Hopkins, about 84 years old. If they had someone to go ahead, I believe the work here could be built un. work here could be built up.

Yours in gospel bonds.

J. W. A. Bailey.

Dagonia, Mo., Oct. 16 Dear Ensign:-The Missionary Baptist got their fighting duds on around Mill Springs, Mo, and our brethren sent for me, but by the time I got there they had cooled off some, and continued to cool off the longer I remained. So after a month has passed without hearing any reply to the propositions sent them we have concluded they have changed their mind, and decided it would not be so easy as they first thought.

So we put in our time at Mill Springs where that noble

band of Saints have some get up. I tell you they made my stay real pleasant and turned out well at meetings, two giving their names for baptism, ill health preventing. two giving their names for baptism, ill health preventing, it then went up to Platow where our two worthy sisters Hartrup and Russell have lived faithful lives, and the fruits of such faithfulness resulted in seeing Bro. Hartrup, Bro. Russell, Claud Hartrup and Bro. and Sr. Williams, five adults enter the fold. Sr. Hartrup has four more fine sons, who are all interested in this work, and I am counting on their health parties length of the proposed of the proposed and the state of the proposed of the state of the proposed of the state of the stat on their help before long. Claud is a fine young man and will prove a great help to the work at that point. They have a nice hobse belonging to Bro. Russell which I held meet-ings in. I see no reason why a branch can not be built up

I next came to this point, Dagonia. I wrote a week ahead, but up to date the letter has failed to get here; so I found myself put off at a switch and had to walk four miles of the toughest walk it was ever my lot to nake. I am right in the part where that land commake. I am right in the part where that land commands is trying to build a city and selling land on the installment plan. Several saints I know have invested. I would advise our people to write Bro. Harry Counts, Dagonia, Mo., and see what people think of it who live here before investing any more money. To my mind this land is very thin, and it's the roughest part of all South Missouri Ozarks.

Missouri Uzarks.

But if any one wants to help spread the gospel this is the place where he can do so, instead of hiding his talents in a big city. There is some real good farms that can be bought, but there is lots of this land too rough for any kind of farming.

My next trip will be down in Douglas, Texas, and Howell Science withing a call write me at my now ad-

Howell. Saints wishing a call write me at my new ad-

Henry Sparling

2002 Kilham St., Springfield, Mo.

Paris, Ill., Aug., 3.

Dear Ensign:—After reading the many letters from the Saints, I feel impressed to drop a few lines in regard to the good work here. My uncle, A. C. Barmore, was here at two different times and he baptized one. Others spoke of being baptized, but wanted to wait till warmer I wish to say that a letter came here from one of the elders, stating that he intended to call here.

We need an c'der here, and if one can come please drop a card and let me know, and I will get a place for meetings. I believe there are several here ready to obey the gospel at the first opportunity.

I wish to say that I thank God for the many blessings

I want to say time I train don't for the many messangs he bestows upon all those that love him. I love this gospel and I am still striving to press onware and upward toward that mark of the high calling of God in ward toward that mark of the high calling of God in Christ Jesus. My strongest desire is to Frew in the grace of our Lord that he may look upon me as one to represent him. Pray for me that I may be faithful to the discharge of my duty. I am your brother in the one true faith.

Jacob Williamson

Meadville, Neb., Sep. 20.

Dear Ensign:—I am still trying to do the will of the
Master. I read in the Ensign of President Smith being
blind and partially deaf. Well deafness is bad, but blindness is worse. My oldest son went blind and I thought I should try to do what I could for him. I don't know when I will get away, but I will stay till the power that led me here leads me to return. I had many times a will to leave, but something said to be patient. I believe that was brought here to make me more patient and the

Lord's will be done, not mine.

As I am a member of the branch in Independence, I ask As I am a member of the branch in independence, I ask for their prayers that I may ever be faithful until the end comes, as I have tried to do since 1877. As my hearing is some better and as I never lost faith but that I wou'd hear. As God's Spirit has guided me I feel encouraged to press on, believing that He will care for me.

Your brother,

F. T. Dobie

Terlton, Okla.

Editor Ensign:-Oklahoma is feeling the effects of the war, but we are going ahead with the work of the Master, and building the branches, baptizing our usual number. The men have been very active this year in mission work.

Our Lamanite missionaries are beginning to learn their duty, and are visiting the camps and preaching. Hastily your brother,

Smittle, Mo., Oct. 5.

Dear Ensign:—Perhaps a few words from an isolated Saint would be of interest to some. We are still trying to hold to the rod of iron, though Satan often tempts and tries us severely. We look forward to a day when we can have church privileges. We have a faithful sister, Lizzie Burris, who has been in bed for 8 weeks with sciatic rheumatism, and she is too weak to write to the Prayer Union. She requests that I write for her. Will all the Saints kindly remember her in prayer to God that if it be his will she may be healed, and if not that she may be able to hear her suffering with patience and say, Thy will be done. She is a noble Saint. She also wants an elder to come and administer to her. If it is so one can come, do so, and comfort her in her lonely hours. for us that we may all be worthy of the reward of the just, and have a part in the first resurrection. praying for Zion, I remain your sister in Christ, Mrs. Lou E. Jordan.

Argyle, Mo., Oct. 4.

Dear Eusign:—The Ensign is a welcome guest, as I am isolated from church privileges. I love to read the letters and sermons. I have not heard a sermon for over a year, but I feel like pressing on, though in a weak way, to do what I can for the Master. There are no Saints here that I know of except myself and one son. If there are any Saints near here I would like to hear from them, and if on Elder war come how and come here. from them, and if an Elder can come here and preach we will try and get a place in which to hold meetings. We live five miles south of Argyle. Dear Saints pray

Your brother in the one faith, A. L. Bradford

Kennebunk, Maine, Sept. 10.

Dear Ensign.—I am helped in my isolated condition by the letters in the Ensign. For 20 years I have not by the letters in the Ensign. For 20 years I have not heard a serim for 18 years. My husband has been dead 27 years and left me with eight children. I have many cares and trials and I have wandered away from the path of glory towards God, and I transgressed his commandments, and I confess that I have done wrong and am sorry for it, and I ask you each and every one to forgive me and that God in his great mercy may forgive me. My heart's desire is to serve him with all my might, mind and strength, and to do his. will in every thing. Dear brethren pray for me. I pray daily for all the brothers and sisters. Let us all pray for one another and help each other in everything that we

Elizabeth Beemer.

Dibble, Okla., Oct. 19.

Editor Ensign:—The Ensign brings to us just what we are wanting. I never read it but it makes me rejoice in the Savior's love. The sermons and letters are blessings to me. I ask the Saints to pray for me as I have many trials and temptations. May the time soon come when God's people will be gathered together. We would love to live with the Saints. Pray for my husband, as he is not a member, but a believer. He is always ready to read the papers for me. We would be glad to hear some preaching as we have not heard an elder preach since Bro. E. A. Erwin preached here five years ago.

Your sister in Christ,

Mollie W. R. Jarvis. Editor Ensign:-The Ensign brings to us just what we

Mollie W. R. Jarvis.

# SERMONS AND ARTICLES

CO-OPERATION.
By Elder J. D Stead.

"Every man shall receive his own reward according to his own labor. For we are laborers together with God." 1 Cor. 3:8, 9.

The above proposition is just and fair, one that can be accepted by every one, no matter what their religion or politics may be. Full pay for all one does should satisfy any just man,

"For we are laborers together with God." Not for him.

Imagine one hundred or any other number of men laboring together, in any kind of business, and some one who is especially interested in their welfare, one who has had a large experience extending over a number of years in that particular line of business and having a perfect knowledge of it in all of its ramifications, offering to labor with them, giving them the benefits of his superior wisdom and knowledge, in counsel and advice, superintending the whole affair. The offer made by this one whose talents and powers are superior to all other men is made with the understanding that they all enter into an agreement with him. He is to be known in the agreement, as party of the first part, this company is to be known in the agreement, as party of the second part. Party of the first part agrees to furnish the land and all oher means necessary to be used by the party of the second part in the transaction of all business. Party of the first part is to have full control in managing the whole affair.

The party of the second part is to labor under the direction of the party of the first part and every man in the party of the second part is to receive for his labor his full share of the proceeds—"every man is to receive his own reward according to his own labor." They are to con-They are to continue to labor together with the party of the first part and his Son, who, like his Father is possessed with most excellent gifts, volunteers his services along with those of his Father, and is accepted by all concerned and becomes a part of the party of the first part. The party of the second part is organized by the direction and advice of the party of the first part, placing men in positions of trust-office-in the government of the people, who were truthful, honest, just and upright men in their dealings with all men. The party of the second part agrees to a common treasury into which each individual is to pay one tenth of his interest annually and all his surplus, to defray the expenses of carrying on the business and to supply the needs of all.

The party of the first part, Father and Son Benefactor and Beneficiary, who furnished the land and all other means necessary to carry on the business, gave all, including their labor, free to the party of the second part. The party of the second part could retain the land and the fulness thereof on the conditions they kept inviolate their agreement and give the party of the first part due credit for all they had done for them.

The party of the second part would be laboring with the party of the first part, not for them. They receive all they labor for; party of the first takes not anything from them, they retain it all. Quite a safe proposition for the party of the second part; and reflects love, mercy, and the most generous kindness on the part of the party of the first part.

Is it not a fact that any one with the least ambition would accept a proposition like the one described above? If a proposition of this character would be quickly accepted by all of us in order to procure worldly things, would it not be a wise thing for man, all men, to accept God's co-operative plan, one very similar to the one described in the foregoing and labor together with him and his Son, under their counsel and advice to procure both worldly and heavenly things?

The saints, both former and latter day saints have bound themselves together it a covenant made with Gcd, Jesus Christ the Mediator, who also sealed if with his blood, to labor together with God. Christ and the Holy Spirit. All who unite with this body of people—the Church of Jsus Christ—have accepted the terms upon which God proposes to labor with men. Three underlying principles relating to God's plan of

work must be accepted and observed by all. They are motive, means, and end. All must have the same motive; the means God offers to man must be accepted and used by all in the way, and for the purpose for which they are given: the end—object or purpose which they labor for—must be known and universally accepted by all. Motive comes first in the plan which God proposes to man, but can not be understood without a knowledge of the objective end for which they are all to labor. Without a knowledge of both they cannot comprehend either one.

Doubtless we are agreed that all who accept this plan and enter into this agreement and engage in labor with God should be moved by the same motive as the one who originated and gave "God so loved the world." the plan. We find love to be the motive that moved God to originate the plan which he offers to man and invites him to co-operate with him, and on the conditions that man labors faihfully according to his plan, he is promised. "his own reward for his own labor." Love is the one motive that must move every man who accepts God's plan, if he succeeds. Who must they love? Answer: God and all men, both their friends and their enemies. Matt. 22:36-40; 5:44, also 1 Cor. 13:2, 3.

What is the nature and character of God that man is invited by him to accept his plan and coperate with him in doing for man what man could not do for himseld? We will not attempt to describe him further than to say of him, that he is infinite, infallible and unlimited in power. Supreme intelligence, infinite love, resistless will make up the prsonality of God. And his Son, Jesus Christ, whom God gave to man to teach him what to do and how to do all things, is like his Father, he is all powerful, possesses all "the treasures of wisdom and knowledge," and "is made unto us wisdom and righteousness, and sanctification and redemntion"

The description thus given us of Father and Son is sufficient to satisfy the mind of every intelligent person that, They are possessed with every qualification necessary to the redemption of the human family.

It should be apparent to every man that, They are possessed with that which makes them superior to all men taken together. Man is finite, fallible, and limited. Men, all men taken totogether, do not know, they are not wise enough to originate a plan and work out their salvation by it. If they could they might boast of saving themselves. Therefore we would make a mistake to put our trust in man for salvation. We make no mistake in putting our trust, our faith in God and his Son, Jesus Christ, and accept his plan, co-operate with them and "work out our salvation with fear and trembling."

It would not be proper for man or men who are the beneficiaries to dictate to their Benefactor the terms of his will. God sent his Son into the world with his will to make it known to men, that they might accept the terms of it. "God gave his only begotten Son" "not to do his own will but the will of him that sent me." All those who rejected Christ when he came to them, rejected the will of God-the means of salvation-against themselves. All who received Christ received his testimony—God's will—"and set to their seal that God is true." It cost Jesus Christ his life to establish God's wll. He testified to the truthfulness of it and sealed it with his blood. God offers man this means because he loves him. Man must accept this means in order to be saved-the objective end for which they all labor. God will not take away from man his agency, therefore, he may receive or reject the terms of his will. Receive it and be saved or reject it and de damned. "Not every one that saith unto me, lord, lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

From the will of God, please not the following excerpta:

"Love God with all thy heart, and with all thy soul, \*\*\* mind and \*\*\* strength: \*\*\* Thou shalt love thy neighbor as thyself." Mark 12: 30, 31.

"Lay not up for yourselves treasures upon earth
\*\*\* but lay up for yourselves treasures in
heaven." \*\*\* "But seek ye first to build up the
kingdom of God and establish his righteousness."
Matt. 6:19, 20, 33.

"Thy kingdom come. Thy will be done in earth, as it is done in heaven." Matt. 6:10.

The foregoing declarations of Scripture reveal to us a part of God's will. From these scriptures, motive and the object which we are laboring for, is clearly set forth. Dear saints, as we take a look into this much of the gospel mirror, can each one of us see ourselves laboring with the divine monitor, moving us in the right direction? Do we see that God's purposes are being worked out in us, and by so doing, laying up treasures in heaven, or are we laboring with another object in view, viz., to bring about some purpose of our own, founded in selfishness, and by so doing, lay up treasures on earth.

Our failure in keeping God's will does not always lie in the fact that we have not a zeal of God, but more from our lack of knowledge; being ignorant of God's will many have went about to establish their own wills and have not submitted themselves unto the will of God—the means of salvation. My heart's desire and prayer to God for them is, that they will accept the terms of God's will and be saved.

The will of God is revealed in the preaching of the gospel of Christ—the power of God unto salvation—the means provided for our redemption.

To hear the good news—glad tidings—which was preached by Jesus Christ, and those he commissions to preach it, and do what it says, is to act wisely; to refuse to do after hearing, is to act foolishly. See Matt. 7:24-27; 25:1-12.

Once again we call attention to motive, means, and end, the three underlying principles in God's co-operative plan which he has revealed to man. We have found the motive to be love; the means to be Christ—his gospel; the objective end—man's redemption—eternal—life in the presence of his Creator, freed from sin, in the kingdom of God, doing his will on the new earth as it is done in heaven. Rev. 21:1-3.

Question: How does God labor with man? "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

"Now concerning spiritual gifts, brethren, I would not have you ignorant." \* \* \*

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh in all. But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:1, 4-7.

"But unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." 1 Cor. 12:8.

The Scriptures quoted above answer the question, "How does God labor with man?" They make clear, that God promised to help man and that God did help the former day saints by his Holy Spirit. To one, not every one, is given by the Spirit the word of wisdom; to another the word of knowledge. Are we to understand that God is granting special privileges to some? (In the government of the U. S. A., we condemn and protest against giving special privileges to the favored few, for reasons we do not state here.)

What could be God's purpose in giving to one wisdom, another knowledge, or any other gift? Was it intended that those who receive them, would use them to take the advantage of those with whom they are called to labor, or does there come with these excellent gifts, to those who receive them, added responsibility which they are required to discharge in a way "to profit withal." To use that which God gives any one of us for a different purpose than that for which it was given, it would be unjust, deceptive, dishonest, and would result in condemnation to the one who wilfully, knowingly use that which God had given for other purposes than that which they were given, i. e. "to profit withal." Evidently this is what the Apostle wanted the saints to understand, not to be ignorant of. The saints were taught from the first that they were promised the gifts of the Spirit and were exercising them, but very much like many Latter Day Saints, they did not fully understand how to use them, and the purpose for which they were given.

I fear those who have received these gifts many times use them much like some of our citizens in civil government have used that which they have received when granted special favors, namely, lord it over the weaker ones; failing to use the proper motive—love—along with the means that God had given to them. Therefore their that God had given to them. effort was misdirected, misspent, and was not accomplishing the purpose for which they given. No one will neglect to use that which is given to him for any other purpose than that which it is given, if he knows what it is given for, if he is honest, full of love, and keeps the objective end constantly in view. The Apostle Paul informed the saints in the second verse of the thirteenth chapter, 1st Corinthians that though they were given the several gifts named by him in the 12th chapter and used by them without having been moved by the proper motive toward the end which all are laboring for, they would be of no profit to them. When God labors with man, gives him wisdom, knowledge, or any other bless-ing he requires him to use it in the way, and for the purpose for which they all are laboring, i. e., building up the kingdom of God and establishing his righteousness; that his kingdom might become triumphant and his will done here on earth as it is in heaven.

Man laboring in this way with God is sure to be profited; no one can take from him that which justly belongs to him; his treasure is secure in the promises of God, in the kingdom of God, a kingdom which shall stand forever, one which he has labored to build up. But one whose treasure consists of the things of this world is not secure in that we cannot take the earthly treasures with us when we leave here and if we remain till Christ comes to this world, they will be destroyed with the world.

"Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." And he spake a parable unto them saying: "The ground of a certair rich man brought forth plentifully, and he thought within himself, saying: What shall I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul will be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth treasure for himself, and is not rich toward God." Luke 12:15-21.

"For what shall it profit a man if he shall gain the whole world, and lose his own soul?" 8:36.

"To one is given knowledge." In what way is he expected to use it? Surely not to take the advantage of another who is called to labor with him in the same cause, to accomplish the same To another is given wisdom. purpose. for, to take advantage of some other one? Most assuredly not. Think of a man who has been blessed with these extraordinary gifts and language to express what he knows to the understanding of his hearers; a preacher, an orator, mighty in the Scriptures, called of the Lord, ordained to minister in the cause of Christ according to his gifts and calling: "For the perfecting of the saints, for the edifying of the body of Christ; till we all come in the unity of the faith; to the knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fulness of Christ:" think of that man using that which God gave him for another purpose altogether, seeking to build himself up in the estimation of the people who admire his talents; seeking honor and fame; and, if successful in building up a large congregation of people, exacting from them large sums of money, much of it coming from the poorer class of people who sacrifice of their small earning, giving them to this talented divine, used by him to live in luxury, faring sumptuously every day, while many of his poor parishers suffering for the necessaries of life. Think of that man continuing to call upon God to labor with him after he had failed to use that which God had given him, for the purpose for which it was given, having used it for another purpose altogether, i. c. laying up treasures on earth, which profiteth him nothing.

The man described in the foregoing is a preacher. We hope but few, and prefer to think there is none, like him. All who engage in labor in the kingdom of God are not preachers. Preachers are not the only ones who are promised the Holy Spirit; preachers are not the only ones who are counseled to be faithful in building up the kingdom of God! preachers are not the only ones who will receive their own reward according to their own labor. "For we are all laborers to-gether with God." What about the man, "that tolleth in the affairs of men of business?" Has he any claim on God to assist him in all his labors? Has God blessed him in that which he has been doing? If so does God require him to use that which has been given him for the same purpose that he rejuires the minister to use that which is given him? Should this man be moved upon by the same motive, as the man who ministers in spiritual things, and have the same obiect in view? We find answer to the foregoing questions in the following:

"All are called according to the gifts of God unto them, and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." Doctrine and Covenants 119:8.

"He who is appointed to administer in spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundanly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless in your emporal things you shall be equal. and this not grudgingly, otherwise the abundance of the Spirit shall be withheld." Doctrine and Covenants 70:3.

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

The law God has given to govern men here on earth in his kingdom militant, is the same law that governs those in heaven and will govern in his kingdom on the new earth when both those in heaven and those on earth are gathered in one, in the dispensation of the fulness of times. In a perfect law, we are compelled to believe that provisions have been made in it, by the perfect One, to meet both the temporal and spiritual needs of all who come under it. A law that does not provide man his temporal needs, is not a perfect law. A law that does not provide man his spiritual needs, is not a perfect law. It must supply both his temporal and spiritual needs if it is a perfect law. All come under the same law and should learn what is required of them and obey it in its entirety. If those who labor in the affairs of the men of business neglect to turn over that which is required of them under the law, to the proper ones, whose special business under the law is, to administer in temporal things, supplying every one who is in need, they will be held accountable to Him who furnished them all things to labor with. If those who are appointed to administer in spiritual things neglect, or fail to use that which is given to them; refuse to magnify their calling; "or to exercise control or unrighteous dominion, or compulsion, upon the souls of the children of men, \* \* hold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man [those men]." If those who labor in temporal things neglect to feed the physical man; if those who are appointed to administer in spiritual things neglect to feed the spiritual man, the body of Christ—the Church must suffer just to the extent that those things which answer to the demands of life are withheld from the body. For the body to be healthy and grow as it should the whole law, both the temporal and spiritual, must be honored by all. We must all be moved by love, use that which God has given to each one of us and labor together with God in a common cause for the same purpose

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall reap life everlasting." Gal. 6:7, 8.

1227 W. Lenawee St., Lansing, Mich.

#### WHAT IS MISSIONARY WORK? By Elder J. E. Vanderwood.

Today we are confronting a crisis, so to speak, and a great demand is made of us by reason of the profession we as a church make, and the problem is one that should equally concern all, and our failure or success depends largely upon our individual efforts and attainments. The missionary work is the life of the church, i. e., if we have no missionaries we will have no church, so it is well that we consider this matter to say

In the true sense of the word a missionary may or may not be a "preacher," for mis-sionary work consists in desseminating gospel truth, gospel light, and gospel knowledge among our fellow-men, and this may be accomplished in more than one way, that is different methods may be employed to meet, or serve the needs of different conditions, and people.

Too frequently we look at the external of a thing and fail in a great degree of understanding the underlying, life giving, essential features of the thing itself, and so we have been inclined in the past to look at missionary work as that being done by the ministry, traveling ministry This conception of the matter, to say the least, is a mistaken one, and it becomes us to look deeper into this matter than the mere surface; we must penetrate the thing itself. We should awake to reality of the Christ life and Christ character, and recognize the fact that religion is a life, not an argument, it is a reality, not a theory, it is a character, not a profession. Therefore, whatever may be done to bring about or produce such a condition is if properly understood missionary work.

For example, the writer knows a good sister, one in very ordinary circumstances too, who living isolated availed herself of the two months missionary rate made by the Ensign and sent the Ensign a year to a number of her neighbors, informing them that she had ordered it for them, and then as opportunity afforded spoke of the contents of the paper at different times with them and by that means created an interest so that by reason of her efforts people were made ready for baptism without hearing a sermon preached by any of the ministry. This humble service, coupled with a godly walk and conversation, certainly constitutes acceptable missionary work, and what was done by this sister can be done by others.

But let it be remembered that this is only one way in which work may be done. Others have given or loaned books, distributed tracts, passed on their church papers, Herald and Ensign after reading them, and still others by living a life that was more saintly and Christlike than those with whom they mingled have caused their neighbors to awake and take knowledge of them. And there are many who have in a humble way imparted of their means, according to the law, and by their tithes and offerings have enabled the church to keep men in the field of activity and they have preached the good news far and near. So we may readily observe that all who assist with the material things intrusted unto them are also performing acceptable and profitable missionary work, in reality they are doing as much or more perhaps than the one who is preaching, so it is quite obvious that there is a work for all, and all may be co-workers in a common cause, for the mutual good of the entire race.

There are those who are doing what they can; there are also some who are doing nothing. What are you doing? Ask yourself, and answer it for yourself as you would expect to do in the day of God's juggment, "What am I doing to prosecute the work of the ministry? What can And when you have before God answered I do?" the matter in your heart and mind, that do, and the church with its work will be a grand success; it will be a boon to society and a benediction to the world.

If I would be proficient in missionary work I must learn to meet passion with peace, hatred with love, and overcome evil with good. fore, when we as individuals, and as a body collective learn as the Master to go about doing good, we shall find joy in our service, and the Church will flourish and blossom as the rose, and the earth will be redeemed and become the heritage and habitations of the pure in heart.

#### HEBREW ASCENDANCY.

Twenty years ago, under the spoils system, the Irish held most of the city jobs in New York. Now, under the test system, the Hebrews are driving them out. Among the school teachers of the city Hebrew women outnumber the women of any other nationality. From seven hundled

to nine hundred of the physicians in New York are Hebrews. More noticeable is the influx into dentistry and especially into the legal profession has been pronounced, and of late there is a movement of Jewish students into engineering, agriculture and forestry. -The Century Maga-

TRIALS AND TEMPTATIONS. "Blessed is the man that endureth temptation,"
When he is tried, a crown he'll receive—
Eternal life, with joy and salvation—
Promise of God to those who believe.

"Count it all joy," when beset with temptation: God permits trials to those whom he please;
"Knowing that trial of your faith worketh patience,"
Victory comes not to those sitting at ease.

Patience must work her perfection within you; Perfect must you be—not waiting—entire.
Purity comes, as the gold and the silver,
Receiving luster when passed through the fire.

God of all mercy has said to his children, "Overcome evil, or you'll suffer loss.
"I will turn my hand upon thee; Purely purge away the dross."

"I'll refine thee as silver; Through afflictions you sha I shall see my image in thee, , ou shall pass; As if looking in the glass.

"Whom the Lord loveth he chasteneth; Scourgeth every son," for his good. Sweeter will be our rejoicing After the trials we have stood.

Brighter the beams of the morning, Bleached by the shades of the night; Sweeter the joys of salvation Passing from death unto light .- J. M. Stubbart.

# RADIO SERVICE IN THE U.S. SIGNAL CORPS.

Development of the present Mexican situation into actual war offers to American radio operators and engineers a new opportunity along the lines of their usual vocation.

To the lay public, and indeed to almost every one who has not participated personally in the development of post-graduate military education and training in this country under the General Staff during the last ten years, the most striking feature of the news dispatches from Vera Cruz has been the frequent though somewhat guarded, mention of the work of the intelligence corps of the United States forces, as revealed by the occasional exploit of an aviator, a flagman, or a radio section.

Techically, this intelligence service divides itself into two well recognized branches, one gathering and the other conveying, military information. The one finds out what the enemy is doing; the other places this information in the hands of the high authorities who are to act on it. The first is the work of the General Staff, performed through all available agencies, including the employment of scouts and secret agents, and the Signal Corps. The latter is the work almost exclusivey of the Signal Corps, as it formerly was of the cavalry.

In modern war, as in business, time has become an important factor. Minutes are often as effective as bullets. So it is essential not only to find out quickly what the other fellow is up to, but even more so to report this information in time for our own forces to act on it.

Cavalry is a slow and costly agency when considered as a source and conveyor of information. Its proper duty nowadays is to act as a highly mobile set of riflemen, who can be thrown into a fight or to a threatened point, when quicker agencies of information have reported the need for them.

It takes many troopers to force their way to the points where information can be had, and a long time for a mounted messenger, who may get killed or lose his way, to bring back their reports. Whether the aeroplane can fully perform, with arerial chauffeur and a trained observer, the work of a cavalry regiment in getting news is a disputed point with most of the argument in favor of the flyers. But there is no longer in the United States Signal Corps of the entire practicability of radio telegraphy in the field of its rapidity, certainty and general superiority in all cases where wire lines cannot be run.

So the Signal Corps, splendidly equipped for the first time with all the radio sets it needs now on hand, is ready in case of war to accept the services of skilled radio experts for active service

in the field. Such men will be assigned immediately on enlistment to duty with radio sections, and will occupy what are probably the most desirable enlisted places in our army. The pay, with the allowances, is rather better than that of first and second year civilian radio operators: mounts are furnished, the stations are desirable, quick promotion is almost certain and the opportunity for knowing what is going on at all times-of sharing every secret of the generals-is the best in the world.

The apparatus has been improved and at the same time simplified. The 500-cycle generator, quenched spark gap, condenser, key and pancake helix constitute the entire transmission side of the field sets; while for the receiving side experience has shown that the best results are obtained with a simple inductive tuner, a "cat-whisker" rough-silicon detector, a stopping condenser and a double head set telephone receiver of from 3,000 to 5,000 ohms, which have accordingly been adopted as standard in sets of approved design. The power used ranges from 1-10 to 2 K. W., with daylight transmission ranges of from 30 to 200 miles. The smaller sets are carried on pack mules and the larger ones on carts of special design; the operators and antenna men being mounted on horses in both cases.

Special means, held confidential in the service, have been devised for insuring practically total freedom from interference and the secrecy of messages. Nowhere else in the world has prevention of listening-in by an outsider been so well worked out by mechanical means. The enciphering as well as deciphering of messages by methods wholly unknown as late as three years ago, has become a fine art. The deciphering of an enemy's messages, by methods worked out in the Army Signal School at Fort Leavenworth under the classes of 1911, 1912 and 1913, has become a very easy matter, since practically every other government in the world is still using cipher systems which we have abandoned and the United States Signal Corps today possess at least four officers who have mastered the art of unraveling with certainty and with almost uncanny rapidity practically any transposition or substitution cipher laid before them.

The operator who desires the novel and valuable experience that may be derived from a term of service in either the regular or volunteer Signal Corps during war time, will find it worth while. Possession of a first or second grade commercial license is desirable, but no amateur who can receive consistently and accurately at the rate of fifteen words a minute need despair of enlistment for radio service, or of quick promotion on mak-An operator who can use both the Morse and Continental codes is a valuable man in the service, and if any operator takes the trouble before enlistment to do the little study which is all that a telegrapher requires to master the work of sending and receiving Continental Morse by flag and by the short and long flashes from the heliograph or searchlight—at the rate of from five words per minute with the flag to ten per minute with the lights—he will find himself a man marked from the outset for promotion.

-Capt. Harry B. Kirtland in Popular Electricity and Modern Mechanics.

## PROGRESS.

The cave men fought with their knotty fists, And clubs that were tipped with stone; With heads held high, and with fearless eye, They guarded their rights alone. They hacked at beasts that were huge and fierce, That prowled where their stores were piled, And they died at last, and their spirits passed, While the War God looked-and smiled.

Long ages passed, and arechers came, With arrows and pliant bows; They crouched in lines 'neath the mountain pines, And slew as the reaper mows. nd all the spears of the armored knights Flashed bright as a shining sea; And people died and their spirits cried, While the War God laughed in glee.

They fight today, and the bullets new Are shaped like a needle fine; And cannons roar on the ocean shore, While blood flows red like wine. The airships flutter against the sun,
To shoot at the frightened earth,
And birdmen die in the heavy sky,
While the War god shouts in his mirth. -Margaret E. Sangster, Jr., in Christian Herald.

# DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MAUD MILLS, EDITOR. 1514 W. Short St., Independence, Mo.

NOTICE.

All persons sending money to the Woman's Austlisty for any purpose, including subscriptions to Home and Child Welfare left-lets, or Children's Home donations, please forward same to the treasurer of the Austliary, Mrs. J A. Gardner, 711 S. Fuller Ave. Independence Mo.

ence, Mo.
Miss Alinnie E. Scott, Secretary, 309 S. Fuller Ave., Independence, Mo.
Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence,

Mrs. M. A. Etzenhouser, 1995 W. Walnutt St., Independence, Mo. Mrs. D. J. Krahl, 718 S. Crysler St., Independence, Mo. Mrs. D. J. Wester, St. Crysler St., Independence, Mo. Overentwenserst of DEPARTMENTS.

Home and Child Wellare Department, Mrs. H. A. Stebbins, Lanji Lowa. mori Lowas, and entare Department, Mrs. H. A. Stebbins, Lamori Lowas, and Educational Department, Mrs. Lydia Thomas
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#### A CHILD'S DEPENDENCE.

"My soul doth magnify the Lord and my spirit hath rany soul doth magnity the Lord and my spirit hath rejoiced in God my Savior for he hath regarded the low estate of his handmaiden." So spoke Mary the mother of the "child called Jesus." In the bringing to the earth of this child, God deemed it wise to prepare that mother before hand, for this great change that should come to her; to change not only her life but every other life that came into the world after her child had come, lived his life, and gone from the earth. We cannot believe it was needless Mary should be forewarned.

needless Mary should be forewarned.
God does nothing that could just as well go undone.
We who have felt the glow of the spirit can imagine
Mary's state of mind after that angel visit. But do you
think, mothers, God is less thoughtful of your child and
mine than he was of his own. I believe if we as saints
live as humbly as Mary did, he will fortify each mother
for the coming of her child as he did Mary the Christ
mother. mother.

We ought to know. We in a large measure are responsible for the disposition of our child. The child is influenced largely by the environment of the mother hence this being true we mothers should realize the helplessness of our unborn children.

lessness of our unborn children.

Upon us it depends for so much before birth. The mind of the mother should turn to her God and the beauties of his gospel. The fair promises he has given to those that will do his will, and the bright hopes held out to the doer of his will, here and hereafter, which I could not make more plain than did the angel when he told Mary, she had "found favor in the sight of God."
To do that we must be pure, true, and humble. We can become in such condition that the Spirit can daily be our guide and help, and he able to start the child we give to the world—in the path that leads to God, and not from him. A child born from a mother that for months has only had regrets and rebellion in her mind; one that has constantly wondered why she is called upon to go through only had regrees and received in her mind; one that not constantly wondered why she is called upon to go through agony for that which she does not desire, and she feels will only be in the way. That child starts life handicapped. There is a daredevil spirit that tramps all before it, and which if not overcome means ruin to the soul. In viewing this line of thought, we see where it is up to us as mothers, to bring to God the spirit he gives to us—clad in flesh, that is as ready to be moulded as we can bring it. If we as saints could but look upon it as Mary and Elizabeth and other mothers of ye olden times did, we too could produce a John, or a Samuel. Read of Hannah's lament. These women in each case were pray-

Hannah's lament. These women in each case were praying women. And God gave to such, spirits that they might clothe it in flesh that would not rebell against its maker. A child thus started, is like a flower planted in soil just ready for the tiller. It yields to the stirring of the soil, to the cutting off of the unruly roots, as well to the nipping of the buds that will prevent the full development of the perfect flower.

A good plan is, as soon as the mother is made aware that to her is given another soul, to go to the Lord and

that to her is given another soul, to go to the Lord and through the elders ask for administration for the safe de-livery of her child.

I know one case where after the loss by death of three little ones this plan was used and the result was, mother kept the rest of her children when they came. In the first years of life we still find the child dependent; and right here will creep in a mistake if we are not watch. right here will creep in a mistake if we are not watchful. There is wonder that as many children reach that time, where they can help themselves, as do. How many poor, half starved, suffering babes we see! It is not always food they need. Some times it is where they have ample food we often see a worse form of starvation, that kind that will cause the child to cry out, "I want to do it," "Let me do it." But they are put off with an, Oh let mother do it for you. Its the real mother love they need. That love that can let the little pink feet start on its path willingly, knowing those poor little feet will ache, grow weary, and bleed with the stumblings of life. Its the mother love that comes with the new baptizing she has had, the new birth from wife to mother. This new love will not see in her child a mere toy; a new joy just to play with a little while; but a study as deep as God's great plan itself. It will tell her, into her hands has been placed not a doll that by pressing the button she can amuse herself and friends. But a soul, a child, or in other words a life work.

or in other words a life work.

Not long ago I heard a mother say; "I had always hoped to be something in the world, but what am I? Only hoped to be something in the world, but what am I? Only a woman, covered with little petty cares, and all I can

find time to do is to feed the children, keep them warm, and kiss their bruised fingers." Ah, I thought, what a great life work! What a something she is! For beside her own she was kissing the bumps of one little motherless one, guiding two little feet that though but only a baby, had already felt the bruises of life's path-

only a baby, had already test the ordines of helps will not only look on the little now, but with one eye on now the inner eye will see far down that path where these little feet are planted firmly and surely in the goal of manhood and womanhood, sealed to God. And right here let us say: In the narrow confines of home, there can flow a world of joy if we but will it. Far too many parents in the early years of the child, learn that passage that we have had handed out, sugar coated and in capsule form, "Honor thy parents" but forget to remember the other one, Parents provoke not your children to wrath.

I have seen parents tease a child, perhaps by catching its hand just as it were about to take a bite of food and keep it up till all the temper it inherited from both father and mother was aroused. Then when a young father and mother was aroused. Then when a young tempest was on their hands the child was punished. O, there are no words to express the contempt for such action! It may not be done in only one way, but so many ways and the utter dependence of that child is soon felt by it. It feels it dare not do this nor that, because it will make mana or papa mad. And soon, if you listen to its chatter, you will see its whole aim is to get big, so it can do as it pleases, without asking some one "May 1?" It's better to rule with a gloved hand, and not by will power. Far too soon our young find out, Might is right. And if in its dependent years this is found the rule of home the seeds planted will either grow to choke or else will have to be rooted up either grow to choke or else will have to be rooted up ensure grow to cnoke or else will have to be rooted up by rough stumbling over rocks of sorrow. To make the meaning of the idea a little clear. A little tot came running in from school. "Mama, Johnnie Jones wants me to go up town with him, may I go?" The mother answered, "No, you cannot, you have to stay at home." "Unity mama?" "Just because I say so." For a little "My mama?" "Just because I say so," For a little while that may do. But ere long rebellion will come, because the dependent stage is being left behind, and reason is coming to help this child of God. Then will come, "But why must I stay just because you say It is better to find some errand to do, or drop work so?" It is better to find some errand to do, or drop work and do something with the tot. One mother learned her lesson and when those big frank eyes looked into hers and said, "Why just because you say to stay, must 1?" She saw she was flounting her ray of power in the face of this young animal. She laid down her task, put her arms around her lad and said, "I want you, I want you to comfort me, I want to feel your kisses on my tired face." Did she win that battle? Yes, and many another, we show they she was in pad and he was her help in the by showing she was in need and he was her help in that need. And never did she forget that look that came into the eyes of the man that was looking from a boys face to hers. So if we realize in their years of dependence we must respect them and help them to understand, it was a wise Father that gave this very dependence to us. It will help them to help themselves. And we will see the spirit elothed with our flesh, being made ready to follow where God and his Son leads.

Mrs. Emma Kennedy:

(Just a word as to the wisdom of telling a child "why," when we make a decision which must rule his conduct. My experience has taught me that the best plan is not always to tell the child why at the time you make the decision; or for that matter there may be some times when our hest judgment dictates that the child cannot comprehend our reason. Teach the child to obey, then in all cases where it is possible, explain to him afterwards your reason. Do not neglect it. It strengthens his faith in you, and gratifies his sense of justice. But what about the times when you feel he cannot comprehend your reason? Talk with him about it, and teach him to trust you for some things, for faith in parents properly developed, is only a step towards the development of faith in God .--- Ed.)

#### MISCELLANEOUS

Eastern Montana:-District Conference will meet with the Culbertson Branch, Nov. 21, at 10 a. m. A full and good representation of branches are de-ired. praying and preparing for a repletion of the good time had last conference. For the benefit of scattered Saints who may wish to attend let me say that the Culbertson Branch is located at Andes, 20 miles south of Culbertson. Bro. Sam Andes, Andes P. O., is president of the branch. Peter Anderson, Minister in Charge.

#### CORRECTION.

In issue of October 22d, first page, about the middle of third column, the statement: "Eviden.es of the effectiveness of church organization, doctrine and spirit, are multiplying vegidly since the Christian nations of Europe multiplying against section of the against an actions of Europe have given themselves over to barbaric war," should read: "Evidences of the defectiveness of church organization, doctains and spirit, are multiplying rapidly," etc. By the change of a single word we are made to say the opposite of what we did say, and the sense of our argument is destroyed.

#### MARRIED.

MARKIED.

Liddle-Crayne.—At Central church, Kansas City, Mo., October 22, 1914, Mr. Glenn Frank Liddle, and Miss (Sr.) Ettie May Crayne, Elder W. H. Garrett officiating. Miss Eugenia Fox, and Sr. Margaret Robertson were bridesmaids, attended by Bro. Fred Mattox and Mr. Travis groomsmen. Sr. Elizabeth Tanner presided at the organ. Bro. weavor sang two numbers before the bridal march, which we have a laboration of the contract o which was from Lohengrin, and during the ceremony the soft strains of the organ floated sweetly through the church. Refreshments were served in the parsonage adjoin-ing the church, Sr. Joseph Tanner doing the honors of the occasion. The bride and groom will reside at 2805 East Eighth Street, Kansas City, Mo., and will be at home after

### PROPHECY WRITTEN ON THE WALL.

March 6, 1912, J. W. Debose said that before the end of 1914 there would be one of the bloodiest wars that ever had been and that it would continue until there would be no place of safety except in Zion.

be no place of safety except in Zion.

This was a prediction made by Elder J. W. Debose on the 6th day of March, 1912, in Geo. Ketchum's repair shop, 204 N. Main St., Independence, Mo., in the presence of a number of men and it was written on the north wall of the shop by a non-member of the church, viz. E. Stafford, and also copied by the writer for this letter to the Ensign, so say that it looks very much like a great deal of this prediction has come to pass, when we observe the eastern countries with their lines of battle extending for a distance of 250 to 300 miles in length. Never in history has the like been known, and it is not only the fulfillment of this prophecy but the one where it is said the time of this prophecy but the one where it is said the time would come when a man who would not take up his sword against his neighbor must needs flee to Zion for safety. So it is in the great European War of today. Alas if they wait until they have to flee to Zion, for their coming or gathering would be in haste and we are com-manded not to gather in haste, nor by flight, but if the Saints wait until they are forced to Zion they certainly have to make haste and then come by flight instead of doing what they are commanded to do, that is to have all things prepared before them, to confer with the elders and bishops (D. C. Sec. 98,) but if they neglect to have all things prepared and wait and have to flee or fight in war as some of the Saints are doing in Europe today they will not have much time to prepare, and probably will be forced into war before they can flee to Zion. So we see it is better to have all things prepared in time of peace and not be forced to come or to take part in the war. By so doing we suffer loss, neither do we comply with the admonition of the Lord.

#### Read Carefully.

The time of year for the great reduction in price of the Ensign has come, being reduced to 50 cents a year to non-members. By economizing and staying away from the shows and parks. I was able to send the Ensign to nearly 500 non-members last year in different parts of the world; now the time is at hand to send to non-members again; and if you will all help me we can send Ensigns to two or three thousands, so let every one send as many as they can, whether it be one or one hundred, send to all you can, but if you can't pay for it for all that you know will read it, send to all you can, then send me the names and addresses of them you cannot send to, and I will -end to them. Also you missionaries, when you get some-one interested in this latter day work send me their name and address, also you non-members send me your ad-dresses. You are only asked to read and investigate, that is all it will cost you. Let's all help together.

Independence, Mo., Lock Box 54.

#### UNIVERSAL DIARY.

E. Stafford.

We now have a universal diary, suitable for any minister from deacon up, made to conform with the universal report blanks. They are the same size and shape as the diaries we have hitherto had for sale, but will contain about double the number of pages, there being about 24 pages in the front and back for a financial record, and space for 12 months record of ministerial work performed. The price is the same as the others were sold at, only 10 Address Ensign Publishing House, Independence,

## THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-mem-bers at half price. This offer, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. This offer is good only during the months of November and December. It is unfair and hardly honorable for a member to stop their paper and then subscribe in the name of a member of their family who does not belong to the church for the sake of getting at half price. That is not the object of this offer. It is for the sake of spreading the gospel among outsiders.
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### CONFERENCE MINUTES.

CONTENENCE MINISTES.

Des Moines.—Conference convened at Nevada, Iowa, Oct. 10 and 11. District presidency, O. Salisbury, E. O. Clark, and C Malcor, presiding.

Reports: Des Moines 419, Boone 95, Perry 51, Rhodes 78. Several branches not reporting.

Bishop's agent E. O. Clark reported: Receipts, \$1111.91;

Bishop's agent E. O. Clark reported: Receipts, \$1111.91; expenditures, \$827.00.

Bessy Laughlin was elected as district secretary to fill the place of E. O. Clark, resigned.

By unanimous vote a motion was passed approving the action of the reunion committee in extending an invitation to the Gallands Grove District, to meet with us in reunion at Navade in 1915. at Nevada in 1915.

C. J. Hunt was present and gave valuable instructions concerning the financial law of the church. The preaching

was done by E. E. Long, C. J. Hunt, and J. M. Baker. The sisters met Saturday afternoon and organized a district Woman's Auxiliary with Hattie Clark president, with locals at Des Moines, Perry and Nevada. The or-chestra from Des Moines furnished excellent music for Saturday night and Sunday.

A splendid prayer and sacrament meeting was enjoyed

Sunday afternoon.

Sunday atternoon.

This was our first fall conference for some years, and the first meeting of this kind to be held with the Saints at Nevada, who certainly did nobly in caring for their guests.

The coming conference will be held in Des Moines at

the call of the presidency. Bessy Laughlin, Sec.

#### Lamoni Stake.

The semi-annual Conference of the Lamoni Stake was held Oct. 3, 1914, with the Evergreen Branch. Aside from the regular routine business, the conference ap-proved of the organization of a branch at Charlton, Iowa, and the ordination of Bro. James Robinson, of Chariton, Iowa, to the office of Priest.

The following resolution was adopted: "That this con-ference appoint as a nominating committee, the Stake Presidency, they to furnish names to be voted upon at our next Stake Conference to act as delegates to the next General Conference, their own names to be included in the list."

The preaching was by Columbus Scott, Bishop Joseph Roberts, and J. F. Mintun. Social services in charge of the Stake Presidency. 'The Stake Presidency presided at the business sessions and the Stake Secretary acted as secretary for the conference.

Time and place of next meeting was left with the Stake Presidency.

C. I. Carpenter, Stake Sec.

Lamoni, Iowa, Oct. 23, 1914.

Southern Missouri:-District conference convened at Thayer, on Saturday, Oct. 3rd, 1914, at 10 a. m., district officers presiding. Courtesy of the floor granted to visitofficers presiding. Courteey of the nove granted to reac-ors. Minutes of last conference read and approved. Min-isterial reports of Elders G. A. Davis, H. Spatling, J. F. Cunningham, Roy Pearson, Grant Burgin, T. J. Simpson, G. W. Bootman, L. M. McFadden and Henry Braun.
Priests, A. T. Gray, J. B. Poort, F. E. Gale and J B.

Scott. The president and secretary also reported on the condition of the district work. Statistical reports from 11 branches shows a gain of 7 in the district since July. The action of a former conference creating a standing auditing committee was repealed and the committee re-leased. Bishop's Agent, G. A. Davis of Thayer, reported receipts and balance \$414; paid out, \$194.85, balance on hand \$219.62, and all allowance paid up to Oct. 1st, 1914. This report was referred to an auditing committee and found correct.

The secretary was ordered to have a sufficient number of copies of the new by-laws printed to supply the needs of the several branches in the district. Priesthood meeting at 9 a. m., on Sunday was well attended.

During social service 3 prophecies, 10 prayers and 30 testimonies were borne to the spiritual uplift of the Saints. Preaching during conference by Elders L. M. McFadden, G. W. Bootman and J. F. Cunningham. Adjourned to meet at Springfield in Feb. 1915.

Benj. Pearson, Dist. Sec. Tigris, Mo., Oct. 21, 1914.

#### CONVENTION MINUTES.

Minutes of London District Religio Convention, held at St. Thomas, Oct 9, 1914. President Jas. Winegarden, Vice President T. B. Richardson, Apostle J. F. Curtis and Elder John Shields presided. The business of the convention was lively throughout. The statistical report showed a net gain of 18 per cent, nearly all of the locals sharing in the gain. It was decided to hold a rally day in the district some time during the coming year.

The officers for this term are:-James Winegarden. The officers for this term are:—James Winegaruen, president; T. B. Richardson, vice president; Geo. Tomlinson, secretary; Mrs. A. Else, treasurer; Herb. Talbot, librarian; Miss H. O. Small, home class superintendent. The next convention will meet in London, October; 1915.

Geo. Tomlinson, Sec.

Box 357, St. Marys, Ont.

#### DIED.

Robinson.—At Genesce, Illinois, October 8, 1914, Sr. Sarah Robinson, aged 85 years, 7 months and 1 day. Married William Shakespear in Dudley, England, in 1848. They came to Kewanee, Ill., in 1859. He died in 1864. She married James Robinson In 1868, he died in 1893. She was the mother of twelve children, six of whom survive her, being Samuel and William T. Shakespear, James Robinson, and Srs. Martha Clark, Mary A. Lane and Hannah Farley. The body was brought to Oakley, Iowa, for burial. Funeral services were held in Illinois and at Oakley, the sermons being preached at both places by H. A. Stebbins.

#### GLEANINGS.

Sr. Pettet of Colgory, Alta., is desirous that those who feel like doing so will fast and pray on Sunday, Oct. 29, that her husband, sisters and brothers may be brought into the kingdom of God.

Carrie Craig, (no place or date given.)-I heard and ac-Carrie Craig, (no place or date given.)—I heard and ac-cepted the gospel eight years ago. I have been made to rejoice in the goodness and mercy of God. He has come to my rescue when death seemed certain. I know this is the work of God, for I have many testimonies of its truthfulness. I want to live a life that there can be no evil spoken of. I am troubled some with heart and lungs, and I would like the Sains to many for me that ray. evil spoken of I am troubled some with neart and tings, and I would like the Saints to pray for me that my life may be prolonged for the sake of my little children that I may teach them in the gospel.

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NO. 45

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#### WHY MURMUR?

Some murmur when their sky is clear And wholly bright to view, If one small speck of dark appear In their great heaven of blue:
And some with thankful love are filled, If but one streak of light, One ray of God's good mercy, gild The darkness of their night.

In palaces are hearts that ask, In discontent and pride. Why life is such a dreary task, And all good things denied: And hearts in poorest buts admire How love has in their aid— Love that not ever seems to tire-Such rich provision made.

—Richard Chenevix French, D. D.

#### SELF-DENIAL.

If any man will come after me, let him deny himself, and take up his cross and follow me. Matthew 16:24.
The carnal mind is enmity against God. Romans 8:7.
Man finds himself possessed of two classes of desires, one tending toward good and the other toward evil. The first results from the impress of the nature of the divine Creator, and the second from the impress of the nature of Satan accomplished through "the fall." To follow the desires which lead toward righteousness, of necessity requires a suppression of those which lead toward sin, and on the other hand if one follows the way of sin he will unavoidedly disergard the desires of righteousness; "No man can serve two mas-

#### Without Self-denial There Can Be No Strength Of Character.

A yielding to the desires of evil, which usually operate through the flesh, brings one to a condition of servitude, and he becomes subject to the will of the flesh, losing that power of self-control that marks the strong man. Will-power vanishes, his perception of truth and right becomes dim, his regard for others is lessened, and he is easily led into sin. Self-denial carries with it an intelligent control of every appetite and desire, and makes the man master of himself. It gives opportunity for the development of the nobler qualities of character and opens the gates to the fields of the higher life. "There never did and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial." As strength comes by exercise against resistence, strength of character is acquired by the exercise of the will in resisting the appeals of the baser nature.

## Not an Unnecessary Sacrifice.

Self-denial is more than a suppression of the desires that are clearly evil. It involves many things that are otherwise legitimate but which if indulged will prevent the reception or the attainment of the higher blessings. Men often sacrifice comfort and pleasure, enduring great hardships in order to attain certain desirable ends. Parents deny themselves many things in order that the needs of their children may be met. A proper appreciation of the higher things of life, the things which appeal to the spiritual man and tend to give him higher ideals and greater ambitions, will be one to sacrifice many things which be would otherwise seek to enjoy. The

possession of material things is not of itself improper, but if such possession constitutes a bar to the attainment of the higher things, which are more real because they are eternal, then it is better that it should be yielded by sacrifice. This is what Jesus advised the rich young man, seeing that his heart was set upon his riches, and that he could never taste of the real joys of life unless his affection could be turned to something higher. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." It was a lesson of sacrifice that the Lord taught, a giving up of that which was counted legitimate in order to obtain greater good.

The essence of all true sacrifice is in giving up the lesser for the greater,—not selfishly for mere personal gain, for selfishness is the thing that sacrifice seeks to destroy, but for the good of the whole, as the parent for his family, the man for his country, or the martyr for the truth. Truth and right are of more value to the world than any earthly possession, or even the life of any one man, and the man who gives up earthly treasure, or life itself for the establishment of these is helping to cause blessing to flow to thousands in time and in eternity, and the good he has dispensed will ultimately return to him in manifold degree. What great good has come to the world by the noble sacrifice of the thousands of early Christians who died for the truth! What benefit to untold millions has resulted from the sacrifices of that struggling army or revolutionary fame! How wonderfully has the world been moved forward by numerous individuals who have gone down to death while standing for the right! Such sacrifices are not in vain, nor do those who make them lose their reward, for "he that loseth his life for my sake shall find it." Sacrifice in Minor Things.

Not all men are required to lay down their lives for the truth, nor for their country, but it is the duty of every man to live for the truth as he would live for his country, which necessitates the daily sacrifice of many little things of pleasure, of comforts, and of means. The little sacrifices of one man may not count for much in the world's progress, but let a community unite in its sacrifices and the results become more apparent. Let the whole Church, as to individual members, make daily sacrifice by refraining from the numerous little delights that demand time, energy, and means, and direct these forces into the channels where they will unitedly work for the establishment of the truth, and the world will move under the influence of the Church as never before.

The widow's mite accomplished more for the good of the world than all the liberal donations of the rich because with it was manifested the spirit of sacrifice by self-denial. In the offering of their gifts the rich denied themselves nothing, but sought with selfish motive the praise of men, and the virtue of the gifts was lost. The offerings of the rich were not sufficient to save the temple, their city, and their nation from destruction because of their false standards, but had there been enough offerings of the character of the widow's mite, all would have been saved. One of the leading causes of the slow progress of the gospel is that so few are working for it, so few have placed themselves under the principle of self-denial, and so few are sacrificing for it. The power of the individual members for carrying on the general work is being wasted by the little leaks of time and means incident to self-indulgence in the daily multitude of passing delights, and by evaporation in allowing the more vital opportunities of life to pass unused. With unity of purpose, unity of effort, and unity of sacrifice, the power of the gospel would shine in the lives and work of the saints to the enlightenment or the world.

#### Self-denial with Positive Obedience Is the Basis of True Christian Discipleship.

"If any man will come after me, let him deny himself, and take up his cross and follow rae."

is the statement of the Son of God. There is little to be gained by self-denial unless the energies and powers conserved thereby are turned to the accomplishment of more noble things. Self/ denial alone does not make a Christian, but h must yet take up his cross and follow Christ at d enter aggressively into the work of building ap truth and righteousness. To seek the upbuilding of the kingdom of God while at the same time yielding to every carnal appetite and fancy is to put the individual at once at a disadvantage, for under such conditions he cannot be a true disciple, and the insincerity of his efforts will be manifested in the results.

Acquiring and maintaining discipleship with Christ may necessitate the severing if some of the strongest ties of friendship and blood-relationship. Where these ties hold one from the performance of duty and the accomplishment of the highest purpose in life they had better be broken. Valiant men who offer themselves to the nation in time of need do not permit such ties to stand in the way of duty, and should men do less for Christ who has done so much for them? "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Matthew 10:37.)

#### The Spirit of the Gospel.

Self-denial and sacrifice are essential parts of the spirit of the gospel, and no man can enter fully into the spirit of the latter day work without them, nor can he know the richest joys that the gospel affords. After all they do not impoverish but make rich with the true riches. Peter who had left his home, his wife and friends, to do the work of the ministry to which he had been called, seemingly doubted whether the results were worthy of the sacrice, but the Lord said to him: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution and in the world to come eternal life." (Mark 10:29, 30.) Denying self for others' sakes will unavoidedly multiply friendships with ties so strong that every legitimate need will be met by the new friends who have learned the lesson of sacrifice from him who has set so worthy an example. Such virtues are never lost but they go out to the blessings of mankind to return again with manifold increase, like the bread cast upon the waters.

Self-denial lifts a man out of his narrowness and above his littleness; it broadens his vision until he is able to see beyond self the great humanity with all its needs; to see his duty and responsibility. It enables him to enter upon the active service of his God in uplifting humanity, and prepares him for discipleship in Christ.

#### THE CHANGING ATTITUDE TOWARD WAR.

A special bulletin has been issued by the American Association for International Conciliation. showing the changing attitude toward war. It consists of a number of cartoons from various papers, all showing the horrors of war, and how it violates the moral sentiment of the nations. When the anti-war sentiment becomes sufficiently strong to dispense with war altogether we may look for world peace.

As Phidias contrived his mechanism so that his memor As Phidias contrived his mechanism so that his memory could never be obliterated without the destruction of his work, so the great name of God is interwoven in the texture of all that He has made. His goodness blooms in every flower; His glory beams in every star. There is a God! The sun speaks it in his splendor by day, and he moon in her radiance by night. There is a God! Inanimate nature, from the pebble upon the beach, to the orb that shines in the vaulted sky, declares it; and ani-mate existence, from the tiniest insect, to Gabriel before the throne. The earth is full of Him. His majesty commands the cherubim; His temple is all space; His arm is around all worlds.—Joseph Dare.

#### PRESIDENT JOSEPH SMITH'S TESTIMONY nmunion Service last Sunday

At Co Beloved Brethren

Beloved Brethren:—
It is now fifty-four years and seven months from next
Friday since I took upon myself the responsibility of answering unto Gol and unto the people of this generation
the responsibility that was placed upon me by Divine
call, and this morning, reflecting that next Friday I will
round out my eighty-second year, if permitted to live,
that this was the last Sunday in that eighty-second year that this was the list Sunday in the dighty-stond year and the first day, the first Sunday of the month, the da of our sacramental service, I remembered the obligation that I took upon myself. I remembered the first time tha I made public acknowledgment before the church of the Spirit of life and salvation that had been born within me in the baptism of water by my father, and I deemed it but right and just and that it would be a pleasure for me to meet you this day and partake of the sacrament

once more with the people of God's choice.

I am thankful to him this day that during the service of the fifty-four years that I have been permitted to of the htty-four years that I have been permitted agive it and to give to you, he has not forsaken me nor left me without sufficient strength to name His name among the people of God. Hence, my testimony today is that which I have been engaged in this labor, and this testimony has been sanctified in the different missions which I have taken, in the performance of the different duties I have taken, in the performance of the different duties which I have been called upon to perform, in the performance of the duties of my office. I feel grateful today that he has ever thus granted unto me a seal of my mission in the blessings that have followed my ministration in the name of the Lord, Jesus Christ, and today if there is one thing I should more delight to say than any other, it is to repeat the words of the Savior, "My peace I give unto you-not as the world giveth, but My peace I give

#### INDEPENDENCE ITEMS.

Commencing Wednesday, October 28, Elder O. R. Miller began a series sermons. On Wednesday night his subject was "Jesus, Human or Divine, Which?" Thursday night, "The casting Out of Jesus," or "Jesus Cast Out," showing how he was discredited by the religious world of that day. His subject Friday night was "The Causes of Infidelity:

Sunday, both forenoon and evening Bro. O. R. Miller continued his series of sermons, the subject in the morning was "Sowing and Reaping." He stood for a pure life, which should be guarded in the home and there avoid forming habits that might develop into bad away from the home, such habits as dancing, card playing, etc. At night he preached on the mission of Joseph Smith. He compared the treatment that former day prophets had received with that received by Joseph Smith, and showed that his fruits showed that he was a prophet. Meetings will continue throughout the week.

e communion service in the afternoon was very comforting and uplifting in the influence that prevailed. President Joseph Smith was present, and gave a very interesting little talk, which through the thoughtfulness of Sr. Louise Geish, was taken down in short hand and then transcribed so we have it for this week's paper.

There will be a priesthood meeting of all the priest-hood of the Stake, at the Stone church, Independence, on Tuesday evening, November 10. The president requests that all who can will be present. A report\_will be heard from a committee appointed to consider a Stake Priest-

In a dispatch from Lamoni, Iowa, dated Oct. 31, to the Kansas City Sunday Journal, it is stated that Bro. Heman Smith had been very severely injured by a fall from a hay loft.

President Joseph Smith came up town on Tuesday and exercised his right to vote, it being an exceptionally fine

Bro. and Sr. M. D. Dickenson with their youngest daughter Lucy and Sr. Mary Issaes left on Monday for Umatilla, Fla., where they will live till some time next

There has been an Ancient History Club formed among me of the Saints. They will meet during the month

some of the saints. They will meet during the month of November with Bro. Arthur McKim.

The Ladies Aid Society meets every Wednesday afternoon in the Dining Hall, where they are busy as bees quilting and doing other work for the good of the church and those less fortunate than some. On last Wednesday

there were 25 sisters present.

Through Sr. A. L. Yingling's activities in the local option work in Independence, Kansas City and St. Louis she has gained considerable notoricty, and her work has spread to the extent that a St. Louis paper gave her a write-up accompanied with her picture, on account of her efficient work in that city.

On October 30th and 31st the doors of the magnifi-cent new Union Station at Kansas City were thrown open for the inspection of the public. The first day, it was estimated, one hundred thousand people availed them-selves of the opportunity offered. On Friday, the 30th, there was a parade in which were 137 floats which ended where there was music and speech making in the main lobby. The station is something that Kansas City has reason to be proud of. The change from the old station in comparison is like changing from the most menial hovel to a grand palace. It is said that it has menial hovel to a grand palace. It is said that it has no equal in the world outside of New York Giv, and in some respects exceeds in size even the New York ones. The plans were exceuted in the office of larvis Hunt of Chicago b, Mit. Hunt's head architect, Charles Bohasseck, who worked continuously for six years on them and made a study of all the best terminals in the United States and in Zurope, and Mr. Hunt got three hundred thousand dollars for the plans. It is a marvel in beauty, massiveness and convenience. It was built through the faith the railroads companies have in Kansas City's future, for

generations to come, and adequate for the city when it may have two million population. The total cost of the depet and approaches is fifty millions of dollars. The first train to leave the new station was one minute after midnight Sunday morning, November 1st.

In the general election held Tuesday the issue in In-

the general election heat luesday the issue in the dependence and the entire Jackson county was principally the drys against the wets. It was hoped that Blue township, of which Independence is a part would again go dry, but alas, the whole county went to the "wets". The local option county unit bill was defeated, as also the local option county unit bill was defeated, as also the woman suffrage bill, the latter received something like 7000 for to 9000 against it. It takes time to educate people, especially in Missouri. Missouri, it cannot be denied, does not take the lead in adopting progressive principles, and her laws in many respects are not what they should be. It seems hard to hold an honest election

#### INDEPENDENCE, SECOND BRANCH.

On Sunday morning, Oct. 25th, Elder G. E. Harring-ton, Stake president, was the speaker at the 11 o'clock hour. After reading a portion of the 6th chapter of 2nd Corinthians, Romans 2 and 7 was taken for his text. Corinthians, Romans 2 and 7 was taken for his text.
During his discourse the necessity of exercising patience in the warfare of life and while engaged in the Master's work was shown to be very important.

Elder Geo. Jenkins of Walnut Park at the evening hour

spoke to a large audience, presenting many things es-sential to right living, such as loving your neighbor as yourself, learning to sacrifice self in the interest of the Lord's work.

On Sunday morning last the secretary's report showed 239 present at Sunday school.

At 11 a. m. Elder Robert Warnock held the attention of his hearers. Bro. Warnock has been in the church work about 50 years or more. After reading John, 17th chapter, he selected the 23rd verse as a text while using the inspired version of the scriptures, he spoke in favor of of this book supporting it by the Doctrine and Covenants, showing it to be the only correct translation in its en-

The sacramental service at 2:30 was well attended, including a number of visitors from the first branch and At the 7:30 hour Elder P. A. Sherman was the speaker,

using Thessallonians 5th chapter. In the course of his remarks he said while we believe there is only one way of entering the church, we must continue faithful in the work

On Monday evening the branch met for the regular monthly business session with Bro. H. W. Goold in the chair and Sr. Sadie Bailey secretary. 7 members were received on letters of removal from various branches and one by baptismal certificate, also letters were granted six

one oy oapusmai certificate, also letters were granted six members from the Second to the First branch. A resignation from Bro. Goold was read by the secre-tary and presented by Bro. J. T. Cuttis in which he asked to be released from the office of presiding elder. A number of speeches were made both pro and con, after which Bro. Goold stated very good reasons why he be released at the present time. A vote was taken and the request granted by a small majority. The matter of electing another president was postponed indefinitely. G. W. Tousley.

#### ST. JOSEPH, THIRD BRANCH.

We of the Thind St. Joseph Branch have been enjoying a feast. Presiding Patriarch, Frederick A. Smith, began a series of meetings Sunday morning, Oct. 18, continuing until Sunday night, Oct. 25. The sermons were grand,

until Sunday night, Oct. 25. The sermons were grand, very educational and uplifting, and much good was done. Sunday, the 25th, was rally day, for Sunday school and Branch. The attendance at Sunday school was over 80 and at evening service was about 130. The afternoon prayer meeting was of a highly spiritual character, many stirring testimonies and interesting experiences were given. Other features of the day's program were music in Sunday school and thirty minutes before evening preaching service, consisting of highos solo by Joseph preaching service, consisting of piano solo by Joseph Crumb, anthem and songs by the choir, also two very fine vocal solos by Mrs. J. E. Curtis of So. St. Joseph. Alto-gether we had a day of rejoicing long to be remembered. Bro. F. A. Smith, by his kind fatherly teaching, endeared himself to the Saints and we all said "come again Bro.

Our branch is growing some. Four years 21st of last February the branch was organized with 55 members; it now numbers 132. Fifty have been baptized by the writer and several by other parties.

have a nice little church 28 by 32 with vestibule and a Sunday school room annexed, and we are meeting our payments nicely and expect to soon have it all paid for and dedicated. We have some of the wiles of the enemy to contend with, but upon the whole, the Saints are striving to come up higher and while the world is in commotion and the wicked slay the wicked, we are trying to cultivate the spirit of peace and unity, two Christian graces without which Zion can never don her beautiful garments and be prepared to meet her Bridegroom when he comes to gather up his jewels.

W. P. Pickering

#### OMAHA, NEBRASKA.

"Standing by a purpose true. Heeding God's command Honor them the faithful few, All hail to Daniel's band. The sacrament service was well attended the lovely first Sunday, and quite spiritual. How willingly the "faithful few" would surrender the time to others, whose voices are so seldom heard, if ever, in prayer or testimony service. What greater blessings the body would receive if all were "valient in testimony?" Sr. Madge Seigfried, Bro. Paul N. Craig's sister, and other vsitors worshipped

Apostle J. A. Gillen's visit on Oct. 25th, and Bishop E. L. Kelly's on Nov. 1st, were much appreciated. Others who have occupied the pulpit of late; Elders M. A. Peterson, H. A. Scott, Paul N. Craig, and Priest W. E. Stoft. A number of the Saints are afflicted; Bro. Glean Leach, with typhold fever at his home in South Omaha, Willie Eden at St. Joseph's Hospital, Bertha Davidson, Long Pine, Nebr., at the Wise Memorial, J. A. Williams, Bancrott, Nebr., at the Swedish Mission, Baby Phillips at his home. Bro. Spence is still improving. The prayers of God's people are asked for these dear ones, as well as others who are suffering.

The Sunday school classes and competing for a han-

The Sunday school classes and competing for a banner until Christmas time. Each member after being present four Sundays on time will receive a blue button, and the class receiving the largest percentage of buttons will be awarded the banner. The Religio officers have also started a rivalry by dividing the members into the reds and the blues; each receiving credits for being on time, bringing new members, etc. The losing side at the end of the year is to furnish refreshments to the winners. Sometimes it is necessary to interest the children, as well as the older members, by introducing competition.

In two of our schools 500 boys have promised not to

use tobacco until they are twenty-one, and have been given a button with the skull and cross-bones. We pray that this move may be universal.

"Many mighty men are lost, Daring not to stand, Who for God had been a host, By joining Daniel's band."

Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

#### SEATTLE

Seattle's weather was at its best Sunday which together with the love for the Latter day work drew to-gether a large audience at our church, some coming long distances—Bro. and Sr. R. P. Mulvane from Ta-coma, (she is a daughter of Bro. Meyers of Nebraska City), Bro. Kinghorn from Auburn, and others. The attendance at Sunday school was 72. The morning sermon was by the pastor, subject "Angels." The evening sermon was by Bro. Wm. Johnson based on "the sure word of prophecy." Sr. Irwin, daughter of Sr. Barney, sang a beautiful solo at the morning service which was highly appreciated.

Bro. Chas. Wright and wife are in Seattle for a short They attended services at the morning hour. are always pleased to meet our old time friends. We knew Charles in San Francisco, Calif.

Wife and I marched in a temperance parade on Saturday last through the principal streets of Seattle, just to show which side we were on. It will be a close contest on Tuesday next. There are just two sides to this question—the side I am on, and the wrong side,
J. M. Terry,

102 North 39th St., Scattle, Wash., Oct. 29.

#### ST. LOUIS ITEMS

On Sunday, Oct. 4, the day set apart by the government for praying for peace, there was a good crowd out at the sacrament service, but the testimony part of the meeting was marred by too many loquacious speakers. Up in front were our district president Elder R. Archi-Up in front were our district president, Elder R. Archi-bald, our branch president, Elder T. Elliott, and our mis-sionary, Elder Ward L. Christy, and they did much to-ward making the service really helpful and uplifting, but some of the brethren had to discourse at length upon the war. Finally Bro. Archibald rose, and redeemed the situation by a talk that was benutiful enough to make every one go away feeling good. He opposed the idea war, as he always does,

On the morning of Oct 11, Bro. Geo. Reeves was the speaker—reading the text, "What is man, that thou art mindful of him, or the Son of man, that thou visiteth mindful of him, or the Son of man, that thou visiteth him?" He claimed that purity and morality do not make complete righteousness, unless we feel that God speaks to us in the silent hours of the night, or as we are on our way to our work, and as we sit at the desk or stand at the forge. In order to gain eternal life, there must be between us and God or Christ an intimate acquaintance. And Jesus does not visit those who are unmindful of Him-

The tent has been with us again, services being held the corner of Morganford Road and Wyoming St., in the district known as Oak Hill. It is reported two are to be baptized. Little Laura Whitney was baptized by Bro. Elliott on the 18th. Several have been received by letter and so our numbers increase. Our pastor seems tetter and so our numbers increase. Our pastor seems to have effected a very graftfying arrangement. Bro. Christy, who has given us spleudid assistance in the missionary work this summer, is to preach for us the church each Sunday morning until next district conference, about the middle of December. Bro. Christy is appreciated by the Saints as an able minister and has made many friends for the work among those outside, made many friends for the work among those outside, some of whom we were pleased to see out to hear him last Sunday morning. He continues to conduct weekly series of meetings in nearby localities and is therefore accessable and on hand to help us each Sunday morning. The much heralded Pastor Russell visited our city last

inday and was heard by an unusually large audience ne ministerial alliance has arrayed their forces in opposition to the recent work of his sermons being published in one of our very best daily papers. It seems in the criticism that has been made the paper has been condemned for accepting this matter, though paid for at advertising rates. They have not met the Pastor as yet with biblical argument nor have they taken the scriptures to prove the many contentions untrue.

But because he asserts the creeds are wrong, they resolve as a body that he must not be heard and his efforts must be curbed, his liberty and the liberty of the press through which he wishes to tell that which he be-

lieves to be true must be denied. Our district President Elder Russell Archibald, who heard the Pastor Sunday afternoon, discoursed before a goodly audience of Saints and friends at the church Sunday night. And in a very able effort made plain just when and where many of these plain and wonderful statements that are now causing so much unrest and anxiety on the part of so many and real contention among no few, first saw the light of day, in the inauguration and

rew, into saw the igns of any, in the magnitude setting up of the restored gospel and the prophetic mission of its chosen leaders in these latter days.
While it is strange, yet true, that all these wonderful and prophetic statements were brought forth and preached. with he restored gospel. Yet stranger than all, though men hear it today, still they refuse to believe.

<u>~27</u>]

## COURT MET WILLIAM CONTRACTOR CONT CORRESPONDENCE

Creal Springs, Ill., Oct. 4.

Editor Ensign:-I am home now and awhile because I believe it is necessary, as I am looking awinic because I believe in a factor some business, and as I get so many letters from the different fields that I have labored in. I wish to say to all Saints and friends that I have become acquaintsay to all Saints and Friends that I have become acquainted with, that I am always glad to hear from you, and I take advantage of a letter in the Ensign, hoping all will see it. I am laboring in Indiana this year, and have have met many good Saints and friends, have baptized some into the kingdom, and all those baptized seem to rejoice that they had found the old gospel, taught by Paul, and Peter, and by Jesus Christ, the head. Those that I have been laboring with are J. W. Metcalf, F. A. Rowe. Bro. Metcalf is a live missionary, and Bro. Rowe a man

In answer to three questions that were asked of Jesus

-Master when shall these things be, and what shall be the sign of thy coming, and of the end of the world? "And this gospel of the kingdom shall be Jesus said: Jesus said: "And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." When I first started out to tell the gospel story, I thought every body would believe me. Since I found it different, I therefore make the gospel plain and leave the results with the people and their plain and leave the results with the people and then God. And this gospel will be a witness against them. Paul said, "Now I beseech you, brethren, mark them which cause divisions and offense contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Rom. 16:17, 18. What is that doctrine? Faith, repentance, baptism, laying on hands, resurrection of the dead, and eternal judgment. What did Paul say about them that caused divisions contrary to that doctrine.

I trust that this letter may be read by all Saints, and that when they read it, they will hear me say, that when a man finds this gospel and accepts it he has found the greatest treasure on this earth. All the earthly treasures man may lay up here he must leave and when the word comes, what did you do to help spread the gospel, what

will you have to say?

I still remain a brother in the one faith,

I. C. Moore.

Greenfield, Okla., Oct. 25. Dear Ensign:-I feel so lonely out here where the gos pel has not been preached but a few times, and that sevoral years past. We long to hear the true gospel message as it was preached in the days of Christ and the Apostles. We have a great desire for our neighbors and Apostles. We have a great desire for our negations and friends here to hear the gospel in its purity. We are here all alone save 2 other members in our town. Brother Sam Simmons and his noble family live about 14 miles from where he has aroused the curiosity of some, and of them have been made to see the truth and some have obeyed. He has a great power in speaking and as a man all who know him like him. We have had the pleasure of visiting with his family, and its been a real pleasure. good wife is ever ready to do all in her power to make feel at home

We attended the debate held in June by Brother Boot man and Mr. Nunner of the Missionary Baptist faith. It was a great victory for the cause of truth. Bro. Bootman baptized 14 after the close of the debate, most of whom were Baptists.

the brothers and sisters to join in prayer to God that He may bless us in disposing of our property that we may take up our abode in Zion where my heart longs to be with the good and redeemed. Ever loving the cause of truth I am your sister in the one faith,

Virginia Boyd.

Fulton, N. Y., Oct. 31

Dear Ensign:-This is the season of the year for sudden, and sometimes surprising changes. The Halloween time, and while I do not know as the change I am about to report is quite of a Halloween character, still it was quite a surprise to me when Bro. P. M. Hansen directed me to go to Maryland.

It is to that land I am traveling at present, only stop-ping to answer an urgent call at this place and East Phar-salio, N. Y., on my way. I will also stop in Philadelphia as I go.

I have been directed to go to Elk Mills, Md., so suppose that will be my objective.

Since writing last, we have labored at East Pharsalio, Sherrill, Fulton, Rochester, Buffalo and Niagara Falls. At Fulton-I haptized three, also assisted Bro. Stone in reorganizing the Fulton Branch. At Buffalo we had (Oct. 24 and 25) a very interesting conference, where only incidentated and urgent business was transacted, and the Samuday assions were given largely to papers devoted to different phases of our Zionic work. An excellent spirit was manifest.

spirit was manifest. Some Well, I am "on my way," but whether I'll be singing "Maryland, my Maryland," or not, I can't tell, but hardly

think I will with my family in 10wa ..... desire to do my work wherever it may be.

Sincerely,

A. M. Chase. think I will with my family in Iowa and Missouri, still I

Eustis, Nebr., Oct. 24.

Dear Ensign:—So many testinonies I have nat of this the work of Jesus Christ. I know it is Has work, for so great a work could not be done by man. Lo many signs and wonders have I witnessed since uniting with signs and wonders have I witnessed since untill with the church, that I am perfectly satisfied and know that it is true. Paul said the gospel came not in word only, but also in power and in the Holy Spirit. I have thought if we saints would live better to what greater degree that could be realized; and I have also thought that if the could be realized, and I have also hodges with I saints were living as they ought to live (not to find fault) how much sooner the Christ would come and relieve the suffering ones and place them in a better condition so could do more for themselves to gain that blessed that he has promised to those who will live happiness righteous lives.

I have had an experience this year, since the latter part of March, that has been very trying, but suppose for the best, for I know by the past experience that the Lord does things in a very peculiar way in the eyes of man. Sickness is one means that is taken to bring the believing ones nearer to him, for we know that when one is sick he will nearly always think of Him who has promised to heal, and He will come to their rescue if they will put themselves right before Him. I am no less strong in faith than I ever have been for I feel to know the Lord will do nothing except it be for the best.

I have prayed much that my faith will remain as strong or sronger than it is now. When I have been in my severest trials and afflictions of the months which have severest trais and annextons of the months which make and are passing those beautiful words of the hymn, "Oh for a faith that will not shrink," etc, was almost continually on my mind, and I feel that the Lord has and is reaching out His loving hand for my support. Why I feel that I know is that if it had not been for that would not be writing this letter.

My wife has been sick and suffering for about sever months and in the meantime has been in a hospital in Omaha for six weeks for an operation, and I was there myself for a few days. Neither of us are well yet, but I feel when the Lord sees it wise to do so it will be very

My experience in this work since 1896 v book or many pages. I want to relate a little instance that took place while I was in the hospital. The first day, only a few hours after I went to bed in the foren, I heard the sweetest strain of a few tenor notes I ever heard in all my life, and I looked (as I did not have to move my head-it was toward the foot of or the beg, but some distance beyond, seemingly beyond the partition of the ward I was in.) I saw the most beautiful rostrum or pulpit. It had its arches and pillars and other necessary fixtures and was the most elaborate any I ever have seen, and the tenor voice was at left as I was looking, but seemingly just far enough back so the person could not be seen. It all happened in an instant. The voice was what attracted my attention to the beautiful sight I beheld. A very satisfactory feeling

ame over me, and I felt there must be some meaning to it. May the Lord in his goodness favor all his faithful workers is my sincere desire in his name

M. E. Johnson

Morgantown, W. Va., Oct. 21 Dear Ensign:-The Saints here are trying with what knowledge they have to do the Master's will. They are few in number but the Lord of all has promised where two or three are gathered together in His name there He would be. His flock has always been a little one. There would be. His flock has always been a little one. There are some Saints here who are trying to live according to what knowledge they have to please the Father, the yound people especially. I long for the time to come when all the honest in heart will be brought into the fold of Christ. We have meetings here twice every Sunday. Sorry to say though we are in such a way that we can local nave prayer meeting and Sunday school, because some have to go back and forth on the train. But we trust there will be a way opened soon, if it is pleasing with the Father . His will be done always.

Let every one that has taken the covenant upon himself follow Jesus, live to the law and commandments which he has given them and try to double the talent which he has given us. And keep on the lookout and not be

A brother in bonds,

H. W. Rogers

Marshall, Mo., Oct. 24 Marshall, Mo., Oct. 24
Dear Ensign:—Am very glad to write that after nearly
two years of inactivity from missionary work, because
of being afflieted and under medical treatment, that one
week ago I left my home in Independence, Mo., and
started out again in missionary work, as a conference
appointed man to labor in the Independence Stake.
Only those who have had a like experience with anxious
desires to always he have yet in gangle work could realize

desires to always be busy in gospel work could realize how good it seemed to prepare, go to the train, ride to a strange place, to again be preaching and really feel-

to a strange place, to again be preaching and really feeiing our heavenly Father's approval in having the oldtime freedom and liberty of the Holy Spirit in preaching
to interested congregations. To say that I rejoice in all
this in words is putting it very mildly indeed.

And too, I use this way of thanking all from the depths
of my heart, for the large amount of sympathy and assistance given me by our ministry, and the many dear kind
Saints whom I know have fasted and earnestly prayed
for my recovery. The deciors and nurses in the Sanitarium have my kinder tractive for heir kindly minis for my recovery. The doctors and nurses in the Sanitarium have my kindest regards for heir kindly ministrations. I surely have nothing but words of commendation and praise for the good work our Sanitarium is

doing for the sick, suffering, discouraged ones who are obliged to go there for treatment; and I feel that after my having been there ten months in all that I am qualified to write in praise as I do.

I am so far improved that while I carry a cane only I am so far improved that while I carry a cane only I use it mostly dengling in my hand for company. I am grateful to my heavenly Father for so green be, soled.

One night this week I had a dream that interested me

very much, and might interest some and do good by writing it. In the dream I was in the Stone Chucch in Independence at General Conference, as I saw the Quorums assembled and seated. I saw on the floor in front of the pulpit our President Joseph Smith, with skeins of fish lines, hooks and sinkers. He was not blind or deaf, but active and alert. He was measuring off lines, putting on hooks and sinkers and handing one to each of the ministers. Every body was very orderly and intensely interested in President Smith's work in preparing them for all to go fishing, and it seemed that it was two or three days after the 6th of April and no business had been done ever the every the state of the second of the three days after the 6th of April and no business had been done except the getting of these fish lines ready, and I wondered-in the dream why the business as is usually done was put off, and the preparing for fishing seemed so all important. I went out the west door and stood on the green grass and Bishop E. L. Kelley came out from the house and passed me going a little ways beyond me with his head bowed in deep meditation and kneeling down with hands clasped, began to earnestly pray, continuing until his face nearly touched the ground he seeming so earnest and humble. I could see the tears dropping from his face. When I awoke I felt to be in the Spirit and to have the understanding of what this all meant—that a proseliteing time is or would soon be for the ministry to enter into—as one of the greatest questions before the church with the need of financial aid from the members in tithes and offerings to be sent aid from the members in tithes and offerings to be sent properly to the Bishop, and to the Bishops and agents throughout the world, to sustain the families of the ministry and other affairs pertaining to the church work. In the dream this was what was meant in seeing the Bishop so earnestly engaged in prayer.

I have studied much over the dream and hope the men-

I have studied much over the dream and hope the

I am not much acquainted in this stake and can only preach in one place at a time, but it might be helpful to me and any concerned if in some place where missionary work is needed to be done for those concerned to write me at my home address so I could if possible come to such a place and preach as long as it would be needful or that I may have the time

Your humble brother in gospel bonds, Elder F. L. Sawley

1117 So. Dodgeon St., Independence, Mo.

Listowel Branch, Sep. 9.

In the early part of the spring we had with us Bro. George Tomlinson, who had labored in this branch some 15 years ago, and who was one in the hands of God in building it up at that time, so the Saints were pleased him in their midst once more,

Then this summer Bro. Shield came and gave us some good gospel sermons through which some were con-vinced of the truthfulness of this gespel; whether they will obey or not time will tell.

At the present time we have with us Bro. Alvin Ellis, who is not so well known among the Saints as the other two mentioned, but who is a good preacher and we certainly are keeping him busy. He came Thursday, Sept 3, and held a meeting the same evening and again Friday evening and on Sunday three meetings were held and all through the following week with fair attendance. On Sunday, the 6th he spoke to a goodly assembly of Saints, and at the 1:30 p. m. prayer and sacrament meeting. Saints had previously been invited from Mitchell, Rostock, Mc-Killoy, Brussels, Palmerston, Harriston and Drew. Meeting was again held at 3 p. m., with a good attendance of outsiders, and again at 7:30 p. m.

We are trying to keep the flag unfurled and the camp fire burning that some honest in heart may find their way to the fold of Christ. Ever praying we may live worthy to be called a child of the King of kings, I remain your sister in the one faith.

Mrs. A. Smith.

Denver, Colo., Oct. 17.

Dear Ensign:-The Saints of Denver have been enjoy ing a feast of good things. Bro. Ammon White has just closed a series of meetings here. He came rather un-expected among us, but by means of his automobile we called on many of the Saints, and thus rallied quite a cannot on many of the Saints, and thus rained quite a crowd to the services. He was with us about the idays, and preaching services were held nearly every evening. His visit was a blessing to the Denver Saints. We hope he will come again and stay longer.

I am trying to keep busy in the gospel work by hold-interactive continuous.

In thing to tage meetings. I find that I can get in closer touch with the people by visiting them in their homes, and talking with them, than by public meetings. As time goes on I am made to realize that God is in this work, and assists us when we do our part. I hope to become more efficient in my work, and thus be a better soldier for Christ.

In gospel bonds, J. B. Barrett.

2319 Emerson St.

#### GLEANINGS.

Elder Joseph Arber, Ripley, Okla.—I am preaching at this place where we have a fine interest. The church was filled last night. One has been baptized. This is the place where you will doubtless remember where Bro. J. E. Yates was arrested when defending the work against R. E. Grant. I go from here to Stillwater to open up the work there and organize a Sunday school next Sunday.

# SERMONS AND ARTICLES

#### THE VINEYARD AND ITS WORK. Sermon By Elder S. S. Smith.

It is with feelings of gratitude that I appear before you at this time, yet I have a degree of hesitancy for I realize one occupying in the sacred work of the ministry must ever be impressed with its venerable character, and the necessity of seeking the counsel of One whose wisdom is supreme, and whose far seeing eye is over all. I have in mind two texts which appeal to me as being appropriate for this occasion to introduce the theme to be considered.

"Son, go, work today in my vineyard." Matthew 21:28.

"Thou art called to labor in my vineyard, and to build up my church and to bring forth Zion, that it may rejoice upon the hills and flourish." Doctrine and Covenants. 39:4.

Among the various metaphors by which the church or kingdom of God and his Christ are represented, one of the most common, and too, very beautifully expressive, is that of a vineyard. The gifted prophet Isaiah, richly endowed with that noble idealism, intrinsic with glorious similitude and poetic meter, wrote, "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very beautiful hill." Isa. 5:1. Master of men used the same allegory of the vineyard, and we linger on his words, "There was a certain householder, which planted a vineyard and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went unto a far country.' Matt. 21:33. The Palmyra Seer not lacking in responsiveness to the Spirit's thrill, was led to exclaim, "For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trump, to declare my gospel unto a crooked and a perverse generation; for, behold the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priesterafts, all having corrupt minds." D. C. 32:1.

Thus considering the metaphorical allusion in the texts, and the citations given, we understand by the act of conversation the penitent believer is transplanted out of the desert of the world into the fruitful vineyard of the church. Changing the figure, we find a very beautiful comparison where the individual is cut off as the wild olive and engrafted by the gospel into the tame which is the true and living plant or in other words the church.

We should deeply concern ourselves with the language of the text, "Son, go, work today in my vineyard," and take it as a personal reference to us individually; for the magnitude and full responsibility of the latter day work rests upon the shoulders of all equally. How can a practical rendition of the text be made, unless it means identity with the church which of course carries "th it the idea of work?"

Practical Christianity, we must ever insist, is working for God. Let me then elucidate this subject by stating the proposition more fully under three headings: First that all saints are called to the work of God; Second, the spirit in which this work of the vineyard should be done; and third, the motives by which it may be enforced

#### All Believers Called to the Work.

Dear saints, let me appeal to you today, does it seem like a harsh conclusion to say, in this church that we view as the result of divine providence when it was restored to earth in this the latter day, there is found no place for the laggard or lazy man? In the economy of God there is no place for him. There is no proviso for such a being. Salvation is always identified with the idea of labor. Our certificate carries with it the thought of duty, Eke the ant in the ant-zill, or the bee in the bee-hive. Every one is supposed to be a worker. All has a separate and distinct duty, and an equal responsibility which must be performed.

It is not so much the personal religion of the individual that I refer to, which is included in the expressed injunction, 'Give diligence to make

your calling and election sure," and "Work out your own salvation with fear and trembling," as it is that measure of enlarged service which not only applies to the duty to self, but the duty to the brotherhood, and all mankind as well.

Now the greater labor to which we refer and address ourselves today, is best illustrated by looking at some of the figurative lessons and expositions of the Church of Jesus Christ. First we take up the comparison where the church is likened to an army. Paul I believe is responsible for this comparison. The thought he wishes to convey in this reference (Eph. 6:10-18) is, that every man is a soldier and must be properly drilled and equipped, that they may be "strong in the Lord, and the the power of his might." every saint is supposed to be a soldier of the cross. Every enlisted patriot is to have the cause at heart, and he is brave and loyal on the battle front because he wants to be there, and he sees a common danger. He is not one who is oblivious to the peril, and the prowess of his forensic enemy: but he is there because of a sense of duty and the conception he holds of his relations to his fatherland-the Church,

This command is issued to each, from the least to the greatest, "Fight the good fight of faith," "War a good warfare" and "No man that warreth entangleth himself with the affairs of this life; that he may please him who has chosen him to be a soldier." Now this army is to make not only a defensive stand, but is to be persistently aggressive and push the conquest of Christ onward on the enemys' ground. This enemy, the world, the flesh and the devil is very strong and well organized. This army of the Lord is to strive to subdue the nations of evil to Jesus Christ the great "Captain of our salvation." It is not enough for each soldier to try to secure himself, he must be equally concerned, for the prosperity of the whole.

Another figure Christ uses in his teaching and that is the one of the vine. In this we see an illustration of great beauty and fitting comparison. (John 15:1, 2.) The nature growth and fruitage of the vine in one of interesting detail, and is a nice illustration of the growth of the church. In other words it is another way of bringing out the evidence of the new birth, the work of regeneration, until they finally become "plants of renown." As the plant grows and brings forth fruit, so must those striving for full regeneration "grow in grace." The individual must pass The individual must pass from the state of childhood to youth, then to maturity, and farther along to a rich and golden old age, so as to be fully ripe for everlasting glory, just as the process of graduation is carried out in the plant life of the vine.

The invitation is general to come and thus be transplanted into the rich soil of the gospel. He invites them to dedicate their entire selves to the great task of growth and maturity in gospel development, that they may partake of his glory and divinity, and thus be "partakers of the divine nature, having escaped the corruption that is in the world through lust." Then let us notice the character of the vine and its relationship to us. First of all the soil is vital to the life of the vine. The manifest life and growth is also contingent upon the sap. We must not fail to mention the branches, leaves and fruit, for in the study of the vine these are to be reckoned with. Now when Christ uses this comparison, cannot we see a very fine resemblance of the church?

God is the husbandman, and Christ himself is represented to be the main vine, which in other words would mean his-body or church. (Col. 1:18, 24; Eph. 1:22, 23.) The branches of this vine are the engrafted people, and the sap necessarily represents the Holy Spirit, the life giving principle. The leaves we say are not unlike the evidences of life and growth of the individuals; while the fruit is the holy life or results of Christian labor, the character we bear or spiritual endowments and works of love. The soil of course is the truth which we are "grounded in."

As we engage our attention with this we feel we have a theme of vast proportions, not only for present exultation but for external triumph as well. By the cultivation of the tender evidences of regeneration or domestication under gospel tutorship, we are bound to rise in divine life and stature and show every edidence of growth.

We also find another comparison regarding the church, which illustrates our duties as saints of

God, and that is the simile of the church to that of a human body. This is fully set forth by the Apostle Paul in the 12th chapter of 1 Corinthians. He says the body has "many members" yet he declares they are "one body." Every intricate factor of that body he illustrates as being necessary, and one part could not say to the other, "I have no need of thee," for they were all essential. Then he tells us the parts of that body are, "First, apostles, secondadily prophets, thirdly teachers," etc. If these represented the parts they are essential now as then to constitute the church for we cannot take from the corporate body of Christ its parts, any more than you or I could cut off a limb or pluck out an eye of the physical body and still have a perfect body.

But the thing most potent in this contrast is the fact "the members should have the same care one for another. And whether one member suffer all the members suffer with it; or one member be honored all the members rejoice with it." There is such close analogy upon the part of each member, if one has suffering there will be sympathy with the rest, or if honor is conferred all will rejoice. Thus there will be no allowance for "green eyed monster" in this body. will be that brotherly relation that all will be helpful to the rest and they will thus work in unision. Now every member, and muscle, and nerve, has its proper function in the body and each contributes to the well-being of the whole; so also is Christ's body, the church. If one suffers pain the whole body suffers too. If one has rejoicing the others will be sponser to that rejoicing. What a glorious relationship this is!

Now the thought I want to impress is the fact that the church today should be in that close approximation to one another that things will work on harmoniously and sympathetically as the great brotherhood in Christ. Unless it is working industriously to this end, I fear it lacks just that much in being what God intended it.

The third similitude is the one set forth in the language of the texts where the church is likened to a vineyard. We may have strayed a little from the main thought of the text of the vineyard, but I desired to impress your minds with the variety of camparisons and the best thing of all about them, they impress the necessity of work. Like Longfellow when he wrote:

"Work is my recreation,
The play of faculty; a delight like that
Which a bird feels in flying, or a fish
In darting through the water,—

Nothing more."

So should we lend our energies willingly. It will be noticed according to these lessons on the vineyard, those who go into it are expressly engaged to work. Now if one was an owner, and as such employed men in the work of a vineyard in caring for the fruit, would he not expect more of them than just to gather such fruit as they ate? A man that would do nothing but eat would be an unprofitable servant. If he was indolent and employed his time in plucking the choicest of the fruit only to eat, you would discharge him as being of no profit, being a consumer and not a producer of benefits.

Well! what do you thin! God will do with us if we don't work? Can we expect God to be merciful and overlook our laziness? Well, hardly! There are so many things to be done, and to shirk a responsibility, it makes it that much harder for those who are willing.

The parable of the talents clearly teaches the same momentous truth. The burial of talents is a grievous fault with so many today. They have a talent of value but do not employ it to the glory of God. Like the over-fed dog with a bone, that buries it, thinking he will have need of it another day, but forgets it. We bury our talent and then forget it. Yes, we should dedicate our very lives—our all to the service of God and this work. We should "shew forth the praises of him who hath called you out of darkness into his marvelous light."

That all are called to service is an evident fact. The Lord said in 1829, "Whosoever will thrust in his sickle and reap, the same is called." (D. C. 11:2.) Again in 1887: "All are called according that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." (D. C. 119:8.) It

would appear then according to this pertinent instruction there are none that should shirk this grave responsibility. So again let me fresher your minds with the language of the text, "Son, go, work today in my vineyard," "Thou art called to labor in my vineyard."

The Spirit in Which This Work Should be Done. In preparing to work for Christ we should there must be that moral, intellectual and spiritual preparedness which means the improvement of whatever talent we may possess. If all are called and must work, we should recognize all does have some ability or qualification. Some may have the talent of eloquence to plead for Christ: others the intelligence to devise ways and means; many others the strength to do manual Some have time, others influence, and still others wealth. Thus if I cannot preach I can pay my tithing and contribute in that way. We should consider how very important it is to be in our right place and willingly do our part. We should remain in the sphere where Providence has placed us, for it is evident all cannot act in the same place, hence whatever is our portion, there we should apply ourselves. Some are officially called to go forth with the gospel trump to the wide world; others are given pastorate charges over the local congregations; and still others are to labor in branches and pay tithing, contributing to the Lord's portion that there may be a sustenance for those in need. Now we might say there are three divisions at least of importance in the vineyard where we can work-the family; the neighborhood and at large in the world; and in the church. In fact our duty to the church transcends all other duties, and when we perform the duties to the family and to the world in reality we are performing our duty to the church.

In the family our duties are manifold. Every saint's home should be a home of prayer, and the nursery to the church. A home without children should never be thought of. To devise means of prevention to the great creative act ordained of God, is to frustrate the very scheme of heaven, and lay ourselves liable to his displeasure. When children are born into your home consider it the greatest of blessings and not that of a calmity of astounding magnitude.

Then too, you are to teach the way of salvation to your children. Is it not an important task to teach the little ones piety? Here is where saintly mothers can excel. Can there possibly be a more glorious work than that committed to mothers of teaching the rising generations the ways of virtue, sobriety, gentleness, religion, fervor, and righteousness to God? Thus dear sisters, do not complain for the lack of opportunities, when one of the very greatest is yours, and you are bidden to it.

We have a duty to the neighborhood, to the state and to the nation so many seem oblivious to. Your light is to shine here especially. There is no one but what wields an influence. the prattle of the baby to the crowned glory of old age every one gives forth an influence for weal or for woe. I many times think of what Alma said to his erring son Coriantor, "Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe my words," (Book of Alma 19:17.) I am persuaded to believe one of the most effectual ways of promoting the gospel is to live it. In all our ways we should be exemplary. There are hundreds of opportunities of doing good passing before us daily. We can always give a cheering word, a kindly invitation or send the instructive tract. There are so many issues today we should be interested in, such as the temperance movement, the move for suppression of the white slave traffic, the crusade for better health and sanitary homes, the prevention of child labor, and better schools, and the installing of good men in office. All these and many other issues calls for a clear head and an aroused conscience.

In the church all may minister to the edifying or comforting of the body. All certainly can labor devotedly for her peace, and pray for her prosperity. The church has various departments of duty—the Sunday school, the Religio, aid societies, prayer unions, Daughters of Zion, and class work and such like, which comes under the heading of "helps" and "governments." These furnish all with splendid opportunities, besides there are hundreds of chances of doing good ir-

dependently for the beneficence and welfare of the body.

The gospel of Christ, we should remember to be made effectual, must be preached in the Spirit of Christ. All work done for Christ should be done in cheerful delight. Anciently God did not permit creeping things to be offered in sacrifice. This you know was Prohibited under the law of Moses and I may suggest we should not be as creeping things now, in the spiritual sacrifices we bring. God does not desire the service of a creeper who gives in constraint and a begrudging heart, but of a voluntary and willing liberality in upright manliness, and too they must run in the way of God's commandments. Should we not delight in the law of God? Yes, and we should serve him as affectionate children and never as unwilling slaves or dumb driven cattle.

Our service to be acceptable should be in the spirit of holy constancy "instant in season and out of season." We should stay in the race until we have touched the goal. Having put our hands to the plow we should not look back. To porfess Christ means to hold fast, like holding to the rod of iron as seen in Lehi's vision. This takes courage and fortitude, for having received the Lord Jesus we should walk with him as children of the light. Our light should be as the city set on a hill or as the lamp in the prominent place. "Now is the day of salvation" and that means the day of labor. Though we may be maligned and ridiculed and even persecuted we must "be faithful even unto death." This is the kind of This is the kind of service God delights in, and the more we apply ourselves in the good work the more we are approved of our heavenly Father.

Again our work should be done in the spirit or deep humility. In the true and noble religion of Christ there should be no boasting or selfglorying. Man was formed for the glory of God, not for his own glory. All his powers were to be subordinate to the will of God. His faculties were to reflect the divine attributes, and all his affections were to center in the deity of the universe. By sin man threw off the yoke of allegiance, refused obedience, and turned all the powers of the soul into channels of selfishness. Sin to a great extent has caused man to live to himself and without God in the world. Hence the disposition for selfishness and his glory for self. But according to the scriptures the Lord says "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth me, that I am the Lord that exercise loving kindness, judgment, righteousness in the earth for in these things I delight, saith the Lord." Jer. 9:23, 24. So then no man should boast, and we should avoid false and delusive grounds of glorifying.

Philosophers and men of arts and letters may boast if they please, but the true saint should never engage in such a besetting sin. We should put it far from vs., and self effacement should be our delight. Thus before you boast, prove you have done more than your duty, evince that the Lord has not rewarded you abundantly, demonstrate you have given the Lord aught but what he has first given you. Look at the worthy man Paul who divested himself of worldly honor and claimed to be "less than the least," and then think how unbecoming is this spirit of self-importance and arrogance in religion. After all is said I think we are unprofitable servants many times. Like the poet Bailey who said, "Lowliness is the base of every virtue: And he who goes the lowest, builds the safest."

Our actions I verily believe should be in the spirit of grateful love to Jesus Christ our elder brother. If I am Christ's servant I must not act to please myself in following a corrupt heart and a carnal mind, but always as the representative of Christ as his ambassador. Any other motive than this will imperil the Comforter as the abiding light to the soul, and eventually render ourselves wordlings and therefore unacceptable to God.

God in his work evidently likes system. I am persuaded to believe he also likes beauty, for we see these things manifest in the creation. If God loves the beautiful it is pleasing to him to beautify our honles and keep everything in order. The beauty of a noble character however is the greatest of all. Our work then in the

vineyard should be done in the spirit of promptitude and attention. Today has its demands, opportunities and facilities and will never, never return. Every day of indolence is a day in which God is robbed, and a day wherein we have lost golden opportunities as well as the comfort arising from obedience and the accompanying reward in the futurity of time. Resolutions, desires, pledges and plans will never do, or available of God, unless they are carried out and made practical in our lives. Each day must have its work, for as Lowell says, "No man is born unto the world whose work is not born with him. There is always work." Let us then consider

The Motives by which It may be Enforced. In the consideration of this phase of the subject let us confine ourselves to three particular questions: The motives of obligation, of personal well-being, and that of final safety.

Now the motive of obligation to God in our service in the vineyard, we might say is two fold, one prompted by love and the other by authority. Christ says "ye are my friends, if ye do what-soever I command you." (John 15:4.) "If ye love me keep my commandments." "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." I love the tone of such sayings,—they have the right ring to me. Our obligations are due him, then, because he has loved us and done so much for us in life; and surely the allwise and omnipotent God has the right to command us, hence by reason of his authority he has the right to demand our loyalty and deepest and most full obligations. We can thus love Christ because he is both King and Priest.

The motive of our personal wellbeing is prompted by reason of the fact, we cannot thrive in religion without the Divine blessing. This can be expected in the way of duty. Our peace, our improvement, all depend upon our devotion to duty, which is linked with the incentive of eavenly influence in our lives. Spiritual indolence will cause our souls to be like the field of the sluggard, that abounds in obnoxious weeds and thistles. Changing the figure, our talents must flow out as the clear rivulet on its course to the sea. If it thus does not, it becomes as the stagnant pool with no outlet. Our energies, our talents, must be a thing of utility and not that to be laid away to canker and rust. Our faculties must be employed or a moral intellectual and spiritual paralysis will take hold of us.

"Works" play an important part in thr judgment, for are we not told, we will be judged and rewarded according to our works? Let me refer you to the case of the unprofitable servant who hid the one talent. (Matt. 25: 24, 26.) If we in like manner would hide or refuse to utilize the talent or talents we may possess, could we expect to get otherwise than the same denunciation, "Thou wicked and slothful servant." Notice, his sin was unprofitableness, not infidelity, profanity or other kindred evils. We should be reminded those who have "done good" shall be given the "resurrection of life." Those who die in the Lord their works must follow them.

In conclusion let me say, "Thou art called to labor in the vineyard." That applies to you, and in fact, to all. While you may not be a pruner in the vineyard, yet you can do something if it is only tilling the soil or rooting out tares. Don't forget a part of that work is yours and you only will get your reward when you have faithfully done your part, no matter how humble it may be. Our failures heretofore should fill us with shame and confusion of face, yet it should stimulate us to more earnest application that we may avoid those same blunders in the future. There is so much to be done, yet how little we have done for Christ and the extension of his kingdom!

Let these facts stir us up to increased earnestness in our Christian duties for there never was a more splendid opportunity than the present. If the missionary is willing to go forth on his mission to proclaim the angel's message of latter days, making the sacrifice of home and loved ones, you who are privileged to remain at home should be equally as willing to do your part and pay your tithing and make your consecrations to the Lord. If we are desirous of better conditions to obtain we should let the divine search-light of truth be turned within, and all the secret crevices of selfishness, evil, ignorance and doubt will be made manifest. Let us draw back the veil of our faculties, and seek a measurement according to

the eternal truth, which would be that of a perfect man. It will then show we have a truer conception of the wisdom of the Almighty, and therefore a grander incentive to lay aside the perversities of our humanity, and get down to real business, and do our very best, which as sure as we do, will merge us into a grander re-ality of eternal bliss, and enduring felicity that transcends that of mortal life.

The time is opportune, the day is here, the vineyard needs our attention, and by reason of this, "Son, go, work today in my vineyard," and may God's blessing attend you as you go is my prayer.

#### RUM'S VICTIMS.

Once more we have met on the cold snowy street! Like you I am freezing, with nothing to eat. My mama and papa are laid 'neath the snow—I have no one to love me and no place to go.

My mama once told me of a babe, long ago, Who was born in a stable surrounded by snow. He grew up a man, and because He loved God He was taken from sorrow to sweet rest above.

Now let us bow in the cold cheerless sno And tell God we are starving and no place to go. He surely will pity, if we Him entreat—O, God send us help ere we die in the street.

My mama and papa once were hanny and well: We lived in a cottage in a flowery dell; Bright pictures were hung on the walls of each room; We were as strangers to sorrow, starvation and gloom.

The birds warbled forth their love-songs at night The sweet flowers bloomed in the bright morning light.
Our home was so happy till papa drank rum— Then all our sorrow and misery begun

Soon papa failed, then we lost our nice home. While drunk he killed mama. I heard her last groan. On the gallows he said he loved mama, but rum Robbed him of manhood, wife, child, life and home

O, why don't the world do away with the drink By causing distileries and breweries to sink?
Then wine shops and barrooms would cease to sell rum
What a sunburst of joy to sad hearts would come.

Homes that are dark with intemperance and crime Would rejoice neath the light of deliverance sublime. Children to school would be able to go— You'd not find them starving like us in the snow.

O, God show the world how we suffer tonight O, tode snow the worth now we sulter tonight Robbed of mama and papa, shut out from love's light. We are starving and freezing—deprived of our home. All of our misery is caused by cruel rum. Sent by Mrs. Sadie Burch. Author unkown.

#### MEDITATION.

"Then will I meditate on Thy ways, all the day and night."

The man of the scriptures had a proper conception of the value of quiet thinking. His promise is made conditional on his getting into a certain mental and spiritual state-a not difficult condition to reach, either. He was not to be satisfied with arriving at that experience, however, but intended to look upon it only as offering opportunity for such meditation as would enlarge his views of life while increasing his capacity for turning that greater vision to good purposes.

We do not spend enough time in meditation. Indeed, we give no more of the twenty-four hours of each day to quiet thought than can possibly be avoided. We work with all our power to perform, crowding from our minds all thoughts not pertaining to the duties at hand. Then, once through with the day's tasks, we rush to pleasure anything, everything, so that we be not alone with nothing to do but think.

Undoubtedly a wise Creator intended man to give much time to thought. God provided the leisure, made the world so wide that seclusion might readily be found, hung a curtain across the day in order that not even the wondrous glories of His own creation might distract humanity's attention from obtaining that growth which comes through thoughtful contemplation of the lessons of each passing moment.

But we have refused to be guided by a wisdom so far-seeing, so far-reaching. We hasten to the crowded places as though we feared our own presence: we fill the long, night with such brilliance as shall remove from our minds any lingering thought of wakeful repose. We shun meditation as we avoid reference to anything which may cause us discomfort. Perhaps we avoid it, indeed, more carefully chan anything else.

And, as a result, we are increasingly careless in everything-we are wanton with our time,

our opportunities, our abilities. We are even increasingly wearied with our tremendous toiling, with or feverish pastimes.

He was a wise man who recognized the value of meditation. He knew what it could accomplish in his own betterment, as well as for the greatergood of the world through him .- St. Joseph

THE WORLD AGAIN AT WAR. By Rev. Arthur Willis Spooner, D. D. The world again at war! The "dove of peace" That seemed to find safe nesting 'Neath monarch's throne, Rean monatch strong, its driven far a field; and now, Alarmed by booming cannon, bursting shell, Can scarce find resting place—for "War is hell!"

Disciples (?) of the Prince of Peac Have unsheathed sword, each 'gainst the other, Forgotten seems God's Fatherhood, That makes each man his neighbor's brother The pride of kings, the lust of glory, Are writing now a crimson story. Barbaric hate crowns regal brow, For Christian strikes at Christian-

From palace, cottage, factory, store, Millions of men, red-handed, pour.
O'er corn-clad fields rush plunging steeds,
Treading in dust the bread man needs.
From cloud-veiled heights the death-bombs fall, And "war is hell," to one, to all.

O Prince of Peace! where are thou now? And dost thou hear when monarchs bow And plead with thee to make wrong right. To change earth's daylight into night? God, stay the mighty monarch's hand! God, keep from war our heaven-blest land! God, haste the day when war shall cease, And earth enjoy perpetual peace.

-The Presbyterian.

#### THEY CALL IT A "BUSINESS."

The evidence that has piled up in the last few weeks against the alcohol curse is what a lawver would call "cumulative."

First the German kaiser, in an address to his soldiers, told them that the army which drinks the least alcohol will win in the long run.

Then the Russian czar closed all the liquor shops in his vast empire, as a war measure.

Following close upon this some distinguished English medical and army men issued a statement that careful experiments and long experience had proved that alcohol had a bad effect on physical efficiency.

Early in September the convicts of the state penitentiary in Philadelphia signed a petition to the state legislature stating that 80 per cent of them were in prison because of drink and asking for legislation that would bring statewide prohibition.

This week twelve hundred convicts in the Illinois penitentiary in Joliet signed a petition to the legislature asking the enactment of legislation to forbid the sale of intoxicants in Illinois and asserting that 70 per cent of all crime in the state can be eliminated by prohibition.

Yesterday R. L Palmer, chief inspector of the Pennsylvania Department of Labor and Industry, told delegates attending the National Congress for Industrial Safety, meeting in Chicago, that 60 per cent of all industrial accidents in the United States could be charged to liquor.

Here at home the superintendent of the General Hospital stated the other day that the great majority of all cases coming to that hospital were the result of drink; and the matron of the City reformatory for Women said that nearly all the women and girls who entered that place owed their downfall to liquor.

An awful arraignment, that, of the liquor traffic, and yet there are people who call whiskey selling a "business."—Kansas City Star.

#### SEEKING TEMPTATION.

That ye enter not into temptation.-Matt. 26:41.

The man of Nazareth, villiage born and reared though He was, knew human nature as He knew the hills from which He looked out upon human activities. So He urged His followers to be on guard against going to meet temptation.

A man who had taken treatment for the cure of the liquor habit and been guaranteed to have lost his taste for intoxicants sauntered into a saloon. "You're a feel!" declared a friend who stood drinking beside the bar. "I just want to see if I'm cured," said the other. A month later he was arraigned in police court on a charge of

Temptations do not, so frequently as we imagine or carelessly claim, go hunting for victims. Temptations rather are inclined to sweep and garnish their homes, then sit down and await callers. Seldom is the expected inflow of visitors long delayed. The world is searching for temptation-daring the things which it should not see. or feel, or know to a test of strength with will power. And the will is thrust forward to the combat with its ability to resist paralyzed by the wish of the individual to go to certain lengths in à spirit of bravado.

So the Messiah said less about the dangers which could not be easily combatted than those of no importance unless invited to do their worst. He knew the heart of man, and He knew that if that heart failed to yearn even for the good, His own kingdom must see a soul depart from before its gates.

"That ye enter not into temptation." It was not a really great battle into which the wise teacher was rushing his poorly equipped company of listening men, women, and children. He but bade them to be too loyal to go over to the enemy's camp in search of adventure. -St. Joseph Gazette.

#### PATRIOTISM.

A false patriotism, which always has prevailed, is the real basis of the present great war, as it has been of most others. What we call patriotism, and which we are accustomed to idealize as one of the noblest of qualities, began in the patriarchal family, extended to the tribe, and broadened to the nation; and this is as far as it has gone.

The patriotism which is bounded by national border lines, while often calling forth almost godlike devotion, is in reality one of the narrow-est and cruelest forces in the world. It is the cause not only of most wars, but of constant jealousies and enmities; and it is one of the greatest obstacles to broader human progress.

Patriotism, as fostered by governments, is a monster that must now and then be fed with human blood lest he perish from lack of sustenance, and must be kept drunk on hates lest he come to his senses. The youngest, the bravest, the best dying by countless thousands—for what? They do not know. They have only the shibboleth "Patriotism." Such patriotism is worse than a failure. Civilization is having a hard time these days trying to appear consistent and logical and to read God's mind. Each nation reads His mind and interprets His will in a different way, according to the different nations' selfish desires and jealousies.

Who knows whether God is laughing at the maddened millions of insane murderers, or weeping with the wives and cundren at home? In any event, He knows that such patriotism is a mockery and a delusion and a snare. This great war will not have been in vain, if it results in broadening patriotism beyond national border lines and making it stand for high principle instead of the selfish interests of communities. Many believe that this will be the last great war. If so, it will be by reason of a tremendous change in the character of patriotism.—St. Joseph News-Press.

#### HABIT-FORMING DRUGS.

While the campaign for national prohibition continues to occupy a considerable share of public attention, very little is being done anywhere to stop the sale of habit-forming drugs. The strongest impetus given to this movement within recent years was the resolution adopted by the convention of druggists in Kansas City the other day which placed all members of the association under obligation not to sell any such preparation to would-be purchasers except upon prescriptions from reputable physicians. As these druggists represent about one-fifth of the retail drug business of the United States, hat resolution undoubtedly will do great good.

The use of pernicious drugs is a growing menace in this country. Authentic reports show that the evil has grown alarmingly within recent years and that nearly 90 per cent of habitual criminals are addicted to the use of these terrible agencies of moral and physical destructions. One of the greatest problems which must be met, by penal authorities is how to cure such wrecks under their

supervision and keep them from getting fresh supplies of "dope" through smuggling operations and other underground channels. In all large cities, and in some smaller ones, the business of supplying the demand for cocaine, morphine, heroin, etc., is regularly organized and carried on upon an elaborate scale.

In some respects the menace of habit-forming drugs is far worse and more alarming than the use of intoxicating liquors. In fact, by comparison, the victim of alcohol is infinitely better off than the victim of drugs. He is never, except in extreme cases, quite hopeless and the shackles of alcohol are easier to break than the fetters which bind the user of the soul-destroying drugs supplied to the weak and criminal by the vultures of trade. There are hundreds of reputable druggists in every city who refuse to sell habit-forming drugs to victims. These druggists are honest and conscientious and know the terrible evils that result from such transactions. But most of the "dope" is sold by so-called "boot-leggers" regular customers and an established trade. Kansas City has many such purveyors of misery and death.

The federal government is the only agency that can reach and handle this traffic in a broad way, and if congress is to concern itself with the so-called rights of the citizen it should address itself to the eradication of the habit-forming drug trade without delay and with all earnestness and vigor.-Kansas City Journal.

# DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MAUD MILLS, EDITOR, 1514 W. Short St., Independence, Mo.

#### NOTICE

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence Mo. anyteropy polypo

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## MONTESSORI LEAFLETS FOR SALE.

In our last series of readings several were upon the subject of The Montessori Method of Teaching. We have on hand a number of these leaflets which will be sold in sets of seven leaflets, each. Price per set 25 cents.

These leaflets give a synopsis of the method and con-

tain valuable suggestions to mothers in regard to the development of children and occupations in the home. Send all orders to the general treasurer, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

#### LITERARY AND EDUCATIONAL DEPARTMENT. Second Lesson on State History.

Note.—The material given under Pathfinders will apply to many states for these men did not confine their expeditions to any one.

# Outline.

Early Pioncers. Pathfinders and Discoverers.

1. Marquette and Joliet, the first white men in

Iowa. (1).

The Lewis and Clark Expedition. (2).

Zebulon M. Pike's Expedition up the Mississippi

River. (3).
4. Tragedies of the Pathfinders. (4).

Log House Days.

1. The First White Settler, eg. Julien Dubuque in

Iowa. (5).

Trading Posts established for the Commerce of the Indian and the White Man. (6).

3. Early Forts, (7). a Purpo

Location.

Life among the Settlers. (8).
a. Customs and Habits.
b. Homes 4.

Homes.

BRIEF-PATHFINDERS AND DISCOVERERS.

There is nothing in all our memory half so enchanting and interesting as the early days in our land, or state, or government, or religion.

There is always an alluring call in a voiceless way in

an untraveled path, one that is new and strange to us. Especially does this appeal come to the dreamer or dreams, he reventureous and the persecuted among men.

It is not all fable, this following the rainbow in search of the put of gold. Some followed for love of the se not of gold. Some followed for love of the lone portrayed in the high arched bow, some went for of the rich radiance of color won from the life in freedo the golden sun, and some went to be far away from what

lay behind each yesterday, losing an old life in one new and strange along the Buffalo trail or Indian path and leading the way for upspringing cities and the school

The story of the path finder is so often told and so well told that every where excellent material lies close well told that every where excellent material lies close at hand. In a paper read by Heman C. Smith before the Nebraska State Historical Society some of the phases of his subject is treated and we give a short quotation there-

on; "From its oriental cradle civilization has ever turned its face westward. There have, however, been a few exceptions to this general rule, as in the instance of exceptions to this general rule, as in the instance of Vasquez de Coronado, the earliest path finder among civilized men who traversed these western plains. Al-lured by the reports of vast wealth brought by Friar Marcas of Nice, he fitted out an expedition in a province of Western Mexico, and started February 23, 1540, through a trackless desert to the north and northeast. The reports of riches still spurred him on though often disappointed by finding abject poverty.

disappointed by inding abject poverty.

The exact localities visited by Coronado are difficult to determine, but all students are agreed that he was in the territory embraced in Nebraska is doubted, though presented as probable by some writers.

Authors differ presented as probable by some writers. Authors differ widely, and the destination of Coronado is located from Genoa, Nebraska, to Junction City, Kansas. On a map showing routes of all the principle explorers and early roads and high ways, from data prepared by Frank Bond, chief clerk, issued in 1908 by the department of the interior, Richard Ballinger secretary, the route of Coronado crosses the line of Kansas and Nebraska and thence northeast to a point in Clay County, Nebraska, near the present location of Clay Center. According to the map his route crossed the south line of the state of Nebraska and the Republican river near the southeast corner of Harlan County.

of Nebraska and the Republican river near the southeast corner of Harlan County.

Some color to the approximate correctness of this theory is afforded by the finding of the old sword on the Republican river some years ago. The theory is rendered even more plausable from an account published in the fourteenth annual report of the Bureau of Ethonology which claims to give distances, times and directions col-lated from all the accounts. Herrera, who accompanied the expedition, speaks of finding a river of more water, and more population than others before passed, and Coronado, in a letter to the king, said that after a journey of seventy-seven days, in which he traveled nine hundred and fifty leagues from Mexico, he came to the province called Quivira. "Where I reached it, it is in the fortieth degree." (Page 582.) "After nine days march I reached some plains, so vast that I did not find their limit any where that I went, although I traveled over them for more than three hundred leagues." (Page 580).

The Mormons are unique, not alone because of their peculiar doctrine, which it is not the purpose of this paper to discuss, but because it was not the love of gold, glory or adventure that caused them to join the company of path finders. \* \* \* We find they became path finders in their search for a location where they could dwell in peace." (9).

Vida E. Smith (1) Sabin's The Making of Iowa, ch. References: (1) Sabin's The Making of Iowa. ch. x, Parish's The Man with the Iron Hand, chapters 1, 2: (2). Thwestee's Original Journals of the Lewis and Clark Expedition, Mrs. Dye's The Conquest (an historical novel—fine.) (3). Vander Zee's Forts in the Iowa Country; (4). Nebraska State Historical Society's Collections, Vol. 17, p. 110: (5). Sabin's The Making of Iowa, Longworthy's Dubupue; (6). Sabin's Making of Iowa, ch. 16; (7). Vander Zee's Forts in the Iowa Country, Sabin's The Making of Iowa; (8). Sabin's The Making of Iowa, ch. 21: (9). Nebraska State Historical Society's Collections, vol. 17, p. 300.

Mrs. L. S. Wight. References:

Mrs. L. S. Wight.

## **MISCELLANEOUS**

# CONFERENCE NOTICES.

Spokane District Conference will meet at Sagle, Idaho, 10 o'clock a. m., Saturday, Dec. 5th, 1914. Branch clerks will please send all reports to secretary one week before, All members holding priesthood should report their labors during the past six months. If you haven't received reporting blank write for one. The Sunday school convention of district will meet the evening before, 7 p. m. Go to Sagle—you will be made welcome.

W. W. Fordham, Sec.

S. 238 Haven St., Spokane, Wash.

Eastern Montana:--District Conference will meet with the Culbertson Branch, Nov. 21, at 10 a. m. A full and good representation of branches are desired. praying and preparing for a repetition of the good time had last conference. For the benefit of scattered Saints who may wish to attend let me say that the Culbertson Branch is located at Andes, 20 miles south of Culbertson. Bro. Sam Andes, Andes P. O., is president of the branch. Peter Anderson, Minister in Charge.

Southeastern Illinois conference will convene with the Bellair Branch, Dec. 5 and 6, 1914. The disorganization of the Bungay Branch will be under consideration, and those interested in the same are requested to be present. Send all branch and priesthood reports to W. E. Presnell, Sec.

#### CONVENTION NOTICES.

Xenia, III.

The Northeast The Northeast Sunday School Association will meet in convention at Bovier on Friday, Nov. 6. Program at 7:30. A cordial invitation to be present is extended to all. F. O. DeeLong, Supt. Vivian Compton, Sec.

The Western Montana District Sunday school convention will convene at Deer Lodge, Friday, Dec. 4t 1914. Sessions: 10 a. m. prayer meeting; 2:00 p. 1 business, and 8:00 p. m. a program will be rendered. Wm. J. Murry, Dist. Sec.

#### DEDICATORY SERVICE.

On November 8, 1914, at 2:30 p. m., the dedicatory services of the Saint's chapel at Bevier, Mo., will be held. services of the Saint's chapet at Bevier, Mo., will be held. The dedicatory sermon will be delivered by Elbert A. Smith and the prayer by Elder J. W. Rushton. Special music has been arranged for the occasion. An invitation is exended to all interested to be present. Bishop E. L. Kelley has been invited to be present to take part. The district conference will also convene there the 7th and 8th.

CHANGE OF ADDRESS

Elder J. C. Crestensen, from Tigris, Mo., to 2225 Empire
St., Joplin, Mo. Field address the same as formerly, Willburton, Okla.

#### MARRIED.

Fisher-Premo.—Sunday, September 27, at high noon, in the Latter Day Saint Church at Centralia, Wash., Miss In the Latter Day Saint Courte at Centratia, Wash, hiss Lulu Olive Fisher and Mr. Harold Eugene Premo, Elder Geo. M. Shippy of Vancouver, Wash, assisted by Elder Wm. Johnson of Seattle, performed the ceremony. The church decorations were beautiful—a profusion or roses, carnations, dahlias, and fern being used, with an arch of fir boughs intermingled with bright hued autumn leaves. Bro. and Sr. Premo are earnest workers in the Church at Centralia, Wash.

Snow-Inman.—Nov. 1, 1914, at the home of Bro. and Sr. A. K. Dillee on So. Willis Ave., Bro. Lilburn R. Snow, son of Bro. and Sr. C. L. Snow and Sr. Ettie Cecil Inman, daughter of Bro. and Sr. G. B. Inman, Elder Alma K. Dillee officiating.

Mr. John F. Davis of Lexington, Mo., and Sr. Jennie Martin of Independence, Mo., on Oct. 24th at the home of Bro. and Sr. Dillee, 634 So. Willis Ave., Independence, Mo., Elder Alma K. Dillee officiating.

Rowlett-Jenson .- Bro. William Rowlett of Mound City, Mo., and Sr. Mae Jenson of Clyde, Mo., were married September 27th, 1914, at the home of the bride's parents, Elder E. L. Henson officiating.

#### Read Carefully.

The time of year for the great reduction in price of the Ensign has come, being reduced to 50 cents a year to non-members. By economizing and staying away from the shows and parks, I was able to send the Ensign to nearly 500 non-members last year in different parts of the world; now the time is at hand to send to non-members again; and if you will all help me we can send Ensigns to two or three thousands, so let every one send as many as they can, whether it be one or one hundred, send to all you can, but if you can't pay for it for all that you know will read it, send to all you can, then send me the names and addresses of them you cannot send to, and I will end to them. Also you missionaries, when you get someone interested in this latter day work send me their name and address, also you non-members send me your addresses. You are only asked to read and investigate, that is all it will cost you. Let's all help together. E. Stafford.

Independence, Mo., Lock Box 54.

Dennis .- Sr. Angeline L. Boothe Dennis, October 24th, 1914, at her son-in-law's residence, Elder B. J. Scott, where she has made her home for several years. She was married to Bro. Adam Dennis, June 27th, 1847. To this union twelve children were born, the husband and five daughters preceeded her to the goodly land. Leaving four sons and three daughters, and sixty-four grandchildren and forty-nine great grandchildren with a host of friends, and one brother to mourn their loss. She was baptized into the Church in 1845 and loved the work with her whole soul, and has gone to her well carned rest. Service held at the house, words of comfort was extended by A. H. Par-Bro. W. H. Garrett offering the prayer.

A. H. Parsons.

Garry.—Sr. Myrtle Gertrude Garry was born in San Jose, Cal., Feb. 14th, 1891. Was baptized July 14, 1901, by Priest, J. M. Swenson, and confirmed by Elder J. M. by Priest, J. A. Swenson, and confirmed by Edder J. M. Range. She died in San Francisco, Oct. 12th, 1914, at the age of 23 years, 7 months, and 28 days. There is left to mourn her loss, a loving mother, one of the kindest of step-fathers, grand-mother, and a number of other rela-

Berg:-Sr. Augusta D. Berg, at her home in Armstrong, Berg.—Sr. Augusta D. Berg, at her home in Armstrong, Kansas, October 14, 1914. She was born in Sweden, May 30th, 1852; came to America in 1869. Married Andrew Berg, April 13,1872, in Kansas City, Mo. She was bap-tized May 18, 1882, by edder James Caffall. To Bro. and Sr. Berg were born three sons and six daughters. Bro. Berg and two sons and one daughter passed on before, lerg and two sons and one daughter gassed on below leaving one son and five daughters and eleven grandchildren and many friends to mourn their loss but her gain. Also her twin sister who lives in Sweden. A faithful Saint has gone to rest. Loved by all who knew her as evidenced by the large congregation assembled at the service, which was held in the Armstrong Church. Sermon by A. H. Parsons, assisted by Elder Wm. Clow.

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#### ZION'S ENSIGN

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CHARLES FRY, EDITOR
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In writing concerning subscriptions, always give the nam of the Post Office to which your paper has been going, as by so doing the ost thours in looking been part in the season of the state of the season of the seaso

ENSIGN PUBLISHING HOUSE, Independence, Mo



By Maltbie D. Babcock.

Be strong! We are not here to play, to dream, to drift, We have hard work to do and load to lift; Shun not the struggle, face it, 'tis gift— Be strong!

Say not the days are evil—who's to blane?
And fold the hands and acquiesce—oh shame!
Stand up, speak out, and bravely in God's name—

Be strong!
It matters not how deep entrenched the wrong, How hard the battle goes, the day how long, Faint not, fight on; tomorrow comes the song. —The American Issue.

# THE UNIFYING POWER OF THE GOSPEL. And hath made of one blood all nations of men to dwell on all the face of the earth. Acts 17:26.

He will thoroughly purge his noor. Matthew 3:12: That they all may be one. John 17:21. There is no mistaking the testimony of the Bible in regard to the unity of the human race in its creation. While some evolutionists hold that the several races of man had separate origin, the Bible directly states that God "made of one blood all nations," and the historical account tells of the creation of but Adam and Eve, from whom is descended the whole human race. Accepting this to be a fact, it becomes evident that as a united race man might have continued to the present had he observed the laws which work for unity. The breaking up of the human family into distinct races and kindreds came as the result of the violation of the laws governing human life, the first division coming when Cain, because of his crime, was driven out with his posterity from the association of others of his kindred. Through transgression at Babel the unity of the race was again broken up subsequently to the flood.

It would seem that the choosing of the Israelite nation to be the special people of the Lord, was that they might form a nucleus around which the whole human race might gather, but because or transgression the Isarelites were unable to maintain their own national unity, and there came division, and ultimately the scattering of the whole people. That God desired their national unity to be perpetuated is evident from Christ's statement when he said to his people: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings. and ye would not!" That God Casired also that others than the posterity of Israel should be included in the united Israel appears from the numerous prophecies telling of the coming in of the gentiles under the dominion of him who was to sit upon David's throne-the Redeemer of Israel, and the Savior of the world.

### A United Race.

To bring the human race to a unity it is necessary that Christ shall overcome the forces that work for division, and make dominant the powers that work for unity, eliminating the first in the development of the second. That this was to be the line of procedure is shown by the following passects: "He will thoroughly purge his floor." "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matthew 15:13.) "Of the increase of his government and peace there shall be no end, upon the throne of

David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth and even for ever." (Isaiah 9:7.) All this work, of necessity, requires time to accomplish and the trend of events in modern times is toward the unifying of the world under the do-minion of Christ, by the breaking down or the many powers and institutions which are in conflict with the purposes of God.

Christ prayed for his disciples "that they all may be one." It was also his purpose to bring into discipleship the whole world of mankind, so far as they might be willing, for the gospel of the kingdom was to be preached to "every creature," and "in every nation he that feareth him, [God] and worketh righteousness, is accepted with him," while he that does not fear God is left under condemnation. Under the ministration of the gospel there would be developed a unity of purpose and of effort which would make the world one, dispelling racial prejudices, national hatreds, denominational differences, and bringing all within the one fold, under the one Shepherd.

### The Gospel the only Means of Unification.

While Jesus came as King of Israel, the purposes and benefits of his coming were by no means restricted to that nation. His teachings everywhere indicate the world-wide character of his mission, and though the call of Christ came first to the Jews, it was for the purpose that they might become messengers of the gospel to others, but their national and racial prejudices were so strong, which, coupled with their sins, disqualified them for that work, and the world became dependent upon the few who did heed the call for the message.

The New Testament teaches "one faith," and "one body," in which there is to be "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free," but all are to be one in Christ Jesus. The gospel was not adapted to the Jews alone but to all men: it is a universal remedy for a universal need. for "every creature," for "whosoever will." All who came under its teaching and power, fully using the privileges it brought to them, would have no further need to maintain the divisions which had come into the world through transgression, but the greater part of the world have not done so, and even those who have professed to accept the gospel have applied so little of it to their lives that they themselves have yielded to the influences and forces that divide. But the floor must be purged, and the time will come when the gospel will be fully applied in human life to the revealing of the glory of God.

The world has had thousands of years of experimentation, and no remedy has been found by man which would unify the race. Man has offered substitutes for the gospel of Jesus Christ, but time has proven their folly, and in many instances have increased division instead of unity. The gospel alone will accomplish this great work, because it is broader than any nation, greater than any race, and comes from the God of the whole earth who sees the need of every man.

#### A Gospel of Peace.

The coming of Christ into the world with the gospel presaged peace to all mankind, as indicated in the song of the angels who sang: "Glory to God in the highest, and on earth peace, good will will toward men," but after nearly two thousand years peace has not yet obtained. Strife, division, and warfare have continued with all their old time bitterness until the present, which can be accounted for only on the ground that the world has failed to yield obedience to the message of peace. Jesus knew that men would reject his message and that as a consequence they could have no abiding peace, hence he said: "I came not to send peace, but a sword." Division cannot to send peace, but a sword. Division can-not be otherwise than frictionable, and Christ says: Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Under this rule how shall divided Christianity be able to stand against the devasting forces which purge the floor? how shall the multitude of nations with their cnoflicting interests which ever form the cause of strife, be able to endure?

The gospel of Christ could bring peace only when it was applied to men both as individuals and in a coallective or social capacity. It has no powers of mysterious enchantment to drive away strife or evil, but its virtue was manifest only through a faithful and constant application of its principles, and today a Bible which is treasured ever so highly but only when closed, or a formal acceptance and profession of Christianity without regard to the various principles involved, will accomplish nothing toward the world's peace and unity.

#### Steps Toward Unity.

The gospel requires first faith in God who is the Father of all men by creation. Faith is the foundation of all else in the divine service, for back of all truth and power, is God. The second step is repentance by which man turns from the paths which lead to strife, and without which there can be no peace and unity. Third, baptism of water by which a forgiveness of sins is obtained and membership in the visible body of Christ established. Fourth, baptism of the Spirit by which divine life is imparted and power given to transform the carnal nature into the divine and to become sons of God. By this process the various forms of evil are eliminated from human character, and the forces which work for unity are given full sway. Under the operation of these principles division and strife will fade away, and there will he "one fold, and one Shepherd." "And there will be "one fold, and one Shepherd." the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isaiah 60:3.)

#### THE SOCIETY OF AMERICAN INDIANS.

THE SOCIETY OF AMERICAN INDIANS.

Over a thousand Indians and white Americans have banded together during the last three years for the uplift and advancement of the Indian race. This organization, the Society of American Indians, in which only persons of Indian blood may hold an active membership. held its fourth annual Conference at Madison, Wisconsin, last month. Its aim is to suggest and bring about better conditions, and it urges the Indian to "avail himself of every opportunity to learn the ways of 'civilized life,' every opportunity to learn the ways of civilized life, in order that he may compete and co-operate successfully with other men; to use his mind and muscle, to become more and more a worker, a producer and a builder, instead of merely a consumer. It demands of the Americans to the constant of the producer would be the constant of the constant pulling the constant pulling. can Nation a better system of laws, regulating Indian affairs, better educational facilities, and the settlement of many long unsettled claims.

No one who attended the sessions of the recent Con-ference could fail to be impressed with the idealism and self-sacrifice of the many educated Indians who had come self-sacrifice of the many educated Indians who had come long distances at their own expense in order to work for the good of their race. No one could fail to recognize the splendid oratorical ability of some of the very ones who decried their own "ignorance" and begged for an education for those to come. Pathetically ignorant as many of the older Indians were, who came with their interventions to cook the splendid of their splendid their interventions. many of the older indians were, who came with their in-terpreters to seek the aid of their educated brethren, under the mstaken idea that the Conference was called for the discussion of individual and tribal grievances, they showed a sense of justice, a humility, and a pride in the leaders that spoke well for the inherent nobility of

While many of the members of the Society desire the passage of laws doing away with what they regard as the follow of reservation life, the resolutions adopted by the Society as a whole demand no such immediate change the Society as a whole demand no such immediate change in our governmental policy. First and foremost, they ask the passage of the Carter Code Bill, by which a commission will draft a codified law indefinitely establishing the legal status of the Indian; and of the Stephens Bill, which will enable the Indian to place his claims directly in the United Court of Claims without first se-curing the special permission of Congress. The passage of this latter bill would relieve much of the bitterness of this latter bill would relieve much of the bitterness that has been growing from year to year as the different tribes awaited the settlement of their ancient grievances. As a statement published by the Society says, "Surely a great nation of a hundred million people can afford to do justice to the remnant of that race which once ruled our domain from shore to shore. Surely such a nation can trust the settlement of claims against itself to its own high courts." Other demands which the Society will lay before Congress and the President are the just trusteeship and distribution of tribal funds; the efficient allotment of lands; the wise utilization of mineral and water resources; adequate educational resources; and the just settlement of many specific griev-

ances on the several reservations.

A body of five Indians has been delegated to present their petition to the President, Congress, and the Commissioner of Indian Affairs in November. This nation

is a self-appointed guardian of the three hundred thousis a self-appointed guardian of the three fundred choused and Indians in the country. Its duty it not merely to deal justly with them itself, but to protect them from the rapacity of those who covet their property, and to enable them to become good American citizens who will need no guardian.—The Outlook.

#### COMMENTS.

Booker T. Washington, Principal of the Tuskegee Normal and industrial institute for the training of colored young men and women, and who has done much for the uplift of the colored people, is urging upon his people to increase their wealth by the raising of more pigs. He estimates that if the 1,400,000 colored families living upon farms or in small towns should raise one extra pig this year, (700,000 families raise none at present,) \$14,000,000 would be added to the wealth of the colored people. He advises the organization of clubs in each community for

advises the organization of cultos in each community to the encouragement of the industry.

Quinine and Malaria.—That quinine will not prevent or cure malaria is the conclusion reached by United States naval surgeons who have had considerable experience in the tropies, according to a report made by Surgeon L. W. McGuire to the navy department. He holds that the use of quinine may retard or delay the symptoms of malaria but when it is discontinued the symptoms will appear.

#### INDEPENDENCE ITEMS.

Sunday was temperance day and the eleven o'clock hour was in charge of the Sunday school officers. The hour was occupied by singing temperance and patriotic songs, readings and orchestra music. The congregation large and all seemed to be interested and in harmony with the sentiment of the meeting. In the evening Elder With the sentiment of the meeting. In the vening Educi-O, R. Miller delivered the last of his series of meetings, this one being on the Restoration. The afternoon social meeting was not characterized by any special manifes-tation of divine direction, but was a good meeting, al-though some soon forgot the instructions and advice of the president to the effect that sermonettes should not be indulged in and that long prayers would be better effect that sermonettes should not be indulged in and that long prayers would be better offered at home where they could not be given to be heard of men. In their zeal some seem to be at a loss to find a stopping place. A prayer of praise and ador-ation need not be of any great length, and a prayer of supplication is in a sense meaningless if an effort is made to cover land and sea and for all that in them dwell.

made to cover land and sea and for all that in them dwell.

Monday evening was the deferred monthly business
meeting. Although the meeting continued from eight
o'clock till a quarter of eleven, business was expedited.

A vast amount of business was transacted, including the
granting of quite a number of letters and the receiving of a number on letters and baptism certificates. A num-ber of letters were granted to members who are to unite with the new branch that was organized on Enoch's Hill on October 24th. Quite a number of findings of courts were read and disposed of in the usual manner. An item of business occupying the longest length of time of any was the report of a committee who was appointed to so cure a place for athletic exercises for the young. Th committee reported in favor of holding these exercises in the dining hall, under the direction and supervision of a committee of five appointed by the branch to insure proper decorum and to safeguard any injury to the church property, a very wise provision, as "boys are boys," and while they may not have a desire to do wrong, they need to be controlled by older heads, because the coltishness of youth is liable to grow reckless when not properly disciplined. Boys, unrestrained, sometimes do things that they are afterwards ashamed of. One step out of line leads to another. This is more apt to be the case with ambitious boys. Ambition, life and energy are fine assets when properly controlled. If the athletics are carried on as outlined we don't see how there will be any violation to our principles of sanctity nor any injury to building or our fine sense of propriety. The report of the committee was adopted, and M. H. Seigfried, B. J. Scott, M. A. Etzenhouser, Lysle Weeks and L. H. Haas, were appointed by the branch as the committee referred to; by the way, a good committee, that will not only look after the interests of the young, but will see that nothing goes on that will injure ony one's feelings.

After the choir practice last Thursday night, through a prearranged plan, the choir in a body, all except the organist, made a quick exit and repaired to the home of Bro. R. G. Smith, the organist, and when Bro. Smith arrived they were all quietly waiting the surprise exhibited by him when the light was turned on. The occasion was the eighteenth wedding anniversary of Bro. and Sr. Smith. Sr. Smith was aware of the intended surprise by the choir on the overaist and had novided refreshments. choir on the organist and had provided refreshments. The choir presented Bro. Smith with ten fine harmony records for his graphaphone. He, with associate choristers, has occupied for sixteen years; this being evidence of the satisfaction he has given both by his efficiency and agreeableness, as well as willingness to serve for the good of others

Last Friday, November 6, President Joseph Smith passed the 82nd mile post in his long and useful life. News come to us since our last issue of the serious

accident to Bro. R. S. Salvards at Lamoni. As we learn it, it seems he was coming home a week ago Monday from holding meetings on the Sabbath, when his horse became frightened at an automobile and an motorcycle, throwing him out and seriously injuring him. Also, news comes to us that the fine new school building at Lamoni, costing \$45,00.00, was burned to the ground Sunday morning. This will be a sad blow to the little town. W. H. D.

#### CHANGE OF ADDRESS.

Elder R. C. Russell's address has been changed from Chatham, Ont., to 44 Balaclava St., St. Thomas, Ont.

#### WALNUT PARK.

WALNUT PARK.

We were very agreeably surprised at the Sunday morning preaching hour to listen to Bro. David Dowker of the misisonary force. His earnest way of explaining the gospel appeals to all who hear him.

Bro. M. H. Siegfried occupied the evening hour on Church History. We are having good attendance and splendid interest in our young people's prayer meetings, which mean advance. The Holy Spirit has met with them and given encouragement to their efforts.

The Religio is exceptionally good for a new Branch, and the interest is about as keen as in the Sunday school, in fact, we are having good interest at all our meetings and under the able leadership of our worthy president Bro. J. J. Boswell, we are learning line upon line and precept upon precept.

precept upon precept.

The Saints had a very pleasant gathering on last
Thursday at the future home of our president which
is under way of construction on South Hocker St.
A goodly number of the brethren donated a day'c A goodly number of the brethren donatea a caye work and the sisters served chicken dinner, pumpkin pie and cherry dumplings galore, until the rudely constructed table almost groaned with its weight of bountiful things to tempt the palate. A number of visiting Saints were with us and we hope they will come again.

#### ST. JOSEPH, FIRST BRANCH.

The closing of the meetings that have been conducted The closing of the meetings that have been conducted every night, except Saturday, for the past two weeks, by John W. Rushton, leaves us with a sort of lost lone-some feeling, as though something was lacking in our daily life to make it complete. To say that his sermons were enjoyed by our people only half expresses it. His sermon of Sunday morning, the list, on the "Effectiveness of Prayer," was beautiful beyond description, to the writer at least, and we are sure to many others. His lectures on "Social Purity" and "Marriage and The Home," were faithful depictions of existing conditions, in the social strata of life and eloquent portrayals of the remedies for the evils that exist. His last sermon on "Church Functions" was said to have almost surpassed the preceding ones. These spiritual and intellectual feasts ought to strengthen and revivify us and help us to press on with renewed zeal and courage.

The two sessions of Religio that have been held on Sunday the last two weeks have not been distinguished

Sunday the last two weeks have not been distinguished for good attendance, but the lessons were just as in-teresting and programs very good, as usual. This week is going to be a very busy one in our branch. Monday night the Study Club meets at the home of Bro. Ennis, also the Boosters Club at Bro. Fifer's. Tuesday evening, the Sunday school teachers and officers business meeting at the church. Wednesday Sewing and Ald Society convenes at the church all day. Mid-week prayer meeting at night. Thursday the Woman's Auxilbegins serving meals down town, for the benefit the Wyatt Park Mission. This will continue for the three days, during the Teachers Convention, to be held here on the 12th, 13th, and 14th. We are hoping and praying for abundant success in this enterprise, as a better place for worship for the Mission is a necessity, if it continues to exist. Friday evening will be Religio night as usual.

Next Sunday will be "Temperance Sunday" in our school.

The Boosters Club are arranging to give an Old Fashioned Country Fair, on the evening of the 17th.

On the first Sunday of the month John William Lynn,

of Bro. Wallace Burlington and wife, was blessed by ers J. W. Rushton and G. W. Best, at the morning

sister by the name of Crabtree was baptized recently She and her husband have only been loby Bro. Fry. She and cated here a short time.

Bro. and Sr. Fishburn of Denver are visiting their sor Herbert, and worshipped with us Sunday. Sr. Rutl Lewis of Cameron is here and made one with us Sunday. Reporter

QUINDARO BRANCH, KANSAS CITY, KANSAS.
As you have not heard from our branch for some time, I thought I would write you. Bishop Bullard preached Sunday evening, October 18th, and the following week up to, and including Thursday evening, and was with us Sunday all day. We had splendid interest, and received a spiritual feast; and much instruction. Wednesday evening Bro. John Tucker was ordained to the office of an Elder by Bishop Bullard and Bro Kaplinger. Our meetings have been well attended and the Spirit of the Master has been with us. There has been twenty baptized since April 1st, and we expect three more next Sunday, so the good work goes on.
Bro. Kuplinger and Bro. John Tucker were called upon Friday evening to administer to Mrs. Little (a daughter

Friday evening to administer to Mrs. Little (a daughter of Sr. Peterson of the Grandview Branch) who had a serious affliction and the doctor said it would be necessary for her to undergo an operation, which he said he would not undertake for less than one hundred and fifty dollars, so the time was set for Sunday, but although not being a member of the church, her faith was in God and she was healed almost immediately. To God be all the praise.

healed almost immediately. To God be all the praise.

The Sundey school and the Religio are doing well, a good spirit being manifest. Sr. Maude T. Eason.

1838 Quindaro Blvd., K. C. K.

#### SAN FRANCISCO, CALIF.

SAN FRANCISCO, CALIF.

The second Sunday in the month Elder John A. Saxe, our branch president, went to Irvington, Alameda Co., and held sacrament service with the Saints there. He meets with them regularly. Bishop C. A. Parkin preached the morning sermon here, smi; elder S. M. Reizte was the evening speaker. His subject was "Prophecy and the war."

It was a very interesting discourse, and well received.

Tuesday evening the branch Priesthood meeting was held, and different points of doctrine were discussed.

Bro. Saxe recently baptized a young Philippino, named Castro. Quite an intelligent young man, who became converted by associating with some of the Saints in the country. He bore a very good testimony at our Wednesday evening prayer meeting.

Sunday last Bro. Saxe was the morning speaker, and the writer addressed the Saints in the evening. Bro. Rudolph from Independence was among our visitors. We had a very fine program at the Religio, Sunday evening, which was interesting to all. Bro. Saxe has performed which was interesting to all. Bro. Saxe has two marriage exementes in the church recently; instances they were not church members. All inicely with us. We are still strong in the faith. All is going

#### SEATTLE.

SEATTLE.

It takes more than rain to prevent the saints from attending church in Seattle—they even came out in goodly numbers through the rain to a hallowe'en social on Saturday night, when a pleasant evening was spent in innocent and instructive amusements and music. Sr. Barney, daughter and granddaughter, Brn. Amos Rhodes, Evan Inslee, Byron Fisher and P. W. Parkhurst, each did well their part. Byron Fisher belongs to the musical Scott family

Scott iamiy.

Our sacramental service was surely heavenly in spirit. The Saints were lifted to higher grounds by the Spirit's blessed presence. Though the rain fell, yet the Saints came and well filled our church. It was difficult

to cloe the service, so anxious were the worshippers.

We expect to soon commence a series of meetings at our Riverside Mission where we now have a nice room in which to meet, devoted entirely to this purpose

Sr. Cornelius Meyers whom we knew in Nebraska City many years ago, was at our services Sunday. many years ago, was at our services Suniary. Size lives with her daughter in Tacoma from whence they came to worship with us.

Sr. Marjorie Tate attended our Wednesday night

meeting being enroute to Lamoni, Iowa, to enter Graceland College. She is from Chilliwack, B. C.

Bro. Johnson goes to the northern part of the district this week to open up the work in a new place. May success attend him.

102 North 39th St., Seattle, Wash., Nov. 5. Smernemen Merchantanemen Market Marke

#### CORRESPONDENCE warmen all mount with the

Xenia, Ill., Oct. 21.

Editor Ensign:-I regret to report the loss by fire of Editor Ensign:—1 regret to report the loss by me of the church building of the Poplar Creek Branch near Orchardville, which appears to have been done by the hand of an incendiary, on October 12th. The building

nand of an incentiary, on October 12th. The building was valued at about \$500, and was without insurance.

The projudice in this section has been running high the last year. Every indication points out it was done by some religious fanatic, who thought the destruction of our building these hard times would break up our church and end our influence. The Saints have a pretty good idea who the culprits are, but at this writing the proof is yet lacking. It will only be a matter of time until the truth will surely come to light. Some p of this community are brim full of religion of variety that comes at you with the Bible in one hand and a fire-brand in the other. It is not that the Saints are so unpopular that this nefarious deed has been committed, for the Saints have the friendship and esteem of the best citizens of the county; but it is because certain would-be religionists are jealous of our influence and see in our or transformers a pearons of the fine that we had been con-church that which retards the progress of their own. If this is a demonstration of brotherhood, the least we have of it the better. Like Mohammed who was full of religion and sought to extend his principles by the torch and the sword, so some today think they are doing a good work when they persecute, burn church houses, and even kill you.

If religion consists in passions, revenges, hates, railing accusations, and a general descending scale in hatred to that of violence, and a lust for incendarism against someone else whom they cannot compete with in the truth of revealed religion then we should be thankful that we do not have that kind. Judging from appearances, some are 

Like ancient Yaui expressed to Titus (Titus 1:15, 16), "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."
The Sain

aints at this place seem undaunted, and are to rebuild. Notwithstanding the drouth and hard the many friends to the Saints are contributing to put the church back where it was.

Our reunion to be held at Parrish in August was

called off on account of the excessively dry weather and shortage of crops in this section. Even if there has been this handicap to the farmers in their husbandry of the soil by the drouth, we can report a number of good meetings and a few baptisms. For me so far the season has been a very busy one. I have felt well in my public and private ministry, and at times there has come joy and peace that has been as the refreshing draught to the thirsty soul. Were it not for these evidences of divine favor, lonely would be the life, and hard the struggle to endure. I have found plenty to do and far more calls for preaching have come than I could possibly fill. The Saints as a general thing seem to be striving for better

things, although there are some that seems to have lost

extent we lack efficient leadership in local congregations more than anything else. So many local brethren do not have the time to do their duties properly, for there must be an effort put forth to accumulate the actual necessities of life. As I look to accumulate the actual necessities of life. As I look at the work from a general standpoint I believe we can report progress. While the work has its enemies, yet we can see and realize hundreds are friendly to it. This report progress. is a splendid field in which to reach the people and I dare say one can preach to fifties and hundreds here where in some other fields you would have far less. We are hopeful in the conflict.

. In gospel fellowship, S. Smith.

512 Church St., Richmond, Melbourne, Oct. 9.
Dear Ensign:—Inquiries are coming from Saints In
America wondering if we are in any danger from the
war. I do not think there is and present or future danger
to us, but of course one can never tell. Australia seizing

to us, put of course one can never tell. Australia seizzing German Guinea may incense the Kaiser's navy which may be prowling around in the Pacific.

We are n turn anxious regarding Bro. and Sr. May and other missionaries and native Saints at Papeete, Tahiti, Society Islands. Two German war ships bombarded Papeete the last of September, and we are wondering bombarded what damage they did to that unique place. Our church quite near the beach. Trust "Charley" had the dear old stars and stripes handy to hoist on the church and mission house, and that the Germans re-

spected its message of neutrality.

There is a substantial growth taking place here am the Saints. It is a pleasure to work with them. Bro Griffiths is in the New South Wales District. Has organwith them. Bro. ized several branches there recently. Australia is divided ized several branches there recently. Australia is divided up into five great states. Is nearly as large as the United States, yet only five states. They are called New South Wales, Victoria, Queensland, South Australia and West Australia. There is a severe drought in parts of the land, and with the immense expense of the war which Australia is bearing by sending over to the seat of hostilities an expeditionary force of 40,000 soldiers, etc., times are not too good here, and may hinder the spread-ing of the gospel for some time, but the work now is moving grandly on, with additional young men being placed in the field.

I have been placed in charge of the Melbourne Branch, located in the Victorian District, of which I am also president, in connection with the South Australian District, so am trying to keep busy.

I can't speak for Bro. Griffiths, but the brethren who

I can't speak for Bro. Orinins, but the brethren wan are so confidently expecting to see us both at the Lamoni conference may be disappointed. Am needed here, so am going to stay it out the three years, unless something prevents, or am ordered home, by either the authorities or the Germans!

Sincerely, C. Edward Miller.

Corinth, Ont., Nov. 2.

Dear Ensign:-I have been a member of Corinth Branch for about 35 years and since the passing away of Elder Christopher Pearson to the other side of the veil I have Christopher Pearson to the other side of the veil I have been made president. Our branch is numerically weak at present, caused mostly by letters of removal to other branches, many of them to St. Thomas. I am the only official remaining in it. Elder John L. Burger of St. Thomas has preached for us several times, and finds much favor with the people here. We hope to 'renew our strength by putting forth righteous effort:

We had a good secremental meeting the first Sunday of

We had a good sacramental meeting the first Sunday of this month at the home of Bro. and Sr. A. W. Borbridge. Sr. Small of St. Thomas, one of our Corinth school teachers, was with us. She favors us with her presence whenever she can do so. I hope by kind assistance and helpful co-operation we can prevent our branch from dy-ink out or becoming disorganized for the want of members, hoping always to be progressive. Wishing the Ensign and all the other church publications prosperity,

I am yours in gospel unity,

Wm. Jenkins.

Orchardville, Ill., Oct. 28.

Editor Ensign:—I am trying to please the Lord in all my ways of life, so that I may glorify Him in my body and spirit which is his. In my weakness I have been trying to promulgate the gospel for four years, which has been my meat and drink. For the last two years I have been acting as president of the Southeastern Illinois. District. October first I was appointed to take the place of Bro. E. W. Sutton, as missionary in the field. I scarcely had started out on my mission till some party or parties burned our church which was located three s and a half west of Orchardville, in Poplar Creek nch. The fire was discovered at three-thirty in the morning of October 12. Sunday school literature and a few song books and one Bible and some pieces of dry wood were used to start the fire which destroyed the church, organ and charts, nothing being saved. We had no insurance on either house or contents, and it was a total loss. We tried hard to get bloodhounds, but learned that we could not get them. The next thing was to offer a reward for the arrest and conviction of the guilty party. We had the matter under good head way, when the authorities of the State fire department sook hold of it.

authorities of the State hre department sook hold of it. The Salina, and some that are not Salints have went to work making arrangements to rebuild. We have organized and have our committee working.

I want to say 'to' the Salints-in general that we are a part of the body, and we are told in holy writ that when one member suffers all the members suffer with it; and we are sufficiently there the lossing our place of wavehing. are suffering over the loss of our place of worship, the house of God: 5

As we are poor in this world's goods we would be pleased if we could receive some help. It would be thankfully received. My address will be Orchardville,

love this work with all my heart. t. And would be Elder S. S. Smith I love this work with all my heart. And would be glad to see it prosper in every land. Elder S. S. Smith begins meetings here tonight in the Christan Church, wheh was opened for us without asking for it. There was quite a sad affair happened at Orchardville a short time ago. Bro. Jake Chanie's boy Ether was stabbed in the heart and killed while attending a Holy Roller meeting. I was called on to preach the funeral discourse. Quite a large crowd attended, the largest I ever saw at a funeral. a funeral.

Our prayer is that Zion will prosper and grow and fill her mission, till that long prayed for time shall come, when the knowledge of the Lord shall cover the earth as the waters cover the deep.

R. H. Henson

Haworth, Okla., Oct. 17.

Dear Ensign:—I am still struggling to do our Master's will. I have many trials to go through, but thanks be to God trials will all soon be over and we shall reign a thousand years with our blessed Savior: then all of our pains and sorrows will be over and we shall rest from all of our labor. I ask you to pray for me that I may overcome all trials and do the work the Master has for me to b. I know this is the true church of God.

Ever praying for the welfare of Zion, I am your

brother in Christ.

Lamoni, Iowa, Oct. 16.

Editor Ensign. .-It is a long time since I last the silent preacher, but I have not lost interest in its mission after all. But I read several times that your colu sion after an. Due I read section where cowned with letters, and some to spare for future use, therefore I thought I would wait. My wife and I learned last winter, that for our health and comfort we would have to change location before another winter set in, and asking the Lord to direct us in the matter, he kindly opened the way for us to move to Lamoni, Iowa, where we can live in comfort now.

We reached Lamoni just in time to attend the Lamoni reunion; which was fine, the camp grounds are splendid; nicely sloping on a fine hill-side clean and neat. There were almost a hundred tents on the grounds, all nicely arranged. And as far as I can learn, all who attended were well pleased with the results of the meetings. At the close, I went to St. Joseph, Second Branch, and as usual they were all anxious to have the old man preach for them; for they know that he never refuses when he is able to talk. While preaching there I had the great pleasure of baptizing a fine intelligent woman who was born and raised a Catholic. But she was one of God's sheep, and when she heard the voice of one of his servants, she at once discerned the difference between the truth and the doctrines of man. If I had space, I would like to tell how wonderfully the Good Lord opened the way for her to hear the truth, as restored to earth

From St. Joseph I went by invitation to assist at the Stewartsville reunion. There we also had a time of re-freshing from the Lord. We all had a splendid good time—with one exception. One evening we were treated to a terrible hail-storm, which somewhat chilled the ardor of some of the old folks. But all were happy as usual next day.

there the writer was called by Bro. Charles Morton, president of the Kingston Branch, where they have been waiting for me the last two years to come and hold a series of meetings. It would be hard to extend any one a warmer reception than those good Saints of Kingston gave me; God bless them for their kindness. Bro. Morton is alive and at his post wherever duty calls, and the outsiders seem to respect him. While there I had the pleasure and at his post wherever duty calls, and the outsiders seem to respect him. While there I had the pleasure of baptizing another fine young woman. That made five hundred and seventy-seven that I had lead into the waters or regeneration. There was a fine attendance all the time, and the crowd kept on increasing till the close. Bankers, doctors, teachers and preachers attended. Notwithstanding that it rained almost every day, and some nights while I was there I preached about twenty sermons,

I want to tell you briefly how the Lord watches over his people. When I read that letter the other day in our paper; where a brother's house did not burn, and yet it was close to one that did burn, the Kingston affair came was close to one that this out, her Aingston altair came to my mind. There was a cyclone formed somewhere west of Marable. And there was not a house in the town that was not damaged more or less. That same twister came direct for Kingston. It twisted several trees off more than a foot through, which stood in the school yard, tore a house down west of town, next it struck a small barn across the street from the L. D. S. Church, and carried across the street from the L. D. S. Chulch, and carried the roof straight for Sr. Cook's house but about ten or fifteen feet before it reached her house, it rose up and went over her house, doing it no harm. The next buildwent over her house, doing it no harm. The next build-ing was our church, about twenty feet from Sr. Cook's house. The church is about twice as high as her house, and instead of the barn roof hitting the church it rose up so that it struck the church just at the edge of the roof, and whirled over it just so that it damaged the belifry a little. The twister went on over and down to the ground again, twisting trees off as before. Bro. Morton and I were in the church at the time, having gone up to fix my black board for the night sermon. We up to ax my black board for the night sermon. We thought that there would be no help; that the church would certainly have to go. And if the twister had not raised up and went over it, there is nothing surer than that it would have gone. We could hear it groan and jar. But God saved it and us too. Thank his holy name for it.

From there I went by invitation to assist Bro. Morton in a two days meeting at the Oak Dale Church where

our congenial Brother Coleman Snyder is in charge, and he is just the man for that place. They have a fine lively branch there. By their request I promised to return later there. branch there. By their request I promised to return later and hold a series of meetings for them. Bro. W. Lewis and his stenographer Sr. Ruth, were there also in line of his office and calling. He expected to continue the meetings a few evenings longer. From there I came to St. Joseph to conference, which was well attended. And the Second Branch always know how to make visitors feel at home while with them. But I was not able to do my part in preaching there, for I had taken a severe cold, and had to come home for a rest and recuperate. I will start for the Des Moines District in a few days for a while. I am still in the faith and ready for the conflict.

J. S. Roth. J. S. Roth.

Home address, Lamoni, Iowa, Box B.

Niangua, Mo., Oct. 19 Dear Ensign:—Many times I have thought that when we feel impressed to do any thing that we feel it a duty to do we should heed the admonition, let it be to feed the hungry, or visit the sick, or to lend a helping hand to some mother who has a family of little ones to care for, a few stitches or a garment taken home to make, will often cheer and help one who is overburdened with care. There are many who would appreciate even a kind word.

That is one way we can "bear ye one another's burdens."

If we feel prompted to do a good act and we neglect our duty, are we not treating lightly the dictates of what we should call sacred? Are we receiving "line upon line, here a little and there a little?" It takes little things to make a true Saint. Take care of the dimes and the make a true Saint. Take care of the dimes and the dollars will take care of themselves. So in regard to our actions, if we wait to do a big act many small ones will pass unheeded. I do not wish to complain or tell of the trials I have passed through or the many heart aches, but suffice to say that if we can only look to the Lord and receive serength to endure it is as gold tried in a furrefined by fire and we can feel our confidence is still in the great God of heaven, who hears and answers prayers and cares for those who put their trust in him. I feel that my faith is not shaken in this great latter day work, but I feel more determined to press forward and onward until He may say, Well done, enter into thy rest.

In one more month I will be 74 years old. I hope I may to be the means in God's hands of showing some one the way or light of the restored gosnel which some one the way or light of the restored gospet when has always been a great desire ever since I have known the true light that lighteneth every one who obeys with a true purpose of heart. Asking an interest in the prayers of all Saints, and especially those who know us, I am as ever your sister in the one faith,

R. M. Bradley.

Poteau, Okla., Nov. 1

Dear Ensign:-I have been here five weeks; started to hold meetings on the streets of this city of twenty hundred, then the courthouse was open to me. I got a shocking while I was on the streets by one of the Nights of Columbus. He said he would whip me again if I preached on the streets that night. I did not seem to fear, so I preached that night to a crowd of more than 300 people; then they opened the Second Baptist Church for me. I have held four meetings in it and the Lord has greatly blessed my work here. I have been in the water six times and led seventeen fine people into the waters of baptism. We have some good material here for a branch. Two other fine ladies were going to be baptized but their husbands asked them to wait for them.

When I first came here I had to pay my board in the

hotel till I found a Sister T. P. McMilner. She made me a home. The Lord has raised up friends to the work, and now I have more than a dozen places to stay. I trust that some other elder will soon follow up and he will find sheaves for his work. This makes thirty-five that I have baptized since General Conference. I had a full house most of the time and closed the meetings with

I feel to rejoice in the work and ask for the prayers of I leave here tomorrow for Cove, Ark, where I will begin the work again. Bro. E. A. Erwin was with me three days. He and Bro. R. E. Goss of Fanshaw, Okla, confirmed my converts. This is the third or fourth time for Bro. Goss to come and help me out.

I remain your brother in gospel bonds,

Jas. Wm. Duboise.

Lamar, Colo., Oct. 12.

Dear Ensign:—We enjoy reading the Ensign and feel that we could not do without it. We attended the district conference at Colorado Springs and certainly endistrict conterence at Colorado Springs and certainly en-joyed meeting with the Saints, meeting old acquaintances and getting acquainted with so many more. Had a very spiritual conference and the Saints of Colorado Springs surely know how to make visitors feel at home and

enjoy themselves.

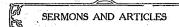
We have no branch here at present, but are hoping to have one organized soon. Brn. Petrie and Barrett were here this summer. We have preaching every Sunday and are going to organize a Sunday school soon, passing through will be welcome here. We Any elders are going to organize a Sunday school soon. Any elders passing through will be welcome here. We live 8 miles northwest of Lamar, our address being Lamar, R. F. D. 2.

In gospel bonds, Mr. and Mrs. I. N. DeLong.

GLEANINGS.

Elder W. W. Chrestensen, laboring at Dustin, Okla., has a good notice of his meetings in the Dustonian, a paper published at that place.

T. W. Chatburn, Pittsburg, Kans., Oct. 28.—All goes well with us. Calls for preaching and baptism never greater than now.



#### BAPTISM.

Sermon delivered at Kansas City, Mo., November 17th, 1913, by F. A. Smith, Evangelist. Reported by Belle Robinson James.

I have decided to take up one of the old themes; possibly it may be looked upon as obsolete by some, but never obsolete with the Lord; and as a starting point for that I shall use the first five verses of the third chapter of John

There was a man of the Pharisces, named Nicodemus, a ruler of the Jews; The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verliy, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him. How can a man be born again, he had be born? Jesus aman eb orn again when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, Verliy, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind blowest where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit.

Now I presume without doubt nearly every one of the members of the Church without hesitancy would answer as to what the subject will be for the text is really contained in the fifth verse: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." They have said, in some places, that it was impossible for a Latter Day Saint to preach a sermon that he did not say something about baptism, but I think you have heard one or two at least in which we did not mention baptism since we have been here; so tonight I thought I would make up for that !!ttle neglect upon my part and give you a sermon on baptism. It may be that I can make up for all my short-comings along this line in my one talk

I know it is an old subject. It may be thought to be thread-bare, but I have discovered in my experience that sometimes the old thread-bare themes, when handled a little differently, have suddenly aroused in us an intensely keen interest. As we discover the beauty of the commandments of God, of the force, and the defensible position that is occupied by the Church in those lines, it brings to us a renewal of our confidence, strengthens us in our hope, encourages us in our effort to promulgate the truth and fight the battle of life that lies before us; so when I take up this question tonight, I ask you to note for a few moments the thought: "Excépt a man is born again, he cannot see the kingdom of God."

Now, experience has taught me the truthfulness of this; has forced me to recognize how true the Master's words were; and how often have you, in your experience as members of the church wondered in astonishment that the other people around you could not see the gospel as you saw it. Could not comprehend the plainness, the simplicity, the forcefulness of that which is presented by the Master to the human race; and you have forgotten oft-times that probably it took you a year or two years or three years—some of you, possibly, have heard it for ten years—before you found yourselves in a position willing to move forward in obedience to it.

Now I remember a little experience along this line regarding a certain brother, that was for one year or a little over investigating the truth. Our membership talked with him, the young people talked with him; the ministers talked with him. He read, he studied, he investigated and he fought every inch of the ground over, we might say, as he went, and finally came in. After coming into the church, his joy, seemingly, knew no bounds. He rejoiced exceedingly, but he had one sorrow and it seemed to be a sore one with him. He undertook to convince some of his friends of the wonderful truths that he had found and after working with them for a few weeks, he came to me one day and said he wanted to talk with me. We went into a room by ourselves and sat down and the brother burst into tears. When he had quieted a little, I said, "What in the world is the matter? What is so seriously troubling you? He got calm enough and told me his trouble. "Oh," he says, "I cannot get them to see it."

See what? "Why, the truth, the gospel." Who? "Why, my friends that I have been working with. I have talked to them, I have explained it to them; I have prayed for them and I cannot get them to awaken to it."

I comprehended what his trouble was then; and after he had spent his feelings and quieted down, I sald, "Brother," calling him by name, "How long was it, after you became interested before you came into the Church?" He thought a little while and then said:-"Well, a little over a year." "Have you forgotten how many times we talked with you?-How many different ones talked with you-how we plead with you?" sat and thought for a few minutes and he suddenly looked up at me and his eyes got big, he says: "Brother Smith—it was over a year!" "Certainly," I said. "You couldn't see these plain truths that you are trying to force your friends to recognize-you couldn't understand or grasp it and we had to bear with you all that time; and you cannot bear with your friends a few weeks at least—isn't it true?" He says, "Oh yes, I see it now. I could not comprehend it before. When I was born again, then it became plain and simple and bright and I wondered and wondered why I could not see it before." But I said-"You forgot all about that when your friends could not see it like you did."

Now, friends, there is a truth in this and it forces itself home to us as ministers so forcibly that it compels us to wait patiently and pray earnestly for those that are interested. They cannot see the kingdom except they are born again and I have become conscious of the thought that in this birth of water alone does not come the sight, but it requires both; the complete birth is never effected until there has been the birth of the water and the Spirit, and then comes that light that God said should beam out upon them and there is reflected to them in its intensity and in its glory and magnitude the gospel of God, the kingdom of Christ and its power to save and not till then.

Now it seems from the first—the very first of the gospel in the days of John—and we might say earlier, but we are going to take this thought up now, that this principle of the baptism by water that the world despises, was one of the efficient features of the gospel. John bears witness in this first chapter of John's gospel, the 6th to 8th verses, and also in the latter part of it. I will read the first to you:

"There was a man sent from God whose name was John; the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light but was sent to bear witness of that Light. That was the true light, which lighteth every man that cometh into the world."

I thought as we sang the hymn tonight—"Lead kindly Light, amidst the encircing gloom"—who was the Light—The Son of God. He says, "I came a light into the world." Now, what for? That you might have Life and have it more abundantly—that is the thought. How can we get it? I follow right along down to the 31st verse of this same chapter of John, and there we have the testimony of John again, I want you to notice it:

"And John bare record, saying, I saw the Spirit descending from heaven like a dove and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God."

Now John was who? A man sent of God. What for? To bear witness of him who should be the Light of the world. And what did God send him to do? To baptize with water. That is his record. That is his witness to the world. Now I am calling your attention to this and I want you to think of it, for we discover that this Jesus Christ, the Son of God that he bears witness of, came to this John that was sent of God to baptize with water and demanded baptism at his hands.

Now if there was ever an individual in the world that could justify himself in the thought that he did not need baptism, this Jesus Christ was the one, for the historians of every class and character concede that so far as any transgression of the laws of God or men is concerned, they are unable to fasten anything of that kind

Still Carl Carlotte Balletine

upon him. Not a thing. He has no transgression of his own that he must answer for and yet he comes, humbling himself before God and men and demands baptism at the hands of John. I ask you to stop a moment right there. John seemingly recognized the situation and says, "What! Comest thou to me? I have need to be baptized of thee."

There was the question. Now it brings forcibly home to our thought the position. He could have escaped seemingly and John wondered that he had come to him but what was the answer? "Suffer it to be so now John, for thus it becometh us to fulfill all righteousness." And over in the 1st chapter of Romans we have the Apostle Paul making the declaration: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek, and therein is the righteousness of God revealed." In the gospel then comes that righteousness of God and the revealment of it.

Now I want you to get this thought; Jesus came and demanded baptism and walked into the waters of that baptism, came out of the water and received the baptism of the Holy Spirit and was born of the water and of the Spirit. Born again. Now we have heard some individuals talk about this principle of baptism, who have ridiculed the thought and said: "Well, I don't think it is necessary; it is not essential; it is no saving ordinance; it is of no particular value; simply, as some express it, an utward sign of an inward grace, and some have discarded it entirely as being absolutely obsolete—having no virtue at all.

Now, friends, when I have heard them talk like that, I could not help but feel for them. My heart went out for those poor mortal beings. eyes absolutely closed to their own interests, failing to grasp one of the finest things God ever gave to humanity. An opportunity, a privilege, a blessing through the ordinance of baptism. Now I am satisfied that they do not stop to think; for what mortal man will exalt himself until he concludes that he doesn't need baptism; he doesn't need anything of that description when the Son of God, without one single transgression, attempted to set the example before the world that it was essential and necessary even that he comply with that ordinance in order to fulfill the righteousness of God. Are you better that he? Just dwell on the thought for a few moments, and then, my friends, as you find yourself looking at this individual, perfect in his outline and work and compare yourself with him a little while and see how you will shrink down into insignificance and how you will feel when you have set yourself up presumptuously to stand in the attitude that the Son of God would not dare to do.

Now I am not surprised that men have tried to get away from it. I am not surprised that the adversary of the souls of men have sought to darken their minds on this thing. I am not surprised that he has sought to sow the seeds of thoughtlessness and carelessness and indifference toward it, and if possible, get it out of the way. Not at all. Think of it! I am going to tell you why-I am going to emphasize the thought, too, in bringing that carefully before you, for there is an object, a purpose in it and the adversary of souls knows what that purpose is even better than humanity, and if he can blind their eyes and stultify their interest in that until they will pass it by, he knows that he has accomplished a perfeet work of their mination, that they sooner or later will wake up to the mistake they have made.

Now what does it mean? I am going to examine briefly tonight some of the passages of Scripture along this line in order that we may get carefully into the details of it.

In the 10th chapter of Acts, 5th and 6th verses, we have this language:

"And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside, he shall tell thee what thou aughtest to do."

Who is this individual? And the answer comes back from every Bible student—"Why that is Cornelius, a centurian of the band called the Italian band. He saw in a vision—Ah! See visions?—A devout man, a praying man, who gave alms—a religious man after the manner of his own land, of course. Now then the statement comes that he was told to send to Joppa and get this man that was abiding there with the tamer,

and bring him down and he would tell nim what he ought to do. Why, why did not the Angel tell him? Why didn't the Lord tell him in the vision? The Lord told him to send for his servant who was abiding down there at the seaside with the tanner and he should tell him. Turn over to the 42nd verse and you will read:

"And he commanded us to preach unto the people, and to testify that it is he which is ordained of God to be the Judge of quick and dead. To give him all the prophets witness, and through his name whosoever believeth in him shall receive remission of sins." "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: for they heard them speak with tongues and magnify God."

Peter has gone down to Cornelius' house; he took some of his brethren with him. Cornelius was a Gentile. Peter and his friends were of the Jews and they thought the Gentiles had no portion in the kingdom of God, and now the Lord shows Peter a vision and convinces him that they have, and when they come down here, the Lord pours out his Spirit upon these individuals and they receive the gift of the Holy Ghost.

Now, my friends who do not believe in baptism would tell us there—"I told you that water baptism was of no value and was not necessary—they received the baptism of the Spirit." But wait, did they? Why yes, you say, the Holy Ghost was poured out upon them and they spake with tongues and prophesied. Yes, but was that all? If that was all, my friends, then would baptism surely be unnecessary so far as the water was concerned and we might save ourselves that humiliating condition of being wet and disagreeable, as we often are, in these ordinances—but let us see:

"Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

What? These people that had received of the gift of the Holy Ghost, that had been given that peculiar manifestation of the power of God, that convinced Peter and those of the circumcision that were with him that they were accepted of God—and he commanded them to be baptized with water! Who can forbid it? Some of my religious friends would say, "We would." Would you? But the servant of Jesus Christ said that the Lord told those men to go down and call the servants of God that the Lord himself directed and told to go—this individual now rises up under the authority that has been vested him, under the direction of the Spirit of God and says: "I command you to be baptized in water." That is the thought!

Now friends, you accept that that is presented here, but we want to notice a little more along the lines; so we go over to the 22nd chapter of this same Acts of the Apostles and notice another declaration that is made there, for he presents it to us nicely and in this one we have another experience that we want to notice. The 12th to the 16th yerse:

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there; came unto me and stood and said unto me, Brother Saul—" Ah! Brother Saul! You saw the pictures of this man upon the screen a few nights ago, and the picture showing that his conversion was wonderful. This man Paul was converted and these are his words:

"He said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him. And he said, the God of our Fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard. And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord'?

Paul stricken down by the light, hears the voice of the Son of God, having this miraculous power menificat in his behalf, that gave him his sight again and authorized him to see and to feel and to know the power of God and yet this Ananias arises and says: "Now, Saul, why tarriest thou? Arise and be baptized and wash away thy sins."

Now we have found a purpose here; there is a purpose in the washing away os the sins. Baptizing them in water carries with it something of importance to the human family, and I am going to give you one or two Biblical statements in regard to its peculiar purpose. Then I propose to ask you to look at it and see if I can make it plain enough so that you can grasp it and comprehend it; then, my friends, that forevermore you will recognize that in this ordinance, simple though it may be, foolish in the sight of man—there is attached to it one of the grandest principles for mankind in the world, and no other one thing in the world presents to us the privilege that this affords.

So I turn back to Mark, to the 1st chapter and read the first four verses:

"The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

What did John preach baptism for? For the remission of sins. One band of people comes to me and says, "Brother, it is for an outward sign of an inward grace only," Another comes to me: "Why brother, it is because our sins have been remitted." We have these various ideas concerning this thing, but here we have the plain declaration of the Word: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Now that is the statement made by Mark.

Let me go to Luke. He has a declaration touching this same thing. In the 3rd chapter, second and third verses you will find it:

"The word of God came unto John the son of Zecharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

In the mouth of two or three witnesses shall everything be established. We have two. I wonder if we can get another! We will go pack to the Acts of the Apostles and note Peter's statement. In the 2nd chapter Peter has something to say and we will let him explain it unto us. Now after these individuals had heard the gospel and became convinced they cried out, "Men and brethren, what shall we do." They were resting under conviction. Sinned they had, and they knew it now. The great uestion comes—and it is a uestion, my friends—to every soul that become conscious of its own need: "What shall I do? How can I escape my sins?" No, friends,—that is not the real thing—"How can I escape the consequences of my sins?"—that is the thing. That is the important feature that is there. It is implied in the inquiry of these men; "What shall we do?" Let us see what Peter answered:

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Now I have the third witness and it is not necessary for me to go further to establish my thought. Here we have the three declarations, positive, clear and distinct—Mark, Luke and Peter, all of them bearing witness to the same thine.

I remember a little incident that happened out in California. I saw some who were present at the time so we got it authoritatively. A young minister had just came from the seminary, seemingly thoroughly equipped; had received his diploma and his ordination and was now sent out to represent Christ, and in his confidence and assurance that seemed to be with him, he seemed to feel fully equipped and qualified in every sense to present his thoughts and he came representing a denomination that did not accept baptism as being for the remission of sins. He encountered an elderly gentleman out in the country-a man who had been a minister for a good many years, that stood for the theory that baptism was for the They entered into discussion remission of sins. and they had half hour speeches, two speecnes each night; the subject was this same subject. The young man took the affirmative upon the statement that it was not for the remission of sins, but was an outward sign of an inward grace and was not essential to salvation. The old gentleman stood for the ground that it was for the remission of sins. The young man got up his first night and in a very eloquent way proceeded to explain a way this baptism for the remission of sins. He spent his half hour eloquently, earnestly to accomplish his purpose. The Bible was the standard of evidence.

The old gentleman got up when his turn came. He turned his book over and adjusted his glasses carefully and looked in Mark thoughtfully and read that little declaration: "John came preaching the gospel of repentance for the remission of He turned over to Luke and read the statement that he found there-"For the remission of sins." He turned and read Peter's declaration that I have read in your hearing; and after he had read it carefully and examined it, he turned to the young man and said: "Brother, it is there yet." He walked to his chair and sat down. young man was just a little non-plussed but he got up bravely and went at it again. Another half hour of eloquence, explanations, Greek and Latin and all those things, and he finished. The old gentleman got up and very carefully made an examination of the outside and inside of the book, and when he had looked it all over and read it slowly, a word at a time to be sure it was alright, and then he turned to the young man and said: "Brother it is there yet."

Friends, did you ever stop to think of it? It is there yet. They haven't been able to take it away yet. It is still there. For what? For the remission of sins. Now what does that mean? Oh, says one, Forgiveness. Oh friends, wait! There is more than forgiveness in it. He may forgive you for commune still let you suffer the penalty. Did you ever that? Why, certainly, friends. No parent ever punished his child in this world that he didn't forgive that child, but he may have used the switch just the same. I remember one experience of that kind and have never forgotten it. It was not the switch, though -it was the strap. It was pretty bad for a little offense. Father forgave me for disobeying him but he waited three days before he gave me that strapping and I always thought that was the meanest part of the whole business. Nevertheless, I expect it did me good and I probably needed what I got. The thought is there-it is not because he did not forgive, but the punishment is for a purpose; but when the Lord makes the declaration, if you will comply with the requirements that God has given unto you that he will remit the sin. It is not the committing of the act alone that he is going to forgive-it is the penalty. That is the thing that must be remitted. That is the thing that the people on the day of Pentecost cried out about. How shall we escape the punishment that is justly our'duethat is the thought, and it is the thing that can come to every soul, if they will think. God has given to us Jesus, who is the judge of the world. Turn over to John 5th chapter, where Jesus says: that all judgment is committed unto the Lon. Ah, there is the point! He was the Judge.

Let me illustrate it, if I can. Suppose you were arrested! You were brought before the magistrate; and there, conscious of you own guilt and your own crime, you confessed to the Court: "Guilty." The judge, because of your confession is disposed to be lenient with you. Now the law says, the penalty for this thing is confinement in jail, or a fine, or both. Because you have thrown yourself upon the leniency of the courtyou have frankly admitted your guilt, the judge desires now to give you some freedom from the severity of the law, so he says: "Well, after considering this a little, I have concluded that I will impose a certain duty or responsibility upon you. you will comply with that requirement, I will remit the sentence of fine and imprisonment and it will stand remitted so long as you comply with this requirement." Now, my friends, would you comply or would you go to jail and pay the fine? The most of you would answer, I think, without much hesitation; will comply with that requirement." You wou You would do it gladly, wouldn't you? It was not because the judge did not forgive you or that he held anything against you, but there was the law; there was the penalty; the only way that he can get around it is to remit—that is the only thing he could do.

Jesus Christ is the judge of humanity and he has seen the peculiar condition of mankind. He has recognized your transgression and when you come to him, confessing your sins, repenting of our transgressions and throwing yourself upon the mercy of the judge and appeal to him, he says: I will impose upon you the requirement that you go into the waters of baptism in obedience to my law and I will remit your sin. The transgression and its consequences relieves you and you stand forth and you are now free from the embargo that had rested upon you, relieved you from the sentence that otherwise must have placed you under condemnation and brought you in subject to punishment.

Ah friends! Is there any place else that holds before you that privilege, that opportunity, that possibility? It is the saving ordinance to the human race that brings to them the relief from the consequence of their own transgressions and opens for them the door of escape. That is what it does for you.

Now just think for a moment. You see what the adversary has got to do! If he can shut your eyes to that; if he can dull your ears to the appeal that is made to you to recognize that ordinance he has accomplished his purpose and you must suffer the consequences of your transgressions by punishment in the prison house—how can you escape it, friends? You may talk to me about the love of God, the mercy of God, but do you think for one moment, that he is going to extend arms of love to you when you have ignored them and refuse all overtures of mercy that he has sent to you? Now, as you think of that, my friends, you have before you some of the reasons for the principles that we hold out as the saving principles to the human race.

Now I have one more thought I want to express in connection with this before I close. There have been a good many explanations as to the mode and I am only going to touch briefly upon this point. You will find it taught in Matthew 31:46: Acts 8:38-9; Romans 6:3-7; Col. 2:11, 12; and there are many others that I might mention but these are enough. Acts 8:38-9 is the important one I want to refer to now. That is the conversion of the Eunuch by Philip. of you have heard that little story how Philip attached himself to the chariot, taught the Eunuch the gospel and finally came to the place where there was water and the Eunuch says: "See, here is water. What doth hinder? Why should I not be baptized?" and Philip says: "If thou believest with all thy heart, thou mayest." And the story goes that they both got out of the chariot and went down into the water and Philip baptized the Eunuch and they both came up out of the water. And Philip was caught away.

Now the reason I refer to this is, because in teaching this mode, we have, I might say, been antagonizing the religious world, but while I was in Missouri; down in the southern part here working in the mill, preaching on Sundays, I had little experience there. They wanted me to go out and hear an old brother that came there preachinga very fine old gentleman, too, but he had advertized far and wide that he was going to preach upon this principle of baptism and show that sprinkling was the method. Some of the boys that were working at the mill called my attention to it and wanted me to go and I told them I would. We went to the church. The old brother gave us a real fine talk and then he got down to his explanation. He quoted this 8th chapter of Acts, "Philip and the Eunuch" he says, "this is the one that our friends who believe in immersion hold before us." Now, he says, "It is an easy think to explain this-it is no trouble at You see that was a dry country, a desert all. country and they had to carry a jug of water with them wherever they went for their beasts and for themselves. Now, there is no difficulty about the thing at all. When the Eunuch became convinced of the truth, he says: See, here is water, what doth hinder me?" Why. certainly they had the jug full of it there. Why, he says, you can see that-all of you.

The explanation looked real nice and plausable, and if it had not been for the asking of questions, probably, it would have been all right. It would The negro have been like the negro's theology. preacher very earnestly told how God created man out of mud and set him up against the fence to dry. One of his congregation spoke up, "Brother, o done make dat fence?" "Look heah nigger, such fool questions as that will spoil the finest spun theologer in de world,

After the sermon was over, they brought the old brother down and introduced him to me. Told him I was a minister and we began to talk and he says: "How did you like my talk?" I was up a tree for a few minutes whether to come right out and tell him, or what to do was the question, and finally I thought I'd break it to him as easy as I could. I says, "Why, brother some of your talk I enjoyed, but there is one point that remains a mystery to me yet." "Why, why a mystery?" "Yes." "What is it brother? Tell me, I think I can clear it up for you," he says. "You told us about Philip and the Eunuch?" "Yes, what mystery is there about that?" "Well, I says, if I remember reading the Scripture aright, it says: "they came unto a certain water;" isn't that the way it reads?" "Well, I believe it does read like that, brother; I think that is the way it does read." And they went down both "Yes, I think it does say that, yes." "And he baptized him?" "Yes." \*\*\* "And they came up out of the water?" "Why, yes, it does read that way, I think." "Now, brother, the mystery is how they could carry in the chariot a jug big enough for Philip and the Eunuch to go down into it, and do the baptizing and! and!-how did they get out?"

"Why-well-say-brother, I'd like to have a real long talk with you about this, but I have got an appointment and I will have to go, I will see you again and we will have a chat over this mat-So it is a mystery yet, I have never seen the old brother since; he has not had a chance to explain it to me, but you stop a moment-does it need any explanation; and friends, do we have to resort to a thing of that kind to establish the mode of baptism? Can we afford to do it when the Scripture is plain? When we pick up secular history, and read carefully, we discover men have recognized the mode as immersion every time, all the way through. Friends, there is only one place in the Bible where it refers to sprinkling with water, and that uses the word, "I will sprinkle them with pure water and they shall be clean," speaking of Israel. He doesn't refer to it as baptism anywhere, any place, or is there one single passage that represents it as sprinkling or pouring, either one.

Now I appeal to you people to think of this little story of the baptism and its purposes and object, and that is the main thing. And I want to impress it upon your mind. If it has been given to man for the purpose of redeeming and saving him from the consequences of his transgression, redeeming him from the prison and giving to him a new lease of life and making him a new creature, why should you let the adversary of souls or the blindness of men keep you out of your own, and prevent you from walking in newness of life and receiving the light and the saving grace of God that shall follow you? Answer for yourselves. Oh friends, if I could do it for you; if I could only go through it for you I'd gladly do it. So would others too, my brethren. Friends, let me appeal to you, if you are interested in your soul's salvation, if you are interested in your own eternity, if you have any interest in your own self, I plead with you, not to allow the peculiar traditions of men nor the power of the adversary to prevent you from having that which God has given to you.

I ask you in Jesus' name to not hesitate. Do not put it off. Do not hesitate for fear of what the world will say. What do you care what they say? They cannot save you. But look earnestly forward to your own salvation and carefully guard your own interests and the interests of the great plan that God has given, to "Arise and be baptized and wash away your sins," and come into divine favor with God, that you may be saved, redeemed, prevented from the suffering of the agonies of the damned.

I plead with you, friends, do not put it off. Do not waste your time. Arise and go forward in it, and let God know, let the world know that you have awakened to your own situation and propose to take advantage of the powers and privileges that God has unfolded to you, that

you may be redeemed in his glorious kingdom.

May God help you to see it and bless you, is my prayer, in Jesus' name. Amen.

CHANGE OF ADDRESS.
The address of Elder John C. Foss is Machias, Maine, in-The address of Elder som. stead of Independence, Mo.



MRS. MAUD MILLS, EDITOR.

NOTICE.

NOTICE.

All persons sending money to the Woman's Auxiliary for any persons. Including subscriptions to Home and Child Welfare leaf-lets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence Mo.

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#### WOMAN'S LIFE WORK.

What should be the life work of woman? I mean the ordinary woman, for there are not many of us who can be anything extraordinary, so we should stop to ask ourselves—what am I best fitted for? what can I do to be a help and carry out the purpose for which I was here. Most of womenkind take life too lightly. are prone to accept the great responsibility placed upon them—they would shirk the greatest blessings that can come to them in this life. I have seen women who can come to them in this life. I have seen women who have taken in deeply of life's pleasures, have been frivolous and unthinking of the time that would come, when perhaps their hearthstone would be desolate and lonely, when perhaps they could have had the sweet companionship of their children and their children's chilen, to cheer their declining years. Many times have talked with people who have passed the meridian of life and whose lives were empty and their hearts sad because of what might have been. There is nothing in this whole world so beautiful as the character of a woman who has been a true mother—no one so loving and sympathetic—no one who can understand human nature as the one who has been the mother of a human soul. Who knows how to ease an aching heart or smooth a troubled brow and kiss away our fears as a mother does? What a life work to choose! To know that we can give to the world, a service beyond com-parison, in training souls to grow to manhood and womanhood noble and true, and to fit those souls for the king-dom of heaven. To do justice to our calling in life, we must be in close touch with God. We must be co-work-ers with him, for woman's life is not free from cares and troubles, worry, anxieties, sickness, even death will overtake us. It is there we feel the need of our Father's care, so we should not fail to seek his guidance; and as he is so loving to us, knowing our every need, so should a mother be to her children. Not impatient of their little acts and their childish questions, for remem-ber God is not impatient with us; and I am sure we sometimes appear childish to Him in our actions and sometimes appear childish to Him in our actions and requests. Oftimes I have heard a mother speak harshly to her child, and have seen a sorrowful questioning look cloud the little one's face. The mother was too busy to notice and did not realize what seeds of distress she might be sowing. For in years to come she may lose that child's confidence. Then comes sorrow. So a might be sowing. For in years to come she may lose that child's confidence. Then comes sorrow. So a woman's life work then is to best fit herself to become a true mother. Then will she be worthy of all the blessings of life, for she will render unto God, and unto her country, a service far greater than all the federal clubs society frivolities, or political efforts can ever do. If society frivolities, or political efforts can ever do. If she can rightly rule in her own sphere, then will she be fitted to rule elsewhere. We are told to "first seek the kingdom of heaven to build it up." What is more beautiful than to be able to give to that kingdom, our sons and daughters. So it seems to me to be enough of a life work to be able to impart to our loved ones the knowledge that will prepare them for a glorious entrance into that kingdom.

Hazen M. Pare

San Francisco, Calif. Read at Woman's Auxiliary session at recent Northern California District Conference.

Written by Mrs. M. Bates. Read at Woman's Auxiliary session at recent Northern California District Conference.

So much has been written in our mother's home column treating on how to raise our children in an acceptable way, that we thought we would present another subject.

What of the mother! does she never tire, never get cross, never wear out? She is not expected to; but how about worry, can she worry and hide it? She does many cially from the young who are carefree and sometimes thoughtless.

Some have called worry a disease, an impure, adulterated thought, a mixture of emotion and fear. All the world is laboring under muddled fear, which is about as helpful as clapping the brakes upon wheels toiling up hill. You know the air is as free and abundant as one hill. You know the arr is as rece and anumant as one could desire and you partake without thought, giving health and strength to the body. So partake of the Holy Spirit, strengthen the mind by talking with God just as you would a dear friend. Feel if you can that He is at your side. Think of better, higher, and holier things. It campt fall; and you will gain wisdom strength, and handiness. happiness.

Our young people are continually looking for happiness, and do not know the full meaning of trouble; and so do not wear a worried look and a sour disposition. Brick and mortar cannot orginate thought. I live in a house composed of flesh and bone governed by thought either good or bad. Cultivate the good and you will forget to worry.

Sometimes we think all manner of bad things may have happened to our children because they have stayed away a little longer than they should have done. Instead of trusting in God to take care of them. We let doubt in and make trouble of it and then worry and worry, with

and make trouble of it and then worry and worry, winvery little sympathy from those around us.

Let us come with courage to the throne of Grace for
help in every time of need, for the peace of God passeth
all understanding. Rejoice in tribulation knowing the
promises to the elect are sure. The effect of overcoming self is always uplifting to character and success depends

on our earnestness.

What a variety of forms and conditions sin may

What a variety of forms and conditions sin may assume. It may be a thought, a word, a deed, or a desire. To have no proper thought, motive or desire in life is wrong. Therefore develop in thought.

Did worry ever bring you satisfaction or did it ever put money in your purse? I think not. It only unfits you for nature's best, and the divine law. It also brings wrinkles to the face and grey hairs to the head.

The mind is not bound, it is free to choose its own thoughts. The future holds for each one of us some-thing high and elevating. Don't crowd it out by worry. Appreciate the intelligence God has given. Climb the ladder a step at a time to mental, moral, and spiritual

Realizing that Christ is our perfect model, press on, keeping his teaching ever in mind, and then you will have no room for worry.

ALWAYS UNPROFITABLE. You may worry when you're weary, You may worry when you're well; You may worry when life's dreary, Or when buds begin to swell; You may worry in December And keep worrying in May, But in any case remember That you cannot make it pay.

Yov may worry when disaster Hovers o'er you in the night; You may worry when your master Has declined to treat you right: You may worry when they've taken
The last chance you had away,
But the fact remains unshaken That you cannot make it pay.

--Chicago Record-Herald.

#### LOVE'S JUDGMENT.

Two women sat in the afternoon shade. Two women and one diminutive maid; The women worked while the baby played. The mother unheeding, saw not; but the other With heardening heart, (not being a mother), Thought punishment just for naughty deeds done, And quick as a flash, snapped the mother of none "I'd spank."

The mother, perceiving, looked down with a frown, Upon soiled face and hands and grimy new gown, The first impulse being to vent her displeasure, To take the advice and give in full measure. But a pleading face and a pitful lip That begged in a quivering voice, "not to whip,"
And childishly fearful, the little one said,
"Muvver, don't spank."

With a rush of love, the mother looked in
To the nook where the housewife so busy had been.
Four little round mud-pats, with the print of the hand
For the dinner's desert, the small cook had planned.
And four dolly children, with round, wondring eyes,
Awaiting, with patience, the baking of pies,
And said in her heart, "for this instinct let God
Be thanked."

"Why don't you punish her good,"
With a frown, said the mother of none, "Iwould,"
"Spare the rod spoil the child," said she, but the other, "Spare the rod spoil the child," said she, but the other, Feeling sacred the duly that belongs to a mother, Said: "She but follows the impulse that naturally lies Within every woman, in baking her pies, "Twould be but to hinder that impulse

To spank."

How often, in life, like the mother of none We judge not the motive, but the action done. Give a doubt's benefit! withhold, like the other, Your judgment, in mercy, to friend or brother.

And one of life's lessons, dear mothers of none, Is charity's gift to the erring one To the conquering soul that is lenient in love, Render thanks.

-Kate Goodwin

#### **MISCELLANEOUS**

CONFERENCE NOTICES.

Clinter, Mo., District Conference will convent with the Fort Scott, Kansas, Branch Saturday, Feb. 27th, 1915. Fort Scott was selected by the last conference, but the time was left to the district presidency and the above date has been chosen.

W. S. Macrae, Dist. Pres.

The Western Montana District conference will convene at Deer Lodge, Dec. 5th and 6th, 1914. First session Saturday at 10 a.m.

Allen D. Secor, Dist. Sec. 14 S. Black Ave., Bozeman, Mont.

The Minnesota District Conference will convene with the Minneapolis Branch, Saturday and Sunday, December 5th and 6th, 1914, at which time the church there will be dedicated. Those wishing further information should address one of the reception committee whose addresses follow.

> Richard Fawcett, 1921 5th Ave. N. Chas. Johnson, 730 Upton Ave. N. Mrs. G. E. Wolfe, 526 Penn Ave. N. B. S. Lambkin, Dist. Pres.

North Dakota District Conference will meet at Far-North Dakota District Conference Will meet at rurgo, Jan. 1st to 3rd, 1915. Branch officers please take note and send your reports to J. E. Wildermuth, 12 Fourteenth St., South Fargo, N. D.

J. W. Darling, Dist. Sec.

Thorne, N Dak.

CONVENTION NOTICES.

The Western Maine District Sunday school convention will meet with the Mountainville Branch on Nov. 28, 1 p.

All who are interested in Sunday school work are m. All who are interested in Sunday school work are specially requested to be present. Let us all rally to the support of the Sunday school. It needs us and we need it. Delegates to the general convention will be elected. Reports from all schools requested to be in the hands of secretary not later than the 23rd.

Louise Eaton, Sec. Deer Isle, Maine, Wm. Anderson, Supt. Stonington, Maine.

The Minnesota District Religio Convention will be held The Minnesota District Religio Convention will be held at the Saints' Church on the corner of Queen and Fifth Avenues, North Minneapolis, Minn., on Friday, December 4th. A young people's prayer meeting will be held at nine in the morning after which the convention will convene. If you plan on coming correspond with Mrs. G. E. Wolf, 526 Penn. Ave. North, secretary of the Reception Committe.

E. M. Lambkin, Dist. Pres. Genevieve Whiting, Dist. Sec.

The Sunday school convention for the Eastern Montana District will convene at Andes, Montana, November Local secretaries who have not yet reported are requested to report at once

Mark C. Hutchinson, Dist. Sec.

#### NOTICE.

To the Columbus, Kans., Branch. A meeting is called on the 29th of November—the last Sunday in the month— to take into consideration the moving or disorganizing of said branch. All members are requested to be preser T. W. Chatburn, Dist. Pres.

# TWO DAY MEETINGS.

The Akron, Ohio, Branch will hold a two days meeting on Saturday and Sunday, November 28 and 29. Saturday afternoon will be devoted to Religio-Sunday school institute work. The Saints from the other branches of the district are invited to meet with us.

Richard Baldwin, Dist. Pres.

Arrangements have been made for holding a two days meeting by the Toledo, Ohio, Branch on Saturday and Sunday, December 5 and 6. We would be pleased to have as many of the Saints from the other branches of the district as can possibly come to meet with us Richord Baldwin, Dist. Pres.

#### REVIVAL MEETINGS.

REVIVAL MEETINGS.

The Rich Hill, Mo., Branch is holding a two week's revival service, beginning Nov. 11th, conducted by F. C. Keck and assisted by Ed. Reynolds and W. S. Macrae. All neighboring branches are especially invited to attend the rally day Nov. 15th.

Booster Club. Beatrice Ferrell, Sec.

APPOINTMENT OF BISHOP'S AGENT. In and for the District of Kewanee, Illinois, of the Re-organized Church of Jesus Christ of Latter Day Saints.

organized Church of Jesus Christ of Latter Day Saints. This is to certify that upon the resignation of Bro. Charles L. Holmes as bishop's agent in and for the district of Kewanee, Illinois, and upon the recommendation of said district for the appointment of Bro. Henry C. Ziegenhorn of Joy, Illinois, the said Henry C. Ziegenhorn is hereby appointed as agent of the said district. This authorizes him to act as agent for the Presiding Bishopric of said Reorganized Church in and for the district of Kewanee.

The Bishopric takes pleasure in extending to Bro.

district of Kewance.

The Bishopric takes pleasure in extending to Bro.

Charles L. Holmes special thanks for his faithful and industrial work as agent of said district, and trust that in the new labors in which he is engaged the Lord may specially remember and bless and prosper him.

specially remember and oness and prosper nim.

To the Saints and friends of the Kewanee District, we bespeak for Bro. Henry C. Ziegenhorn their special kelp and assistance, and as his work is for the benefit of the children of our Heavenly Father, helping the needy, looking after the Lord's servants and providing for the aged and helpless, we hope each one will feel as he helps in the work that he is helping in the Lord's work and is presented "Join's cause." prospering Zion's cause.

The address of Bro. Henry C. Ziegenhorn is Joy, Illinois, R. F. D. 2. Saints and friends please remember and if he does not come to see you, call upon him either in person or by letter. Let us all work together for the

accomplishment of the work entrusted to all and then there will be success and each will be blessed of the Master.

In the interest of the truth and in behalf of the Bishop. ric of said Church.

Very respectfully, L. Kelley, Presiding Bishop. Independence, Mo., Nov. 4, 1914.

THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-memduring which time the Ensign will be sent to non-mem-bers at half price. This offer, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. This offer is good only during the months of November and December. It is unfair and hardly honorable for a and December. It is untair and hardly honorable for a member to stop their paper and then subscribe in the name of a member of their family who does not belong to the church for the sake of getting it at half price. That is not the object of this offer. It is for the sake of spreading the gospel among outsiders.

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#### CONFERENCE MINUTES.

Kentucky and Tennessee district conference convened at Farmington Branch, Oct. 24, with Bro. J. R. McClain, district president, in charge, and C. A. Nolan as associate. Branch reports: Foundry Hill, Liberty Hill, High

ciate. Branch reports: Foundry Hill, Liberty Hill, High Hill and Farming Branch.
Voice and vote was extended to visiting Saints. A good representation was present. Officers reported as follows: J. R. McClain, William McClain, S. E. Dickson, C. A. Nolan, J. Overcast, and B. Cobb. Bishop's agent reported receipts of \$167.50, expenditures \$167.50. Farming Branch is one of the oldest land marks that stands as a monument to the cause, showing the efforts produced by the earlier laborers who broke the ground in early days. This place has entertained conference two consecutive sessions. Certainly the hospitality of the Saints there is commendable.

consecutive sessions. Certainly the nospitality of the Saints there is commendable.

One thing was noticed—"Sheaves lie there ungathered." This field is in need of young, single men, who are void of responsibilities of a family, who can thrust in their sickle and take the place of those who are forced to spend a portion of the time to supply needs of their familiae.

Conference adjourned to meet at call of president at Foundry Hill.

C. A. Nolan, Sec. Pro. Tem

Kewance District held its 176th conference (since its organizaton in 1863) at East Moline, Ill., on Oct. 31 and Nov. 1, 1914. Elders O. E. Sade and Chas. L. Holmes pre-sided; Mary E. Gillen acted as secretary. Ten branches resided; Mary E. Gillen acted as secretary. Ten branches reported as follows: Kewanee 133, loss 2; Millersburg 96, gain 6; Joy 86, gain 2; Twin City 83, gain 2; Dahinda 70, gain 7; Canton 58, no change; Mathersville 51, gain 4; Peoria 57, gain 4; Rock Island 28, loss 2.

Bishop's Agent, Chas. L. Holmes report showed total collections with balance since May to have been 8977.94; total disbursements same time were \$1031.60; balance due agent \$63.60. Audited and found correct.

As district treasurer Bro. Chas. Holmes reported total collections to have been \$67.35; total disbursements \$57.76; balance on hand, \$0.59.

A bill for \$10.99 was allowed the secretary in pay-

A bill for \$10.99 was allowed the secretary in payment of bill for loose leaf system of recording materials.

Committee on disorganization of Canton and Media Committee on disorganization of Canton and Media Branches reported on the condition at Media, and said that they had visited said branch on Oct. 3rd, and found it advisable to disorganize. Had given organ in payment of rent due; had sold pulpit for \$6.00 and turned money into district treasury. President and secretary of district were authorized to give letters of removal to the re-

maining members of this branch.

Presidency reported on the ordination of James Dawson of Dahinda! said matter had been deferred for want of

sufficient evidence of the call.

Motion that Kewanee District withdraw from the reunion organization after the next coming reunion was passed. It was decided to take steps to hold a reunion after that, as nearly in the center of district as prac-

Chas. J. Holmes gave notice that he had tendered his resignation to the bishop as agent, and Henry C. Ziegen-horn was recommended to the bishop to succeed him.

Elders O. E. Sade, Geo. Pinc, Kitty Pinc, J. R. Grice, C. E. Willey, Carrie Holmes, Truman Ziegenhorn were elected delegates to the next General Conference. Those present to be empowered to cast the full delegate vote of the district; in case of division, a majorty and minority

On Sunday afternoon, the new church on 16th Ave., East Moline, was dedicated. Alfred Needham offered the prayer, and Elder O. E. Sade preached the dedicatory

Next conference will be held at Buffalo Prarie, subject to call of the presidency.

Mary E. Gillin.

115 Clarke Ave., Peoria, Ill.

#### DIED.

DIED.

Reed.—Bro. Elmer Reed died at Montrose, Iowa, October 15th, 1914. He was born in Oswego, Co., N. Y., Feb. 18th, 1842. Served four years in 1st Iowa Calvary, Co. A. Was married to Miss Catharine Hillbourn, December 6th, 1866. Four children survive—Mrs. Samuel Wharton of Keckuk, Joseph, Clarence and Miss Ethel along with their mother, of Montrose. He was baptized by Elder Joseph Snively, Aug. 29th, 1896, and confirmed by Elders R. Etzenhouser, C. Scott and J. Whitchend. The funeral was conducted at the M. E. Church by Elder James McKlernan at 2 p. m., October 18th, 1914. G. A. R. Memoriai service at the grave. Interment in Montrose Cemetery. service at the grave. Interment in Montrose Cemetery.

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VOL. 25

### INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 19, 1914

NO. 47

# ZION'S ENSIGN

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# CHARLES FRY, Editor W. H. DEAM, Bus, Manager

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#### HOPE.

'Tis better to hope, though the clouds hang low, And to keep the eyes uplifted; or the bright blue sky will soon peep through When the ominous clouds are rifted. There was never a night without a day
Or an evening without a morning;
And the darkest hour, as the proverb says,
Is the hour before the dawning.

Seek, then, to weave in the web of life A bright and a golden filling,

And to do God's will with a gladsome heart And hands that are ready and willing; For the sunny soul that is full of hope, And whose trust in God ne'er faileth, Knows God is love, and God is light, Though at times the storm prevaileth.

#### JUSTIFICATION FOR WAR.

The world has had, and still has a variety of standards by which to judge of the justifiableness of war, but the highest and only true one is that set forth in the revealed word of God. That such a standard is needed is shown by the pages of history which record numerous disasterous wars having their origin in trifling causes and resulting in losses quite disproportionate to the grievances, and even Christian nations today would do well to look more carefully into the teachings of the revealed word, making a fuller application of them in their international relationships.

Surely the principles of justice, honor and love, which properly govern individuals in their dealings one with another, should have general application to the nations of the earth, and the same spirit of forbearance should be cultivated, but if individuals have failed in fulfilling the whole law, the nations have failed far more, for forbearance is scarcely known among them unless it be for policy's sake. Jesus taught against the false standard of "an eye for an eye, and a tooth for a tooth," and urged that men "resist not evil." They were not to take justice into their own hands and in the spirit of revenge retaliate for either supposed or real wrongs, or to guard so closely their personal interests and honor that the slightest infringement would become the occasion for wreaking vengeance upon the violator. Christ's Attitude.

With Christ there were other things vastly more important than "personal honor." Principles of right were ever first in his teaching and practice, while self was counted as secondary or as nothing. The motive of his whole life was the establishment and maintenance of right, and neither his personal preservation nor exaltation was allowed to take precedence over it. In his diplomatic relations with Satan, he defended himself by standing for right principles, and through suffering extremely for food, his physical needs were held in obeyance in order that right might be maintained. Favoritism often leads men to condone wrong in others, but Jesus condemned evil in his disciples as quickly as he did in the Pharisees as when Peter urged him not to go to Jerusalem and goold the danger to his life, and Jesus sold to him: "Get thee behind me, Satan: thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." (Matthew 16:23.) He condemned the sins of his own nation also. These things show sins of his own nation also. that in the estimation of the Son of God right was more important than self, friendship, or national integrity.

The tendency to hate an enemy and seek his destruction is not according to the gospel standard of ethics. Christ said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven," and this instruction may apply to nations as well as persons. Here again we see that personal interests are to be sacrificed to right, that the interests of all men may be conserved, for the spirit of retaliation and revenge is never the spirit of justice, and a policy of war invariably multiplies hatreds, and often leaves revenge mouldering perhaps for generations to ultimately break out in still more malignant form.

Is Force Ever Justifiable?
But one may ask, "Are men to submit to every manner and degree of indignity without resistance, perhaps to their destruction? Are not men and nations justified in maintaining their exist-We have already seen that principle is the thing to be maintained, if need be at the sacrifice of life itself, and whether that is to be accomplished passively or by aggressive action matters little. If force can not be used without violating right principle then it is better to suffer passively even unto death, but if to remain passive itself violates the right, and force is necessary for its maintenance, then force must be justifiable. Jesus suffered indignities rather than use force against his personal exemies, but when he came into the temple and found that the practices of the men who had made merchandise of the sacred things of God, were destroying pustice and right from the whole nation, he made a whip of cords and drove them out. When his person only was involved he was passive, but when right principle effecting all men was at stake he did not hesitate to be aggressive.

#### What Later Revelation Says.

Coming to latter day revelation we find some very plain statements relating to justification of war, which agree with the teachings of Christ found in the New Testament. At a time when the saints of the Church in Missouri were suffering persecution which deprived them of their property and endangered their lives the following statement was made in a revelation received at Kirtland, Ohio, datd August 6, 1833:

And I give unto you a commandment, that ye shall And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith; and whoso layeth down his life in my cause, for my name's sake, shall find it again; even life eternal; therefore, be not afraid of your enemies; for I have decreed in my heart, saith the Lord, that I will prove you in all things whether you will shide in will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthly for in ye will not annue in my covenint, ye will not annue in my covenint, or an one worthly of me; therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children." Doctrine and Covenants 95:3.

Here it is required of the children of the kingdom to forsake all evil and cleave unto all good, to live by every word that proceedeth forth out of the mouth of God, to be not afraid of their enemies even in the face of death, and to renounce war and proclaim peace. The high ideal taught by Christ of principle before person is again set forth, and persecution with threatened death is not justifiable cause for war. Christ said that by loving their enemies his disciples would prove themselves the children of God, and here, by the faithful observance of the covenant made with God, they prove themselves worthy of Christ. The holding inviolate of this covenant is more important than the saving of life itself. Their attitude was to be against war and in favor of peace. But we read further:

And again, this is the law that I gave unto mine ancients, that they should not go out unto battle

against any nation, kindred, tongue, or people, save I, the Lord, command them. And if any nation, tongue, or people should proclaim war against them, they should proclaim war against them, they should be a second to the process of the control of or people should proclaim war against them, they should first lift up a standard of peace unto that people, nation or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies gefore the Lord; then, I, the Lord, would give unto them a commandment, and institutions. justify them in going out to battle against that nation, tongue, or people, and I, the Lord would fight their battles, and their children's battles and their children's tles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation; behold, this is an ensample unto all people, saith the Lord your God, for justification before me. Doctrine and Covenants,

Again the high ethical standard of the gospel is maintained in this teaching, showing that nations are not justified in proclaiming war upon the first infringement of their rights, nor for trifling causes. A nation which followed the law of Christ would give no occasion for war, but should war be proclaimed against it an effort must be made to effect peace even to the second and third time. Should these efforts fail the innocent nation is then justified in going to war, and God taking cognizance of its faithfulness and integrity (f purpose, and the perversity of its enemies, will ally himself with it and fight its battles. Without such efforts, a plunge into war involving the sacrifice of human life, and lasting misery upon the living, is not justified. The statement that "this is an ensample unto all people," shows its application to all nations.

Under Persecution.

The divine counsel given in December, 1833, to the saints who had been unlawfully driven from their homes in Jackson County, Missouri, through persecution, agrees with the above teachings. It says: "It is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles." (Doctrine and Covenants 98:10.) The laws and constitution with the officers of the land are here recognized and their authority acknowledged, and though in the loss of all earthly possessions the saints had strong provocation for taking the law into their own hands, they were admonished to be subservient to proper authority and abide by right prin-The line of procedure given was:

Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president dent heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off these wicked, unfaithful, and unjust stewards. Doctrine and Covenants, 98:12.

This instruction deals with the attitude of an injured people toward its own government rather than that of one nation toward another, but the general principle is the same, except that under no circumstances is violence to be used. They were to seek redress through appropriate channels, and if, after exausting all peaceful resources, redress was not given, the testimony of their efforts was to be left with God himself who would plead their cause in his own time and It must be apparent however, that manner. when a whole nation or people is oppressed by the ruling power, being denied the common rights of mankind, and when their appeals to their oppressors fail, their only recourse is to take up arms for their own deliverance, as did the American Colonies against the oppressions of George That the Lord approved of the Revolutionary uprising is shown by the statement that he "established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

The Bible history records wars which were authorized of God showing 3 at conditions sometimes exist under which war is instinable without what we have noted we conclude that selfish there

ests, whether individual or national, are not sufficient justification, but only when the common rights of mankind are denied or invaded is a resort to force approved of God. The effort of all should be toward peace even under provocation. The enemy who rejects the third proposal for peace invites the vengeance of God. Let Christian nations observe the spirit of the gospel and there will be no cause for war.

#### INDEPENDENCE ITEMS.

Sunday forenoon Bro. E. A. Smith of the First Presi-ency occupied the preaching hour. He first read part the 32d and 33d chapters of Isaiah, and then took dency occupied the preacting nour. The inter teach got of the 32d and 33d chapters of Isaiah, and then took for his text "The inside of the cup," from Matt. 23:25, where Christ accuses the Pharisees of making the out-side of the cup clean but within it was full of extor-tion and excess. He said he did not present that text tion and excess. He sam he did not present that ever as applying to the congregation, but he made many ap-plications—to social circles where indivduals are as clean and pure as the lily without, but within are full of corrup-tion, and to large cities like New York where the outward atow is a display of magnificence and stupendous achieve-ment in artistic and messive constitutions but the inward stow is a display of magnineence and superacous accure-ment in artistic and massive constructions, but the inward workings were full of corruption. He applied it to nations and to individuals. As individuals it is right to be clean outwardly but more important to be clean in-

wardly.

Bro. Smth spoke again at night, his sermon being on on the perfecting of character, using as a basis Ephesians 4:13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," using the Christ standard of measurement.

Christ," using the Christ standard of measurement. Sunday morning Elder O. R. Miller began a series of meetings on the south side, the Second Independence Branch. We don't know how long they will continue, but at least throughout the week. Through sickness we did not hear any of Bro. Miller's sermons in the stone church and personally could not speak as to the interest, but we understand from Bro. Miller that the crowd interest that the crowd in-Bro. Vernon O. Beal who has charge of the typesetting

machine and is "job" hand in the Ensign office, quietly took unto himself a companion Sanday evening last, himself and Sr. Emma A. Lund being joined in wedlock, himself and Sr. Emma A. Lund being joined in wedlock, at the home of the bride's parents, Bro. and Sr. J. Lund, West Walnut Street, Bro. W. H. Garrett, officiating. Only relatives of the families represented were present. They have gone to housekeeping in Bro. J. C. Foss' home, who have moved to the east for a time.

Elder S. S. Smith was called home last week from his mission in Illinois on account of the condition of Sister Smith's health, and he is taking her to Bisbee, Arisens where Rea Aron White is with his wife also

Arizona, where Bro. Amon White is with his wife, also Brn. James Kelley and W. H. Mannering. The Saints in Illinois where Bro. Smith has been laboring will take notee of this change, and any one desiring to write to Bro. Smith will address him as above,

Elder Wm. Newton returned last Friday from England. where he has been since a year ago last summer, and where he has taken unto himself a wife who came with him, as also Bro. and Sr. John Allen and eight children. These were mostly of Bro. Newton's converts. Elder F. C. Warnky has moved from Kansas City back

to Independence, and is building a house on West Electri Street about a block and a half southwest of the Stone Church.

### INDEPENDENCE, SECOND BRANCH.

The speaker for November 8th at 11 a. m., was Elder G. 11. Shearer. John 3 and 4 was taken for his text. In the course of his remarks he showed how that sin was the transgression of law, and many good thoughts were

The Sunshine Band met at 4:30 with a large attendance. The Sunshine Band met at 4:30 with a large attenuance.

A good program was rendered which was of an educational nature as well as entertaining. This band of workers are scattering sunshine where it is needed.

At the 7:30 hour Elder J. A. Roberts in his forceful manner held the attention of those present. It was made plain that while there was a necessity in former days.

for seeking the old paths the same was in order in these the latter days.

series of meetings was begun last Sunday morning. Elder O. R. Miller being the speaker. After reading the Lord's prayer as found in Matt. 6th chapter some comments were made on the importance of prayer and how

ments were made on the importance of prayer and now to pray, showing that the attitude assumed in prayer is not so important as the sincerity of it. At the same hour Bro. A. C. Martin endeavored to interest the little folks in the basement, instructing them how to live a life that would be approved of by the Lord.

Bro. Miller was also the speaker at the evening hour, Bro. Miller was also the speaker at the evening hour, holding the attention of a large audience. He spoke on the former day apostacy, also of the danger ahead for those that drift into the ways of he world. The or-clustra from the first branch, including about twelve instruments, gave half an hour of splendid musical

On Monday evening Bro. Miller again spoke to a crowded house, including a number of outsiders and visitors from other branches. He quoted Luke 17:21 with many other passeges. Referred to the church as we have it today as being the best organization on earth

we have it today as being the best organization on earth and must be identified by Christ when he returns as the same organized church that he left on the earth. The speaker promised to eccupy again Tuesday evening. An old faritioned dinner has been planned for Thanksgiving day to be given at the Curtis Hall. It will be in charge of the Social Service Club. Many good things including chicken with turkey excluded. Program for the day announced later.

OMAHA, NEBRASKA.

"Let us gather up the sunbeams. Lving all around our path. Let us keep the wheat and rose Casting out the thorns and cha Let us find our sweetest comfort, In the blessings of today,
With a patient hand removing
All the briars from the way."
Our sick are convalesing. Wm. Eden has returned home

from the hospital. Bro. Arthur Spence expects to leave the hospital this week. Sr. C. E. Butterworth is grad-ually gaining strength, and Sr. Baldwin in Council Bluffs is better, although has been very ill. We solicit the prayers of the Saints for these, as well as Sr. Josie Harrington, who has been seriously afflicted for some weeks.

rington, who has been seriously unincted no roome weeks. Elder H. A. Higgins of Nebraska City, gave us a very interesting sermon Sunday evening. Those worshipping with us during the day were, Bro. LeRoy Wood of Salt Lake City, Bro. E. D. Briggs of Nebraska City, Sr. Spence with her sister from Council Bluffs. Gladys Evlyn, Infant daughter of Bro. C. E. and Marie Moran was Paul N. Craig and M. A. Peterson.

The contest between the Reds and Blues in the Religio

has increased the attendance. Sunday evening, November 15th the Blues gave the program, and the next Sunday

the Reds will have it in charge.
Sr. F. L. Lang at 3016 Oak St., will entertain the Woman's Auxiliary Wednesday afternoon. A fancy-work shower will be given for the Bazaar, to be held in the Bee Bldg., December 16th and 17th.

"Strange we never prize the music. 'Till the sweet-voiced bird has flow ige that we should slight the violets Till the lovely flowers are gone; Strange that summer skies and sunshine Never seem one-half so fair. Until winter's snowy pinions, Shake the white down in the air."

345 Omaha Nat. Bank Bldg.

#### SEATTLE.

Alice Cary Schwartz.

We are holding services each night this week at Riverside—one of our missions. The interest is good but the attendance quite meager. We are trying to do our part and leave the result with the Master of the

Bro. F. M. Sheehy our missionary in charge, and wife, arrived in our city on Tuesday for a short sojourn. They had spent five pleasant days at Portland. He is ticketed for three sermons at least, and she for "The City Foursquare" and others. We and the Saints are pleased to meet them and hope their stay will do us good.

We spent a pleasa time last Sunday at our Everett

Mission 30 miles north, where we held two pleasant services. Bro. C. Oliver is developing into a splendd supporter of the work there. In time they are determined to establish a regular place for services and start a Sun-day school. A Bro. and Sr. Walls have lately located there and will be a beln.

Bro. F. W. Holman, one of the main props to the work here, was the morning speaker Sunday last. The at-tendance at the services was good during the day. The pastor preached at night.

Through a desire for a better and more systematic knowledge of the evidences of christianity, by resolution of the branch a Bible Study Class was started, to meet the first and third Sundays of each month at 5 o'clock, the lirst and third sundays of each month at 3 ociocs, for study. A lesson is previously prepared and placed upon the blackboard in the church. We have held one very interesting session with 32 in attendance. The Bible is the principal reference book with the other two books as collateral.

as collateral.

The Ladies Aid Society are busy preparing for a bazaar and dinner to be held in the near future. They are putting in a large gas range and other accessories for this purpose. They have a steady and wise hand at the helm in the person of Sr. H. E. Williams.

By the kindness of Bro. J. A. Saxe of San Francisco,

and others, we hear echos from our old field of labor which give us joy. We still feel a deep love for the work

J. M. Terry.

102 No. 39th St., Seattle, Wash., Nov. 12.

### There we we we will prove we we we we CORRESPONDENCE Benermerwermenthmermermermer

Howell, Mich., Nov. 1. Dear Ensign:—I have seen nothing in the Ensign about the conference held at McIvor, October 17 and 18. I think it was the best conference ever held in this district. There was perfect harmony all through and I think good anere was perrect narmony an unrougn and 1 think good will result from the meeting. There were quite a large number of the ministry there. Several were called and ordained to the priesthood. Patriarch Davis spoke in tongues and interpretations and in it the Saints were

tongues and interpretations and in it the Saints were promised blessings if faithful.

One young lady was baptized and confirmed, and several children blessed. The Saints at McIvor are a noble band and the work there has grown wonderfully in the last two years. They have organized a branch and built a very comfortable and neat church.

built a very comfortable and neat church.

My testimony is that I am not ashamed of the gospel of Jesus Christ. I know that it is the power of God unto salvation. I ask the Saints to pray that the day will come that I may see my husband and children in the church. Bro. Orton is still laboring in and around Twining, and expects to see results from his work, for there is good interest. Satsu is busy too, as he always is when any good thing is going on he is always around. May God bless his children everywhere is my prayer.

Sr. S. A. Duglas.

Papeete, Tahiti, Oct. 9.

Dear Ensign:—The morning of August 22, 1914, I was awakened at daylight by the rattle of wagons and the conversation of persons going to market as they passed by in the street opposite our house. Our house or the house that was offered to us while we cared to occupy. It is a nice little cottage of three rooms with a veranda around three sides and a boulevard running in front and around the sea shore. Just beside, a few paces, is the new church that we are building. At the time of this letter the framework only was completed. Dear Ensign:—The morning of August 22, 1914, I was

of a sudden the conversation in the street changed from the usual hum to one of excited exclamations. Te pahil (the steamship) Te Puritia (the Germans). War news had reached us some time previous, telling of the events at the beginning of the war. This being a French colony, and having heard of some German war vessels nearby we were a little apprehensive. I lost no time in dressing and climbing to the top of the church beliry to try to ascertain the cause of the commotion, a thing I was unable to learn from the conversation below with my limited knowledge of Tahitian.

It was drizzling rain but I could see coming upon the horizon two strange looking ships. Not being acquainted with the appearance of warships, I was not able to tell much about them. I quickly descended to the ground to look at the signal station which showed number 123. to look at the signal station which showed number 123.

A glance at the index card showed it to be a war vessel. They had not yet put up their flag so we could not tell whether they were friend or foe.

I ran down to the American consulate office in company with Bro. Ellis and while conjecturing upon the queer

actions of the vessels outside the harbor; for we had observed them as they approached the harbor to pause while one slipped up opposite the city then return to the other for a moment then withdraw. At this moment a man came to the door and informed the consul that they were German and we had been given a few minutes to get off the streets and would soon open fire on the city.

Then began a foot race between Bro, Ellis and myself for about ten blocks down a crooked street. I arrived first to find the folks had been notified by a policeman that had made the round on a bleycle. The women were fidgety and asked a lot of questions that the men in their calm state either answered wrong or didn't hear in their caim state either answered wrong or didn't hear at all. One of the women wanted to change her dress. I thought it an inopportune time to primp, so seized our raincoats and started down the road that leads to the hills. The roads are not rocked as in Jackson County, but some of the same gumbo soil except perhaps a little mite stickier. There were about two thousand people ahead of us so you can imagine about the kind of traveling we had. Bro. May and wife, and Bro. Ellis and wife were ahead a little distance. They stopped at a bridge to try to catch a ride. Emma and I thought best to keep on afoot. It was an interesting sight to see a whole city of about three thousand people all having a mov-ing day at once and in the same direction. Every kind ing day at once and in the same direction. Every kind of vehicle was pressed into use; the people in their haste taking the possessions that appealed to them as of most value. Some were tottering under great loads of bedding, suit cases, bundles, etc. Some pulled spring wagons laden. One woman had four pieces of millinery and nothing else. A man carried a half grown hog. I presume the kind that wont eat corn. Perhaps some reader will doubt the existence of such an animal, but it is no the total the heart of the property joke; they live here. Chinamen carried great baskets containing almost the entire stock of merchandise from the little store around the corner.

When about a quarter mile from the shore front the cannon began to roar. The sharp crack of the little French guns was answered by the German men o'war. On-ward we trudged, Emma and I, as fast as we could, not ward we thuged phining and a set of the great guns would come tearing down the road mowing a path through this long stream of people.

I saw in a glass the flight of the people from Jerusalem in olden days with almost every phase of that prophecy (Matt. 24) reflected. About a mile out Emma gave out. We stopped by the roadside to rest a moment and try to catch a ride. Everybody seemed to have a load, Prescally there again a bandant but leads a ride. load. Presently there came a handcart by; loaded with miscellaneous articles and a cripple. This seemed the best opportunity and I lifted Emma up beside the cripple best opportunity and I litted Emina up desired the cryptory and lent a hand at the rear, pushing. I think it was one of the hottest days I have seen since we came to the Islands. Part of the prayer that Christ told those who filed from Jerusalem to pray was answered and we did not pray for it either; viz., that their flight be not in

I also thought of the hand cart expedition to Utah in and thought on the hang care expedition to Utah in the early day. I related the history of that expedition to Emma as we traveled. My mind was not engaged with the dangers behind or the destruction that would be meantable. with the dangers behind or the destruction that would be wrought by the bombardment that was going on. A caim consciousness of events past overtook me. I reflected what the events of a half hour had brought me. I had seen the flight from Egypt, had fled with the holy people from Jerusalem to the mountains; with the Saints from Legican County, and had suched a head early with

people from Jerusalem to the mountains; with the Saints from Jackson County, and had pushed a hand cart with those poor people across the plains in the early day. It brought me some assurances that I can't put on paper. Finally we came to a nice little cottage by the road-side, and I suppose because of the thoughts of my spirit, I failed to see a large American flag floated from the porch. A voice of some acquaintance bade us stop, which we willingly obeyed. It was the temporary headquarters of the American Consul. Bro. May and family, Bro. Ellis and wife had caught a ride and had found a rest further on. I went upon the mountain to obtain a view of the battle that was raging. The first sight that came to view was a huge column of black smoke ascending from the stores of coal that the Germans failed to get; for the French had fired it rather than let it fall into the hands of the enemy, and of the burning city that they hands of the enemy, and of the burning city that they

had set on fire from on board the ships by shelling it in retalliation for not being permitted to coal. Looking out to sea I saw two retreating gray instruments of death sailing away in a northernly direction. Messengers' brought us news of whole blocks of stores burned, men

stayed that night at this comfortable retreat. The stayed and night at this contortance retreat. About twenty-five native saints who followed us stopped in the door yard, thinking that we could give them advice or comfort. We certainly wished that we could, as we saw night closing round them and nothing for their bed but the wet earth. They being used to live in the open air were earin. They being used to live in the open air were more able to endure the exposure than we would have been. Just before retiring we had a hymn and prayer by one of the native elders.

Emma and I had a good comfortable bed for the night.
We began watching the next morning for a ride back to the city to see if our houses had been molested in our absence, as we were in such a hurry to leave that we did not lock up, but found them as we had left them. About three blocks of the city was burned to the ground, We don't think this is the last of the war that we will

see in our days, but we will be interested witnesses in these eventful days with the prophets with no words in our hands.

Till He comes, your brother,

A. H. Christensen

Peoria, Ill., Nov. 5. Editor Ensign:—A little more than one-half century has passed since Kewanee District has been organized. As early as the year 1860 there were at least two branches of the church in this section, namely at Abingdon and Henderson Grove. In November, 1863, an effort was made to organize the saints in a district, and the first made to organize the saints in a district, and the first district conference, proper, was held at Henderson, the next spring, March 5 and 6, 1864. Closely associated with these early days are the names of Joseph Smith, Alexander Smith, Mark Forscutt, W. W. Blair, Zenos

Alexander Smith, Mark Porscutt, W. W. Blair, Zenos Gurley and a host of others, none the less worthy. For more than fifty years men and women have labored, sacrificed, and prayed for this part of the Lord's work as revealed in the latter days. At least one man who has attended the first meeting in Galesburg in November 1863, is living, and still working for the establishment of truth. David S. Holmes who went there in the early morning of his life and who was a factor with others, now passed on, in bringing about the planting of the gospel standard in many places, still lives at Buffalo Prarie and attended the last session of Kewanee District, which session was held at East Moline, October 31,and November

During this interval branches were organized and added to the original number until altogether there have been twenty-three such organizations; but today there remain

twenty-three such organizations; but today there remain but ten, with a total membership of nearly eight hundred.

Could all those who have either "planted' or "watered" the seed in this district be gathered together, what an army it would be and how these faithful ones will rejoice to learn that the work is yet being carried forward. From time to time, the ranks of the priesthood is replenished by young men who come forward to take up the work left unfinished by those who are called to pass.

Branches may become discoveraized in one locality. on. Branches may become disorganized in one locality, but another is organized in another place, so that the work of reaching the honest hearted seeker after truth

work of reaching the honest hearted seeker after truth in northwest Illinois is not yet abandoned.

At the last session of the district conference held at East Moline last Saturday and Sunday, there was a fairly good attendance, and a very nice time had. Meetings were, generally, calm and peaceful. A difference of opinion as to how to best raise the "tobacco-using Saints" to the standard required by God, was the cause of some little discussion. some little discussion.
All other matters of business were handled with no

friction whatever. We believe that the great majority of the Saints of Kewanee district are really interested in the uplift of all and that the tendency is upward, but in our very carnestness, we sometimes seem, at least, to have forgotten Paul's injunction to the Saints when he said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.' Gal. 6:1.

The preaching services were all very good. The speakers, D. S. Holmes, C. E. Willey, O. E. Sade and J. R. Grice seemed all to be blessed with good liberty, and we

felt that the hearers must certainly be edified.

During the morning sacrament service, Bro. O.
Sade gave the "Voice of the Spirit." Also Bro. Gr Also Bro. Grice hour. The Saints Sade gave the "Voice of the Spirit." Also Bro. Grice sang what was given about the same hour. The Saints rejoiced and were comforted. Especially was this true of the Twin Gity Branch and the Rock Island Branch, who have labored so many years amidst great difficulty to erect and complete the little building which was dedi-

to crect and complete the little building which was dedicated during this conference. Of the ten branches now numbered in this district, six of them now own their building, and another one is in fair way to do so ere another conference shall have passed.

The passing away of the only resident High Priest within the district, John Chisnell, of Kewanee, is here noted. His life work was written into the history of not only the Kewanee Branch, but also the Kewanee District. And so those who were instruments in God's hands in the founding of this district will soon have passed on, and as we contemplate their passing, we are reminded that "this generation" is drawing to a close; and the thought will come, "are we as ing to a close; and the thought will come, "are we as ready to sacrifice and finish the work as were those who first were called to labor? Will we be found so doing?

Mary E. Gillin.

Tulsa. Okla., Nov. 11.

Editor Ensign:—The work in the Oklahoma field is gradually and surely building. We have just dedicated

the new Latter Day Saint Church here in the liveliest town in the State. Tulsa is the oil center in the state of Oklahoma, and has a popluation of 35,000 which has mostly built up in the past ten years.

We have a few live Saints here who have aided very materially in the sudden growth of the work here in the past two years. Our genial Bro. W. N. Robinson lives here and has the distinction of running the best hotel in the state. Bro. Peter Adamson Jr., and Bro. E. D. Bailey are here in the coal mining business. Bro. J. A. Brown is the manager of one of the finest bakeries in the southwest. Bro. Lancaster is the live wire in the lumber business and a number of other good Saints compose the nucleus for the starting of the work in the new city. nucleus for the starting of the work in the new city They have a splendid new church paid for and dedicated two weeks ago, Brn. Aylor and Short being here for said two weeks ago, Brn. Aylor and Short being here for said event. The day was spent very profitably to all present, the assistance of Brn. O. L. James, Sr. Robinson, and Sr. Myers in the song service aided in no small way to make the day pleasant. The writer has continued the meeting with increasing interest and we are very hopeful for the work being firmly planted here. One find young man was baptized last Sunday and two more names were given last night and we are to continue over the control of the proof that the control of th next Sunday. The church is located in a new neighbor. hood, among outsiders, and they were shy at first, but hood, among outsiders, and they were shy at first, but are now coming our way. We have made many friends. Mr. and Mrs. Blake from southern Illinois came a few nights, as they were here visiting their relatives near the

The weather is fine as could be and the men have been busy. Brn. Peak and Chrestensen were with us here part of last week, and preached for us. One of the hardest customs we have had to contend with in the missionary work is the running method—not staying with a good interest long enough to develop the work. Just about the time we get an interest, then run away to a new point to repeat the experience. Paul was one of the best church builders we read of in the New Testa-ment history, and we see him staying where there was

an interest and building the work.

We hope to turn to the Lamanite work for a few weeks, and the Christmas season will be observed as the usual custom is among them, for a tree and a week's meetings where there is a goodly number present.

Hopeful and busy at the post of duty, your co-worker,

Applegate, Mich., Oct. 28 Editor Ensign:-The Eastern Michigan district conference was held at McGregor, Oct., 24 and 25. The weather was not very promising but the Saints of God were determined to wend their way to the house of the Lord for termined to wend their way to the house of the Lord for spiritual food. The conditions changed and the weather was fine throughout the conference. Saturday morning prayermeeting was in charge of vice president, Elder Otto Fetting, assisted by Elder Williard Campbell, branch president, Apostle J. F. Curtis spoke of the troublesome times throughout the world and of the Saints at Jerus-lem having to leave that place on a very short notice, and of the serious illness of W. H. Kelley, after so long and faithful service or great the Traylor all to which and faithful service as one of the Twelve, all of which brought sorrow to our hearts.

brought sorrow to our hearts.

Elder Arthur Allen spoke of Apostle G. T. Griffiths being suddenly called home by telegram on account of the serious illness of his companion, and he requested that these dear saints be remembered in prayer by all. A very spiritual time was had and all felt to sing "Praise God from whom all blessings flow."

Conference business session convened at 10 o'clock with district president Wm. M. Grice in charge, and the following organization was effected. The district presidency with branch president preside with power to chose assistant. J. F. Curtis was chosen to preside, and F. O. Benedict, district secretary was elected as secretary for the conference, district chorister, Sr. Lizzie Palato, was elected organist. Emma Cadow was elected organist. elected chorister, Sr. Emma Cadow was elected organist Much interest was shown in the reading of individual reports of the priesthood. It was surprising to note how successful some of our local men have been. Truly it will encourage others to take hold and do their part, for

will encourage others to take hold and do their part, for we are all laborers together with God. Branch reports were read. Some branches not re-porting for two or three years, looks like something was wrong. There was some confusion by the reports not being in hand of district secretary on time. A motion was adopted that the district send district president to general adopted that the district send district president to general conference and that each branch president solicit funds for their respective branches and forward to Wm. M. Grice, Croswell, Mich., R. D. 5. It was also voted to bear the R. R. fare of district chorister to this conference.

We were glad to have Brn. John Shields and R. D. Weaver of the Canadian missionary force with us. Preaching at 7:30 by J. F. Curtis, assisted by Arthur Allen.

Sunday morning prayermeeting at 8 o'clock in charge Patriarch John Shields assisted by Patriarch J. J. ailey. There were 3 prayers and 60 testimonies. A Bailey. Balley. There were 3 prayers and 60 testimonies. At close of prayer meeting Myron Carr and C. U. Grant were ordained to office of Elder and Geo. Williard to deacon. The blessings of God were enjoyed by all. At 11 o'clock Wm. Davis was the speaker and at 2 Bro. J. F. Custis. At 4 p. m. Sr. Plato had an hour devoted to short speeches on music, which was interesting and helpful. At 6 a missionary experience meeting consisting of 5 or 10 minute talks. Some of the experiences caused us to sorrow and rejoice together when some re-lated how they had been stoned, clubbed, egged and shot at, and some told how God had helped them in de-feating those who stood in opposition to the work, which made us rejoice.

W. M. Grice preached the closing sermon from the ith chapter of Isaiah. Seemed that he wanted to tell it all as there were a good many outsiders present and if they never heat the gospel again they heard enough to be judged by.

A hearty vote of thanks were tendered the Saints and friends of McGregor for their kindness shown visiting Saints. Over 500 were in attendance and it was pro-nounced by many as one of the largest and best confernounced by many as one of the largest and best conferences ever held in Eastern Michigan District. Perfect unity and love prevailed through the entire ten days. The preaching was good and the prayers and testimonies were of an uplifting nature. J. F. Curtis and W. M. Grice both remarked that generally throughout the district the Saints all showed a desire to occupy higher and more developed spiritual conditions.

The spring conference is to be held the last Saturday of compact in large new 1015 of 1921 Huron.

of reunion in June next, 1915, at Port Huron.

R. D. Wenver Fred W. Cadow Press Com.

Rose City, Mich., Oct. 30. Editor Ensign:-The Michigan Central District Con-Editor Ensign:—The Michigan Central District Conference convened at McIvor, Oct. 16, 17 and 18, with Education J. F. Curtis, missionary in charge, and the presiding officers of the district in charge. Among the visiting brethren were Elders Wm. Grice, Otto Fetting and Walter Bennett from the Eastern district. Their presence made added interest to the meeting. Bro. and Sr. Thos. Hartnell of Cadillac came over also in their auto.

The Traverse City Orchestra in charge of H. A. Doty rendered valuable service to the conference by furnishing splendid music which all fully enjoyed and approximate the conference of the conf

ing splendid music which all fully enjoyed and apprewhich was appreciated by all.

The Southern Michigan Quorum of Elders met at 4 p. m. Saturday, also the quorum of priests met at 4 p. m. Sanday with Brn. Burt and Curtis in charge. Letters of removal were granted to W. E. Harder and J. W. Burgett to Nevada, Iowa. By vote each member of quorum is instructed to report his labors every six months to the secretary, E. M. Orton, Twining, Mich. Blanks to be supplied by the secretary.

At the Sunday morning prayer meeting a gift of un-known tongues, was received through Bro. Davis the patriarch. The McIvor Saints were commended for their sacrifices and efforts they had put forth in preparing for the conference. The ministry were warned of trials to come and told that it would be harder for them to get an audience. The Saints in general were told that the Lord was displeased with them for not honoring their local officers. We were also told that the times of the Gentiles would soon be fulfilled.

The meetings were held in the new church recently built by the McIvor Saints, which is commodious (34x 43) and well finished in every respect and it shows sacrifice on the part of the Saints and much credit is due them.

Yours in bonds,

Walter Wilcox. Welcome Healey. Press. Com

Brown's Valley, Cal. Dear Ensign:-We have lived here a little over two ars. Sorry to say this is a hard country to get the spel before the people, as they are not willing to go vears. to hear preaching. Some will come a few times and then quit. Many will not go at all. I have been doing what preaching I could. I have opened the work here in nine different places where the gospel has never been preached, in both school and church houses. Some places would be fine crowds and good attention, but only last for a few times when some one would say "Mormons"

for a few times when some one would say "Mormons" and they would quit coming.

I love to tell the old gospel story to good attentive listeners, by the Spirit of God. I hope the time is near at hand when the Lord will see fit to send me as a missionary to declare the gospel abroad to the children of men. By the help of God I am willing to go at any time as I am, willing to do all I can for the Master. I hope and pray that it will never be said that I was a slothful ground. God brown that I am, willing to be seen all and God knows that I am willing to leave all and tell the angel's message to the inhabitants of the earth.

We still hold our letters in the Ava Branch in South

Missouri as we are forty miles from any branch here.

Now brethren, concerning the Negro race. One place where I was preaching a Negro came to me and invited me home with him, when no white man would. He asked me many questions, but remember he was a Methodist, and could not swallow much of the gospel.

In D C., section 116, paragraph 4, it says: "Be not hasty in ordaining men of the Negro race to offices in my church, for, verily I say unto you, All are not acceptable unto me as servants, nevertheless I will that all may be saved, but every man in his own order, and there are some who are chosen instruments to be ministers to their some who are chosen instruments to be ministers to their own race. Be ye content, I the Lord have spoken it."

Now we understand Jesus said, "Go ye therefore and teach all nations, baptizing them," etc. Matt. 28:19; also in Mark 16:15: "Go ye into all the world and preach the gospel to every creature."

Now is there a single statement in the word of revelation saying to wait a while before you convert the Negro? God will let his servants know who are to be ordained as such. We know that there have been many white men ordained who have made a failure. John said he saw an angel having the everlasting gospel to

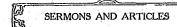
said he saw an angel having the everlasting gospel to preach to every nation, kindred, tongue and people.

Concerning the European war it seems as though this is the war that George Washington saw in a vision that has been published as being seen by him. We as God's servants should strive to do all we can and God will give us more abundantly of his Spirit, as the Lord has spoken many times to the Saints to come up higher. Are we doing it?

Your brother,

Elder Oscar Ensley

(Correspondence continued on page 6.)



#### IS THE BIBLE ALONE, A SUFFICIENT **GUIDE?** By Elder J. D. Stead.

In stating my belief in answer to this question

I wish it understood that it is not my purpose to weaken any ones faith in God's word recorded in the Bible, but just the reverse, to increase faith in God and his word.

The Bible is a book is books. It would be a mistake for any one to claim more for a book than the book claims for itself. There is no place in any one of these books where it says, that any one or all of these books taken together-the Bible—alone is a sufficient guide. That being true to what authority do those who believe the Bible alone is a sufficient guide go for proof? They do not get this information from the Bible, it is not found there; it would be out or reason for them to claim they had received information from the divine source, since they make the claim, that God's revelations to man ceased when the canon of Scripture was closed; the only other source they could go for information would be man, (unless they went to Satan and his cohorts, a thing they would not like to admit) therefore, man is their authority for saying, "the Bible alone is a sufficient guide."

To admit that the Bible nowhere says that it alone is a sufficient guide, is to admit that it alone is not a sufficient guide, for the following reason: If it is the only guide it should say so, and not leave us to go elsewhere for this information; the fact of going some other place than the Bible for this information, is proof that it alone is not a sufficient guide.

As to the Scripture being a filled canon, I see no necessity of believing it. And if these men, that believe the Scriptures to be the only guide, will be consistent with their own doctrine, they must needs be of my judgment; seeing it is impossible to prove the canon by the Scripture. For it cannot be found in any book of the Scriptures, that these books, and just these, and no other, are canonical, as all are forced to acknowledge; how can they invite this argument. That which cannot be proven by the scripture is no necessary article of faith.

That which is given for the perfecting of the Saints for a rule and guide, must needs be so full, that it may clearly and distinctly guide and order them in all things. But in that there are many things, with regard to their circumstances, which particular saints may be concerned in, for which there can be no particular rule had in the Scriptures: therefore the scriptures cannot be a rule to them. For instance, some are called to the ministry of the word: Paul said, "For necessity is laid upon me: yea, woe is unto me, if I preach not the gospel!'

If it be necessary that there be now ministers of the church, as then, then there is the same necessity upon some, more than upon others, to occupy this place: which necessity, as it may be incumbent upon particular persons, the scripture does not nor can declare.

My answer is, no book, nor any number of books taken together are a sufficient guide although they be every one of them such as contain the Scriptures, or putting it another way, the Scriptures alone are not a sufficient guide; for reasons given in the above and other reasons, viz., If by the Spirit only we can come to the true knowledge of God; if by the Spirit we are to be led into all truth, and so be taught of all things; then the Spirit, and not the Scriptures alone is the foundation and ground of all truth and knowledge, and the primary rule of faith and manners.

The Scriptures that we have, with the Holy Spirit to aid in lighting up the way, if followed, are sufficient to lead and guide us to Christ whose instruction to all is, "Ask, and it shall be given "For every one that asketh receiveth."

If those who believe that the Bible alone is a sufficient guide, had followed the instruction given by the master as recorded in the Bible, and asked in faith, they would have received; then, they would have known that there is further light to be received than what is contained in the Bible.

#### IS THE CANON OF THE SCRIPTURES COMPLETE?

By M. T. Beck.
In the years 393 to 397 A. D. the ecclesiastical councils declared the New Testament Scriptures to be canonical writings; i. e., written by inspiration of God, and to be accepted in that light and used as divine law. Now the question arises, did the councils canonize all the writings entitled to that act, or did they only canonize what we now have. If they only canonize what we now have, the canon is not full. What we now have speaks of two epistles that we have Paul when writing his epistle commonly called his first epistle to the Corinthians, says in chapter five and ninth verse, "I wrote (past tense) unto you not to company with fornicators," etc. And again, Colossians 4:16, we read: And when this epistle is read among you, cause that it be read in the church of the Laodiceians: And that ye likewise read the epistle from Laodecea." O! perhaps you say the council did not have, and could not get those two epistles; grant the probability is reasonable, the fact still remains that they are not canonized, hence the canon is not full.

The act of canonizing within itself may have been complete as far as it extended, and all the Scriptures not be canonized, or will some one take the position that none of them were Scripture until they were canonized: then one result of canonizing them was to make Scripture out of them. If we take that position, all the writings of the D. Ds. and theological writers, needs nothing to make them scripture, only to be canonized by some ecclesiastical council. To make scripture out of any writing, it is absolutely necessary that that writing should be done by the inspiration of God, and that canonizing a man's writing that was not written by inspiration of God, would accomplish nothing towards making it a divine law.

I also take the position, that all the writings done by inspiration of God, since A. D. 397, is just as truly Scripture as what was canonized. Did you say that God has not inspired any writer since A. D. 397? While the councils were canonizing the New Testament as we now have it, there were many ready to take the stand that the apostolic writings were not done by inspiration of God.

If a man is called of God to preach the gospel of Jesus Christ, and preaches it in its purity under the light of the Holy Spirit, are not his teachings inspired? And so with a man of God who is in possession of the Holy Spirit, who writes upon a gospel theme with a pure honest motive and desire to benefit his fellow man spiritually, by assisting him to reach a higher plane on his way to immortal glory, will not his writing be Scripture? Has God utterly forsaken his plan of salvation and the glory thereof? If he has when did God change? "For I know that what God doeth it shall be forever, and nothing can be put to it nor anything taken from it, and God doeth it that man should fear before him. (Ecclesiastes 3:14.)

According to the sacred Scriptures, God has invariably been with his people on earth, and made his presence known to them by revelation and inspired prophecy through man as a medium of intercourse and instruction to his people in regard to his will and their duty. In view of these facts, we have ample room to conclude that he will continue to do the same as long as he has a church on earth. A failure with any religious organization to enjoy these blessings is prima facie evidence that the inspiration of God is not

As long as God calls men to preach his gospel plan of salvation to man, that long will the inspiration of God remain among men on earth, and just so long will that blessing be necessary.

From a standpoint of necessity, viewed without prejudice, if the human race ever needed revelations in regard to their spiritual relationship with the plan of salvation, they need them now, and as long as revelations are given to man, that long will inspired writings exist, and that long will scriptures exist whether canonized by man

Under the present conditions, with a one thousand different denominations, and almost every man with his own individual creed, it looks as though the canonizing of Scriptures was a matter of small moment or interest to the majority of mankind, in the present time.

"On this rock I will build my church." What Christ did, and authorized to be done in the way of building his church, gave us the basis of a large percentage of the New Testament Scriptures, and it was almost one hundred years before it was completely written; about three hundred years later, 397 A. D. the canon of Scripture was made up. By the year A. D. 1912, many church organizations had sprung into existence, and not one of them will harmonize with the one Jesus built, notwithstanding they claim to be founded on the Scriptures that has Christ's church as a foundation, and them in part at least, Ecclesiastically canonized, in the days of Augustine, Bishop of Hippo, North Africa, in the councils of 393 to 397 A. D."—Rev. J. Bulkley, D. D. (Baptist) in a sermon published in the Baptist News, Sept. 19, 1896, A. D.

Now any body may organize a church, and use a part or all of those canonized Scriptures, may add to or take from at their pleasure. Hence canonizing Scriptures makes no difference with the world now. Christ never built but one church, and never employed any man to build another.

# GOSPEL EXPERIENCES.

By Elder D. E. Hough

When I was quite young my father told me Bible stories about what God did for Moses, Elijah, Daniel, the three Hebrew children in the flery furnace, and others. These stories made a great impression on my mind and I became possessed with a strong desire to become a righteous man who could get God to do things for him like those good men did.

My mother also taught me to pray and while I was a small boy I used to go into the woods alone seeking the Lord in prayer, and the first thing that made me think the Lord was interested in my welfare was one day when my sister and I went out into a field where was an old well. Two boards lay across the top of it with an opening between large enough to let a bucket through to draw water. I sat down on one of the boards and before I realized my danger, tipped over and fell headfirst into the well. My sister ran to the house and got my mother who came and pulled me out. It has always seemed to me I floated on the water and was not in the least strangled. I asked my sister about it when she visited me a few years ago and she said "when mother and I came to the well you were floating on the water."

The next incident that left an indeliable impression on my mind that God took care of me was when I narrowly escaped being crushed to death by an excited team of horses when they got me between the back end of a wagon and a barn. The escape was so remarkable and complete that I have always believed God saved me from being killed.

When I was about 13 years old I went to work for a thrasher by the name of Dennis. I took care of the cows and did chores for Mrs. Dennis. The work required about half of my time and as my father did not live far away I went home quite often. Once while there on a visit I heard my mother reading about a woman who in a trance went to heaven where she saw God and the Savior, the angels, etc., and had a most wonderful experience. This made such an impression on my mind that I decided to call on God in prayer until I could prove for myself whether God actually lived or not. I continued to call on him for many days without success, but one day while engaged in prayer in the woods his Holy Spirit came on me in great power, removing all doubt in regards to his existence and filling my soul with peace and joy. For many hays after this experience the Savior seemed continually by my side, and in my dreams I saw him coming to judge the living and the dead as he surely will by and by. These were some of the happiest days of my life.

Some time after this I became very hungry for apples to eat and as our people had none I thought I would go into some farmer's orchard and help myself, but I felt that this was wrong. Now I had a boy friend by the name of Amasa and his father had two farms. The farm they did not live on had an orchard on it and was about a mile from where I lived. I went to the Lord in earnest prayer and told him I was going down to this orchard and asked him to have Amasa there that he might give me some apples as I did not want to take any. When I got in sight of it I could see Amasa in the top of an apple tree. When I came up he asked me if I wanted some apples, I said I did, and he gave me all I needed.

Some time after this some preachers came into that country preaching salvation by faith only—but they were too far away for me to go and hear them. So I asked the Lord to bring them to preach in a school house close by, that I named to him, but he refused me. However I continued to ask him until he granted my prayers though I knew when he granted it it was against his will.

The second night after he granted my prayer they came and preached in the school house and I went to hear them. That night I dreamed a man stood near me and cried with a loud voice three times, "Flee from the wrath to come." His voice was so wonderful that it filled me with great fear and trembling. After this I dreamed a beautiful dove wanted to stay with me but I threw so many stones at it it had to go away. Shortly after this the Spirit of the Lord withdrew from me and I felt miserable indeed, but I continued to call on God and to exercise faith in him.

Some time after this I went to live with a Mr. Shannon to do chores for my board and go to school. After I had been there some time Mrs. Shannon took sick. Her suffering was so great that I retired to the barn to pray for her. After I had pled with the Lord in great earnestness I returned to the house and found the pain had left her and she was able to go about her work again. After this I joined the Methodist Church where I took an active part in the young men's prayer meetings, and also in the Sunday school. I learned 114 verses in one week and recited them on Sunday in a contest with the ablest scholar in that school, who memorized 86 verses and recited them the same day. I was living a very good moral life during those years but I always felt in my soul that there was something lacking and that my standing was not just right in the sight

During this time I had a dream in which I appeared to be dressed in a beautiful suit of English broad cloth. It had a sheen or lustre equal to any cloth I had ever seen and I felt quite proud of it. In my dream a gentleman approached me and made remarks about the apparent richness of the cloth and asked that I would examine the fabric with him. I did so and to my surprise the sheen all faded away and the cloth became like a gunny-sack. Then the man turned to a large pile of white garments which I had not noticed before and said I could clothe myself in one of these if I desired to do so.

In this and several other dreams I had about that time, God sought to impress upon my mind that the Methodist Church to which I belonged was a human institution, and not of divine appointment.

Shortly after this I hired as a deck hand on a propeller steamboat by the name of Northern Queen to go from Collingwood, a port on Georgian Bay to Chicago and back again. After we had cleared the bay we came to Owen Sound and turning from there we took a straight course for the straits of Mackinac. After we had gotten out of sight of land I went up on the hurricane deck and as I stood looking towards the southwest I saw the state of Michigan rise in vision before me and near the border of Michigan and Indiana two men stood preaching and while I looked at them the voice of God came to me out of heaven saying the men were his servants and that they were preaching the true gospel of Christ his Son. After the voice was passed the whole vision faded away and I could see only water as far as the eye could reach.

As soon as we touched land I left the boat and crossing the straits towards the north side came to St. Ignace. After staying awhile there I crossed the straits around into Lake Michigan, geeting off at Peteskey where I took train and came south to where I had seen the men in vision preaching. Imagine my surprise when I found there and to learn they were called Mormons. They were elders of the Rorganized Church of Jérus Christ of Latter Day Saints. I began to ask questions and to investigate, and while in

some doubt as to what it all meant, I continued in earnest prayer to God for more evidence from him. At this time Jesus came to by bedside in the night and testified again that these men were his servants and he told me my sins would not be forgiven me until I was baptized.

While he was talking to me I was powerless to move, but when he was through I found he had not only confirmed me in the divinity of this work but he had converted me to the idea that baptism is positively for the remission of sins, a thing I had not believed in before.

I was baptized and confirmed, and returned home to Northern Ontario, Canada, where I worked in the lumber woods the following winter and in the spring I hived to a man to dump 1500 logs. While dumping these logs I fell backwards over the front of the dump which was a sheer precipice about 15 feet high. The escape from injury or death was so remarkable that I did there thank the Lord, and I thank him yet for deliverance from what seemed sure destruction.

After this the Savior appeared to me in a dream and told me he had appointed me for an elder among his people. Then the Spirit revealed the same thing to Bro. John H. Lake who gave me both instruction and promises under the power of the Spirit, and ordained me to the office of an elder.

I returned home and preached my first sermon, which I think was the poorest effort I have ever made. The following Sunday while engaged in secret prayer some distance from the house I heard the voice of my youngest sister calling to me and asking if I would go with my mother to an island where a Presbyterian preacher was holding weekly meetings. Instantly the voice of the Spirit said I was to go and that I should preach to the people on that island that day. I went knowing that I should preach, but said nothing to my mother. The preacher did not come so I was asked to occupy which I did under the influence of the Spirit in wondrous power.

This power gave me the correct pronunciation of all the words used in the sermon; also subject matter to preach, and it corrected all the mistakes of translation found in the chapter I read.

These corrections were so impressed on my mind that I remembered them and when 1 got an inspired translation of the Bible, I compared them with it and found the corrections identical. This proved to me beyond all doubt that Joseph Smith corrected the Scriptures by the Spirit of God. These experiences have been of great

ch to me and I write an account of them with the hope that they may help strengthen the faith of some who are inclined to doubt.

After this my mother was sick for weeks and we gave her up to die. But one day the Spirit said to me that I was to administer to her and tell her to exercise faith in God and he would heal her. I did so and again enjoyed the Spirit in power. Returning to the house after about two hours, I found her up and dressed and engaged in her regular house work.

About this time I dreamed I stood on a hill where there was one big fig tree standing. In the top of this tree were many birds who swooped down and attacked my person in great fury when all at once a beautiful white garment completely covered me. Pendants of honey as clear as crystal hung from the border of this garment, but there was no smear. The birds ceased to annoy me.

After this I went hunting with a man who was very careless as a hunter, and while sitting on a rock in the woods I felt impressed that I was in danger of being shot. Immediately I leaped from the rock where I was sitting and walked down into the valley and soon I heard the hunter calling to me and saying that I had need to take care of myself that he had mistaken me for a deer. He said he had his rifle cocked and was beginning to pull on the trigger to shoot me when I disappeared out of his sight.

At one of the branches of the Church where I lived, a week of prayer was appointed for the recovery of a young man's health who was sick with consumption. On Tuesday morning, while praying for him I received the following communication by the Spirit, "I cannot heal—for if I do when he is well he will fall into whoredom and iniquity." I told Sr. Hough about what I had received, and an Friday morning the communication was repeated to me again. On the

following Sunday we met at the young man's home for prayer and in the meeting a brother prophesised that the young man would be healed, and ordained to the Melchisadec priesthood. Also that he would become a missionary and preach the gospel. The brother died and the prophecy was never fulfilled.

About that time I became sick with vertigo and do what I would I could not get well of it. I was able to be around part of the time but not fit for work. I had several men working for me and felt very blue to think I could not take the lead of the work myself. One day I got on the scaffold to try and help a little when all at once I felt a power drive the sickness away, and I heard a voice saying, "You are well and it is in answer to your wife's prayers. She is praying for you and her prayers are answered and you are cured." This was about 10 o'clock a. m., and my wife was about eight miles away. On returning home that evening I told her I was well and of my experience. She very reluctantly admitted she had gone in her room about 10 a. m., and engaged in earnest prayer for about a half hour that God would cure me.

Some time after this a brother came into a meeting that I had charge of and being very angry about something he cursed and swore before all the people. I was very much annoyed and said to myself: "Brother, you are going to apologize for what you have done here today," but remembering that the Doctrine and Covenants says "ye shall do all things with much prayer." I took the matter to the Lord in prayer and was told to let him alone and he would come to church and do all in his power to make the wrong right. This he did about a week after. With tears running down his cheeks he asked the forgiveness of all.

After this a sister in the branch took sick and she became so low it was generally expected she would die. I was working alone in a house one day when all at once the south and west part of the house faded away and in a place of the country to the south west rose up very plain before me. Some distance from me to the south west Satan was standing looking just like a man but I instantly recognized him as the great adversary of souls. And some distance further on the sick sister also rose up. Satan then turned his face partly towards her and looking very ugly, said:"I will destroy her life." Instantly I replied You will do nothing of the kind. You have persecuted her and you have persecuted me without a just cause. She will get well and she will yet assist in doing good and so will I." The whole picture or scene then rapidly faded away. The walls of the house came back into their places and I found myself standing alone. The sister recovered and is still alive, though this was seven or eight years ago.

Some years before this while plastering a hotel the owner being socially inclined would come and talk to me on politics and religion. One day we talked about Mark 16:17, 18. He asked me if I thought a man could drink poison now and not die. I told him I thought he could, that God had not lost his power and was able to counteract poison as easy now as at any time in the world's history. He seemed offended at my answer and a few mornings after while drinking hot water with my breakfast I noticed something in the water that did not look right. However I drank it and as soon as it was down I knew there was something wrong. I left the table and soon started for home with my youngest brother. On the way I could feel a strange influence going all over my body. As soon as I was home I lay down by the stove but feeling very uncomfortable arose and started to walk across the room. When in the middle of the room my sight failed me so I could not see. Then I began to pray. I "Lord, you know I have been trying to do what is right here, I don't want to die yet. I pray you to spare my life." As I said the last words my sight came back to me, I became wet all over with sweat and in about one half hour I was as well as ever.

Some years ago I promised the Lord I would write an account of many of the things he had done for me and send them to be published, and to keep this promise I have written these things.

Your brother in the gospel.

3018 N. 21st St., Kansas City, Kans.

#### FIND CITIES OF DEAD RACES.

In an ancient Nebraska valley which time and nature filled up a thousand years and more ago, archaeologists from Peabody Museum, Harvard University, have discovered most remarkable ruins of three stratifications of prehistoric villages of three distinct peoples. Although the Harvard expedition had already completed its work for the season and was upon the point of returning to the university, the discovery is regarded as so important that the scientists have indefiniely extended their stay in order that they may thoroughly investigate the great archaeelogical "find."

The centuries-old villages lie buried in a narrow valley between two high bluffs twenty-five miles below Omaha near the Missouri River. Time filled up the valley and destroyed the villages, but in recent years a small stream has cut its way through the deposits of hundreds of years and has exposed the remains of the old towns far below the present surface of the valley. Reading the history of the valley from the steep sides of the ravine, the scientists see that ages ago the place was thickly populated.

Time passed, the valley was deserted and the wash of centuries from the surrounding hills partially filled the depression. Again a prehistoric people, another race, settled in the valley and lived until they, in turn passed away. Another age followed, and again many feet of earth washed down from the hills, still further filling up the valley, only to pass onward before the coming of the Fawnees, who had for centuries lived in the Platte River Valley when Coronado, the Spaniard, came in 1541.

#### The Legends Even Forgotten.

The legends of the third people to inhabit the valley were forgotten five centuries ago. There has never been a tradition of the second race; and as for the first people who left their remains in the ravine, the Harvard scientists will not even venture a guess.

But the remains of these first people are far more numerous than are those of their successors. Prof. Frederick H. Stearns of Harvard, who heads the expedition passing through the ravine, was attracted to a white vein of ashes in the side of the bluff low down by the water of the little stream. He investigated. A brief inspection showed that he had a cross section of an ancient house ruin with a fireplace in the center. Burned bones of animals and pot rims were protruding from the ashes. There were also broken pottery, flint flakes, a stone ax and other rude implements. A further search disclosed the remains of nine other house sites on the same level. Later, by boring with a prospecting augur, it was found that the ravine had been fairly dotted with the houses of this people.

Then one of the scientists of the exposition discovered a house site far up on the side of the ra-The remains of pottery and implements showed that a different race altogether had inhabited this site. And a few days later surface houses were discovered only a few feet below the present level of the ground-and in these were the remains of still another people. Immediately overlaying the lowest strata of houses is a peat bed eight feet in thickness and it is due to this fact that so many remains of the daily life of this race were preserved so well.

# Left a Feast When They Departed.

One of the last acts of the inhabitants of one of the ancient houses was to indulge in a great feast. And while they probably had no alphabet of any kind, they left behind them a menu which can be easily read by archaeologists. All of this is indicated by the remains of the feast found on the very top of the ash heap, far beneath the surface of the ground. There is the long bone of a crane, bones of half a dozen varieties of fish, the wishbone of a wild goose, the leg bone of a deer, the pelvis of a beaver, the jaw of a wolf, bones of five different birds, the shell of a turtle, a gallon or two of clam shells and the remains of a buffalo. A few charred squash seed preserved by the peat shows that these people were agriculturalists.

# They Used Tobacco.

And last of all, at the top of the heap, there were two smooth pipes, indicating that even in that early age the aborigines were users of to-bacco—and must have cultivated the "weed."

Dr. R. F. Gilder, field archaeologist with the University of Nebraska, who has made a special

study of prehistoric pottery, says that the pots made by the first people in this valley are entirely different in design and decoration from any that he has ever examined. Doctor Gilder believes the makers to have existed many thousands of years ago.

The Harvard expedition will remain in the little valley until it is driven out by cold weather. since the exploration of the different stratification of villages cannot be completed before that time Professor Stearns is already making arrangements to return there as soon as the frost leaves the ground next spring.—Kansas City Star.

#### (Continued from page 3.)

Felt, Idaho, Oct. 16.

Ension Pub. House:-You will please send Ensign to Ensign run. House:—Tou will please sein Jinsigh with Mrs Mary Norman, P. O. Box 74, Idaho Falls, Idaho. This is a niece of Joseph the Martyr, and the only survivor of Samuel H. Smith's family. I visited her yester-This is a niece of Joseph the Martyr, and the only survivor of Samuel H. Smith's family. I visited her yesterday and day before. She united with the Reorganization several years ago at St. Louis, I think. She belongs to that branch. Later moving to Utah, she was persuaded by her husband to join the Brighamites. Her sympathies are all with us, however, so she claims. She is poor. If she lives I believe she will come into the church. She is 78 years old, but active and well preserved for one of her age. served for one of her age.

I thought I would send her the Ensign for a few months, in hopes that she may become more interested in the church. She converses interestingly on topics of in the church. S. early church history.

Yours in gospel bonds,

T. C. Kelley.

Chicago, Ill., Nov. 2 Editor Ensign:-Sunday, October 25th, was a red letter day for Elder Solomon M. Duyzers, a native of Holland (Netherland) it being his first anniversary as an elder, thereby on same date our brother did open a Holland-American Mission at 10 a. m., in the Dutch language, His text was 2 Chron. 6:40-42. A few Dutch people His text was 2 Chron. 6:40-42. A few Dutch people were present. In the afternoon he held his anniversary and his text was Mark 4:14. Quite a number of Saints were present at that hour leading. were present at that hour including Bro. Burwell who were present in that not rainting Br. Darwei was a witness of Bro. Duyzer's ordination a year ago in Detroit, Mich. Truly God's Spirit rested on our Dutch brother when he was delivering his sermon. In the evening he spoke again in the Dutch language on Rev.

We have a nice hall where we are able to scat about 125 persons which we can make to 250. Bro, and Sr. Duyzers have their rooms also in the rear of the hall. Duyzers have their rooms also in the rear of the Rain. Soil Deo Goria,—"To God alone the Glory," is the language of Bro. and Sr. Duyzers. Much have yet to be done on their rooms, and in the hall, but this have all to wait for financial prospects the better. They need also some coal and wood to be ordered to warm the hall. Also Bro. Duyzer's request that they who are able to send him some tracts, books and old volumes of our papers will please do so, sending them free of charge. Hereby he please do so, sending them free of charge. Hereby he also wishes with thanks toward God to acknowledge that \$100 was received towards the opening expenses from the Bishop, and on free will gifts of Chicago Saints to the amount of \$16.25, a total of \$110.25, leaving yet to pay \$133.75. Trusting in the prayers of God's people we enter his work not in our own strength, but in the Lord and remain faithfully in God's service.

Bro. and Sr. Solomon M. Duyzers.

101 W. 115th St., Chicago, Ill. (Roseland.)

Pueblo, Colo., Nov. 1 Dear Ensign:—Were it not for the spiritual food which I receive each week through the Ensign, I would indeed be most unhappy. As far as I know I am the only Saint in Pueblo. An Evangelist by the name of Scoville has been holding forth for about six weeks, preaching twice daily except Mondays. So far he claims 4,000 converts. The

big tabernacle, seating five thousand people is usually filled. I have been to hear him a few times, but his sermons are so empty to a Saint. They remind me of an empty egg shell. Am trying to let my light shine but an weak and make many mistakes. I give my Ensigns and tracts to my neighbors and I believe some would be interested if could hear our elders preach If an elder comes here he will find a welcome at my

home and I will do what I can to help open up the work here. My ten year old boy desires baptism and I think my oldest girl, who is eighteen, would also unite with us. Your sister for the cause, Mrs. Chas. Buffehr.

706 West 16th St.

Thayer, Mo., Nov. 1.

Mr. E. Stafford. Dear Sir:—We thought we would consolidate and write to see if you would send the Ensign to us as you adverto see it you would send the Ensign to us as you adver-tized in the last Ensign. We are both non-members of your, church. Through the way Elder J. A. Davis ex-plained your doctrine it looks reasonable. If you se-wisdom in sending the Ensign to us we will read the same and appreciate it. We are both railroad men.

Respectfully yours,
W. B. Vaughn, Ben Carter.

San Jose, Cal., Oct. 24 Editor Ensign:—Long may the Ensign wave; it is a good paper to hand out. We have a Vehicle erected here in St. James Park, in the center of the city, through which we circulate the church publications. After the Saints read their papers, we gather them up and circulate them again. Through this medium we have circulated as many as 180 church papers in one month. It has been in operation about eleven years; and we know of persons having taken literature from this Vehicle, that live as far cast as Massachusetts. What will the har-

We have built a nice little church here in San Jose, re trying to hold up the Banner of Emanuel. Peace and unity prevails in our Branch, and we enjoy the Spirit of the Master.

Your co-laborer in gospel bonds, C. W. Hawkins.

615 Spencer Ave.

Mrs. J. W. McElwain, Langford, N. D.—I have taken the Ensign for twenty-three years. My husband has been paralized for a year, and I desire that all the Saints who know us and read this will kindly pray for his recovery if it is the Lord's will.

### DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MAUD MILLS, EDITOR, 1514 W. Short St., Independence, Me

All persons sending money to the Woman's Auxiliary for any propose, including subscriptions to Home and Child Welfare leaflets, or Childen's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J A. Gardner, 711 S. Fuller Aye., Independence Mo.

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#### GIVING GIFTS.

The feverish planning for gift-making is almost at hand. True that several weeks intervene before the recognized gift season of the year is upon us, but what do a few weeks signify in the hurry of our present civilization?

There will come to all of sober mind and reflective turn, times of rebellion at the "give and take" method of gift giving so popular at the present time. In fact, however, no matter how great your rebellion (mentally) you usually emerge with the feeling of an imprisoned subject who cannot help himself, and you will probably go on keeping up the old practice which proceeds each year with accelerated motion.

The purpose of these thoughts is to help you decide whether you are a slave or a free person; and having decided the question, work it out in and having decided the question, notice a practical way to your future satisfaction and the blessing of those who need your gifts. best of a book is not the thought which it contains but the thought that it suggests; just as the charm of music dwells not in the tones, but in the echo of our hearts."-Holmes. So may your perusal of these few thoughts be a means of stimulating thought which will restlessly await practical action.

We have no trouble in deciding as to whether or not we should giv gifts. That is simple. But each of us hve only a limited amount of time and means, are forced to decide how they shall be used, and in what directions diffused.

We want to remain close to the true objects of giving. In a general way we say giving is for the help and blessing of others. You may querry, how can a gift help another unless it is always in a very practical form, and should all of our gifts be of that kind? But our natures have so many sides to be rightfully nourished that we may call it helping when a gift is af a nature to help in any of these ways. An important question in our success is, whether we succeed in our purpose of helping others if we give in return to the carefully retained list of those who gave to us one year ago, and try to match values according to what we received from each person in turn upon that list. Not knowing just how our gifts of this kind are received, the best ways we can find out is by observing others in whom we are not "giftly" interested, and by our own feelings when we receive such gifts. I have heard conversations something like this: "Oh, this is from ; I wish she hadn't sent it for she always sends such expensive things, and 1 can't afford so much to give back to her." All the joy of receiving it was lost, and never thought about a good motive prompting the gift without thought of reward.

Of course we read a great deal at Christmas time in various places, on the gift-giving method reform. We will not hope to cover all the excellent thoughts penned along this line, but just as a brief appeal to the home-makers and mothers, in the short space allowed us for this matter. We would not or could not lay down any rules of action in this important matter, but a few facts are always with us, if we will but stop to allow them place in influencing our decisions. We have plain, simple gospel laws laid down for our use and blessing. Must we not follow some rule of action that will agree therewith? Can we afford to step aside and use our time, and hard earnings perhaps, for a few weeks in the year, in a reckless, popular fashion, when we are assuming to have Christ and his life more active in our lives than at any other time of the year?

We are celebrating His birth, and giving gifts in honor of the great gift then given to the world. Must we not be prayerfully thoughtful lest we make serious mistakes and commit real wrongs?

Let every reader, who is not already trying to burst the chains of custom which bind him, single out at least one person this year, on whom a real gift may be bestowed. And as we progress may our gift-making assume a new and real aspect such as will cause God to look down on us with pleasure. Then we shall have the Spirit of Promise to crown our efforts and will be unwilling to ever return to the greed-appeasing, God-offending habits of Christmas giving.

#### MEMORIAL. By Pheobe Cary.

Toiling early, and toiling late, Though her name was never heard, To the least of her Savior's little ones, She meekly ministered,-

Publishing good news to the poor; She came to their homes unsought, And her feet on the hills were beautiful, For the blessings which they brought.

Such a perfect life as hers, again, In the world we may not see; or her heart was full of love, and her hands For her heart was 1411. Were full of charity.

Oh woe for us! cried the weak and poor, And the weary one made mean; And the mourners went about the streets, When she went to her home alone

And seeing her go from the field of life, From toiling, early and late,
We said, What good has she gained to show For a sacrifice so great?

We might have learned from the husbandman To wait more patiently, Since his seed of wheat lies under the snow, Not quickened, except it die.

For when we raised our eyes again From their sorrows wintry night, We saw how the deeds of good she hid, Were pushing up to the light.

And still the precious seed she sho In patient sorrowing trust, Though not for her mortal eyes to see, Comes blossoming out of the dust.

#### IS IT YET TIME?

New Year's resolutions are supposed to be a great reformative or corrective agent in our lives, They are indulged in, however, at only one time of year for they would be strangely out of season, you know, at any other time. They are written about and talked about at that time, and many times left to sweet repose till another New Year's season. But we propose to advise in this short paragraph, not that they shall be abolished-oh no-that would work havoc; for we might never make any resolutions if we had no stated time in which to examine ourselves and attended to needed personal reform. Neither will we advise that the season be materially changed, only in one respect. Let us look well over our needs in this line a good space of time before New Year's; formulate our resolutions and try them out faithfully before New Year's day. By that time we will know which to keep and which to throw away. In other words the test will show us which are practical and—the contrary. Then when New Year's day dawns we will be likely to have a good supply ready for actual practice; and though they may be few in number, after the culling process, they may be worth far more to us, and to those with whom we live and work, than a large quantity of untried and imaginative ones.

#### MISCELLANEOUS

#### CONVENTION NOTICES

The Southeastern Illinois District Sunday School Association will meet with the Bellair Saints December 4th, at 2 p. m. The election of officers and other business will be attended to. Please send reports to Mrs. Neva Carter, District secretary, Springerton, Ill. Conference the 5th.

Sam. Hoover, Dist. Supt.

Xenia, Ill., R. 2.

#### NOTICE.

Notice! The Saints in Mission No. One will please note that I have changed my place of residence. My address in the future will be No. 258 Benton St., Council

#### POSTPONED.

The Spokane District Conference has been postponed from Dec. 5th, to Dec. 11th, in order to have with us Bro. Peter Anderson. The conference will be reld at Sagle,

W. W. Fordham, Sec.

S. 238 Haven St., Spokane, Wash.

#### COLLEGE DAY OFFERING.

Branch presidents, bishops and agents who have not forwarded the amounts received from college day offerwho have not ings will please do so at once. If through oversight or ings will please do so at once. It through oversight or some reason, your branch did not make an offering for the college on the regular day, you may arrange for a special offering before the first of the year. It is the effort this year to have each branch represented in harmony with the action of the general conference.

E. L. Kelley, Presiding Bishop.

Independence, Mo., Nov. 14, 1914,

#### MARRIED.

Hull-Keown.—At the home of the bride's aunt, Mrs. Adah Linkenhoger, 508 N. 9th St., St. Joseph, Mo, October 31, 1914, Bro. Oscar G. Hull of Cameron, Mo, and Sr. (Miss.) Vida M. Keown of Lamoni, Iowa, Elder Charles Fry officiating.

#### THANKSGIVING PROCLAMATION.

THANKSGIVING PROCLAMATION.

It has been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of National Thanksgiving has been, while a year of discipline because of the mighty forces of war and of change which have disturbed the world, also a year of special blessing for us. It has been vouchsafed for us to remain at peace, with honor and in some parts to succept the suffering and sup-

honor, and in some parts to succor the sufferin ply the needs of those who are in want. privileged by our own peace and self-control in some de-gree to steady the counsels and shape the hopes and purposes of a day of fear and distress. Our people have looked upon their own life as a nation with a deeper comprehension, a deeper realization of their responsibili-ties as well as of their blessings and a keener sense of the moral and practical significance of what their part

among the nations of the world may come to.

The hurtful effects of foreign war in their own industrial and commercial affairs have made them feel the dustrial and commercial affairs have made them feel the more fully and see the more clearly their mutual dependence upon one another, and have stirred them to a helpful co-operation such as they have seldom practiced before. They have been quickened by a great moral stimulation. Their unmistakeable ardor for peace, their earnest pity and disinterested sympathy for those who are suffering, their readiness to help and to think of the needs of others have revealed them to themselves as well as to the world.

Our crops will feed all who need food; the self-pos-

Our crops will feed all who need food; the self-possessions of our people amid the most serious anxieties and difficulties and the steadiness and resourcefulness of our business men will serve other nations as well as our own.

The business of the country has been supplied with new instrumentalities and the commence of the world with new channels of trade and intercourse. The Panama Canal has been opened to the commerce of nations. The two continents of America have been bound in closer guise of friendship. New instrumentalities of inter-national trade have been created which will be also new instruments of acquaintance, intercourse and mutual service. Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors, or so equipped to serve

themselves.

Therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-sixth day of November next, as a day of Thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almichty God Almighty God.

witness whereof I have hereunto set my hand and

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this twenty-eighth day of October in the year of Our Lord One Thousand Nine Hundred and Fourteen, and the Independence of the United States of America the one hundred and thirtyninth.

WOODROW WILSON.

By the President, ROBERT LANSING, Acting Secretary of State.

DIVINE ASSURANCE. Given by the Spirit through Elder Joseph Luff, in June, 1911.

Tune, "Lead Kindly Light."

Sweet unto me the voice of supplication From hearts sincere. Sweet to my ear the humble adoration
That greets me here.
Be glad of heart; let not thy faith decline,

I still am near and thou art ever mine.

Whose in love my counsel shall obey.

My covenant with Zion shall remain

Walk in the light that on thy path now shineth-Church of my choice And whatsoe'er to me thy heart inclineth, Heed as my voice.

Talk not of night, nor give to sadness room I am thy God; fore'er dismiss thy gloom.

No fear need know;

No fear need know;

My hand shall guide their feet and guard their way

'Gainst every foe.

Yea, I will lead, thou shalt not plead in vain;

Lift up thine eyes! thy skies are now aglow With rays divine!

I am thy light! and o'er thy course below
Fore'er will shine.

My Spirit shall thy daily portion be,
And thou art safe if thoul't abide in me.

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#### THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-memduring which time the Ensign will be sent to non-members at half price. This offer, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. This offer is good only during the months of November and December. It is unfair and hardly honorable for a member to stop their paper and then subscribe in the name of a member of their family who does not belong to the church for the sake of getting it at half price. That is not the object of this offer. It is for the sake of spreading the gospel among outsiders.

Address, Ensign Publishing House, Independence, Mo.

Address, Ensign Publishing House, Independence, Mo.

#### DIED.

Prettyman,--Chas. A. Prettyman, son of J. B. and Prettyman,—Chas. A. Prettyman, son of J. B. and Mary Prettyman, was born April 27, 1875, at Knox, Ind. He was united in marriage to Miss Eva Thornburg August 18, 1897. To this union six children were born, three sons and three daughters, of whom four have passed into the beyond. He was baptized into the L. D. S. Church by Elder S. W. L. Scott, on October 29, D. S. Church by Elder S. W. L. Scott, on October 29, 1914. He passed away after several years of poor health, at the age of 39 years, 6 months and 2 days. He was a kind husband and father, and generous and obliging to all about him, was a good business man until his health failed him. The funeral was held at his home at Knox, Ind., Elder Samuel Stroh officiating. The large attendance showed the high esteem in which he was held. He leaves to mourn a faithful wife, two children, an aread father and mother three sisters and other relatives aged father and mother, three sisters and other relatives

Williamson.—Bro. William E. Williamson was born February 4th, 1852, in the township of Miller, Lasalle County, Illinois. He was united in marriage in his native township to Miss Sallie O. Sampson, December 12, 1878. To this union were born seven children; wo died early in life. Brother Williamson died at his home, in the township in which he was born, October 29, 1914, after a very painful illness, which was borne with patience and resignation. At death he was 62 years, eight months. after a very painful illness, which was borne with patience and resignation. At death he was 62 years, eight months, and 25 days old. He leaves to mourn their loss a faithful wife, five children, one sister and five brothers. He was buried from the Saints' Chapel, town of Miller, Ill., Sunday, November 1st, 1914. The services were conducted by Elder Thomas Hougas, whose pastorate over the local congregation covers a period of over 40 years. The sermon was by Elder F. M. Cooper of Plano, Ill. Bro. Williamson had been a member of the Church for many years. His services as a public official, which had been efficient and continuous for years, had brought him in touch with his fellow citizens and gained for him the confidence and esteem of all. His even ways and gentle confidence and esteem of all. His even ways and gentle manners made him an ideal husband and father, as well as a citizen, the lustre of whose Christian life and characwill shine on while life and memory endure.

Bates,-Selinda Ellen Newton, who passed away Battes,—Seinda Ellen Newton, who passed away veneaday, Nov. 4, 1914, was born in Jackson County, Missouri, March 24, 1839. She was married to Wm. E. Battes, February 12, 1884. Eight children were born to this union. She was baptized into the Christian Church at Independence, Mo., in 1869. She was the mother of Sr. Space. The funeral was held Friday, Nov. 6, 1914, at 269 Tremont Ave., Kansas City, Mo., Elder G. E. Harrington, vesching the sermon. rington preaching the sermon.

Burriel Walling to

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ONIONS.

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OUR CREED: "ALL TRUTH."

VOL. 25

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 26, 1914

NO. 48

Hennan CSunin

### ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRY, EDITOR W. H. DEAM, Bus, MANAGER

W. H. DEAM, Bus, MANAGER
In writing concerning subscriptions, always give the nam of the Post Office to which, your paper has been going, as by so doing the cost of hours in looking for it may be avoid subscriptions. As the cost of th

ENSIGN PUBLISHING HOUSE, Independence, Mo



Recently a Protestant minister of one of our western states, speaking on the subject: "The Fundamentals of the Christian Faith," classed Christian Scientists, Unitarians, and Latter Day Saints as adherents of a religion other than the Christian religion. Others may answer to this as they may or can, but as for the saints represented in the Reorganized Church of Jesus Christ of Latter Day Saints, we hold that their religion in its fundamentals is purely Christian, and is worthy of the support of all people. The fundamentals of the Christian faith as set forth by this minister, as reported by the "Eugene Guard," of Eugene, Oregon, are as follows:

The authority of God's word—meaning the acceptance of the Bible as an authority.

The personal God-the acceptance of God as a being with consciousness, intelligence, free will and moral character.

The Deity of Jesus. The Deity of the Holy Spirit.

The Biblical doctrine of man as a creature made in the image of God.

The divine origin and authority of the Church of

The future-the doctrines of heaven and hell.

Though we do not endorse this particular classification of fundamentals, we are not unwilling to be judged by it in determining whether we are Christian, though we would prefer to be judged by the whole system of Christian teaching as found in the Bible, believing that our faith will bear an exacting test.

### The Authority of the Bible.

The Church from the time of its organization has ever held the Bible to be the rule of faith and teaching, though it has not been held that it contained the sum total of God's revelation to man. The Bible is the standard accepted as containing the revealed will of God, and whatever else may come to the Church purporting to be the word of the Lord must agree with this standard, and it is not true as some have urged that because Latter Day Saints accept other revelation than that contained in the Bible that they therefore of necessity reject that sacred book. The light in which the Bible is held may be seen from the following quotations. Speaking of the coming forth of the Book of Mormon, with reference to the Holy Scriptures, a revelation says:

the Holy Scriptures, a revelation says:

And I will bring to light my gospel which was ministered unto them, and behold they shall not deny that which you have received, [in the Bible,] but they shall build it up, and shall bring to light the true points of my doctrine; yea, and the only doctrine which is in me; and this I do, that I may establish my gospel, that there may not he so much contention. Doctrine and Covenate 3:15 nants 3:15.

And again, speaking of the one chosen to bring forth the Book of Mormon, we read that God

Gave unto him commandments which inspired him, and gave him power from on high, by the mean which were before prepared, to translate the Book of Meranon, were before prepared, to translate the Book of Memory, which contains a record of a fallen people, and the full-ness of the ground of a fallen people, and the full-ness of the ground of Jesus Christ to the Gentiles, and to the Jews, also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the Holy Scriptures are true, and that God does inspire man and call them his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and forever. Doctrine and Covenants 17:2. The ministers of the Church were commanded

thus:

Thou shalt take the things which thou hast received, which have been given unto their my Seriptures [the Bible] for a law, to be my law, to govern my Church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues. Doctrine and Covenants 42:16.

Nephi, a prophet who lived about 600 B. C. in describing a vision of the last days, says:

And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles The Book of Mormon, shall establish the truth of the first, which are of the twelve apostles of the Lamb, [the Bible]. Book of Mormon, 1 Nephi 3: 192.

One of the resolutions of General Conference reads:

That we recognize the Bible, Book of Mormon, and Doctrine and Covenants as the only standard works of the Church.

These evidences are sufficient to establish the Church's endorsement of the authority of the Bible. The acceptance of other revelation which itself supports this first authority, by no means weakens our faith in the Bible teaching but strengthens it. Nor does the Bible anywhere teach that it contains all the word of God that ever has been or ever would be revealed, but gives abundant evidence of God's eternal purpose of continuing his work among men, and of making known his will to them. The canon of Scripture was closed long after men claim that revelation ceased, showing that it was done without divine direction and authority. God declared through Isaiah that "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." The times of The times of of God's silence were due to the unfaithfulness of men.

#### The Godhead.

The first article of the epitome of faith declares:

We believe in God the eternal Father, and in his Son s Christ, and in the Holy Ghost.

No one who has read the three standard books of the Church-the Bible, Book of Mormon, and Doctrine and Covenants-will doubt for a moment that God, as accepted by Latter Day Saints, is a personal Being, whose glory is intelligence, and who rules in heaven and in earth, that he is perfect in character, and unchangeable. The Bible doctrine that Jesus is in fact the Son of God receives abundant confirmation in the other books and in the faith of the Church. hold that the Holy Spirit is the same in power and character and purpose as it was in ancient times, and that it operates in men today to produce the same results as anciently in spiritual and physical blessing in those that follow its leadings, bringing all to divine sonship, and unfolding the purposes of God.

# Man in the Image of God.

Latter Day Saints fully endorse the Bible teaching that man was made in the image and likeness of God; that God "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.) In this the Bible is supported by the other two standard books of the Church, the Book of Mormon giving a practical example of the providence of God in directing his creatures in seeking their appointed places in the earth, and in caring for their temporal and spiritual necessities. According to this book a colony of Israelites were led from Jerusalem in B. C. 600 under the direction of the Lord to the Western Continent where they became a great nation, and were given a knowledge of Christ and the gospel in which many found salvation. The Book of Mormon is a history of this nation. All nations are of one blood, being the children of the one God by creation, and dependent upon the one Savior and Redeemer for their salvation. No people believe more fully in the universal Fatherhood of God and the brotherhood of man than the Latter Day Saints.

#### The Divine Origin and Authority of the Church of Jesus Christ.

The establishment of the Church under the direction and authority of Jesus Christ and the Holy Spirit during the early years of the Christian era is firmly believed by the saints, who also believe that for the Church to retain divine approval and have the divine direction it must abide in the original doctrine and hold the same organization. From the doctrine and organization of the early Christian Church men have very largely departed. Change upon change has been made until men have discovered in part the erroneous standards which have come to be accepted, and in consequence have, in their efforts to get back to the original pattern, developed new systems of faith, and new forms of organization, until their multiplicity gives indubitable evidence of the absence of divine direction or approval. The Church in its original form, doctrine, and life-giving power, long since ceased to exist, and the numerous efforts under the Reformation to restore it have not done so.

The Church of Jesus Christ, known by the legal name of "The Reorganized Church of Jesus Christ of Latter Day Saints," had a divine origin; its system of doctrine was given by the power of God, reaffirming that taught in the Bible; the pattern for its organic form was given by revelation; it was organized by direct command of God, and the authority of its priesthood was restored from heaven by angelic hands. No such claims are held by either Catholic or Protestant churches and the saints are looked upon as claiming too much divinity in the origin and authority of the Church, but their claims have so far borne the test of investigation. The history of the Church, its work in the world, its prophecy, the fulfillment of prophecy, its pure doctrine, and the confirming blessings of the Holy Spirit, all tend to support these claims.

#### The Future—Heaven and Hell.

The three standard books of the Church are in full agreement as to the future. There is a heaven and a hell, though the old theory of all men being consigned to one or the other at death. there to abide for ever, is not taught in the Scrip-"In my Father's house are many mantures. "In my Father's house are many mansions," said Jesus, and the books agree that at death men are assigned to a place of temporary abode adapted to their condition or fitness where they await the time of their resurrection, the righteous in peace and happiness, the wicked in fear and torment. At the return of the Savior to earth the righteous—those who are his, and the heathen who have not known Christ-will come forth in the "first resurrection;" the rest must await the close of the thousand years during which time Christ will reign on earth, when all will be resurrected and be judged according to their works, every man receiving a reward according to his deeds.

#### Reorganized Church Orthodox.

If these fundamentals are to determine our orthodoxy then we are surely orthodox, and our ministerial friend in the West will need to set forth another classification of principles if he is to prove the Reorganized Church to be un-christian. The principles of doctrine found in the New Testament are those accepted and followed by this Church, and in harmony with the teachings of Christ is the "Ensign's" motto: "Our Creed: All Truth." Formal creeds have always been restrictive, but under this motto as under the Spirit of Christ the whole field of divine truth is open to the faithful child of God, and opportunity is offered to the divine Head of the Church of speaking to the Church when he may choose without restraint. Christ rules in his Church and when he speaks the Church stand ready to receive and carry his word into effect.

#### LATEST PROHIBITION RETURNS.

Of the States voting for State-wide Prohibition last week, California and Ohio went dry. In California, the question cannot be raised again for eight years. In Ohio, 77 out of 88 countles voted dry, but the two cities of Cleveland and Cincinnati gave the large liquor vote

that overcame the rest of the State. On the other hand, five States have voted dry in the past month and a half—Virginia, Oregon, Colorado, Washington and Arizona. Instead of 71 per cent of the United States area being dry, now 75 per cent is dry. Instead of 46,000,000 people living in dry territory, there now are 52,000,000 people under the white fing of prohibition.

Alabama and Idaho have elected legislatures pledged the morbitistics and legislature spredig the people with the problem.

to prohibition, and legislative enactment will speedily follow.

conow.

All this is highly encouraging to the friends of temperance, and indicates that growth in sentiment which must eventually sweep out of existence the whole nefarious business.—The Presbyterian.

#### INDEPENDENCE ITEMS.

INDEPENDENCE ITEMS.

A beautiful Sabbath dawned, warm and pleasant, after a week of freezing weather. The sermon at the stone church in the morning was delivered by Bro. M. H. Bond. He stated that he would talk on war, but not the bloody war of Europe now engrossing the minds of the people, that all learn enough of that from the daily papers. So he preached on the war against sin and the devil. It was announced at the morning meeting that Elder Joseph Luff would preach at night, his subject being "The Basis of Utah Mormon Polygamy." In the evening Bro. Luff announced his subject. The basis of Utah Mormon Polygamy."

Bro. Luff announced his subject. The basis of Utah Mor-mon polygamy is a revelation purported to have been given through Joseph Smith in 1843, but which was never given through Joseph Smith in 1843, but which was never made known till 1852, eight years after the death of Joseph Smith. This however, remains yet to be proven. We will not attempt to give a synopsis of the wonder-ful sermon, but it was one to confound every Utah Mor-mon and establish the position held by the Reorganization. He showed the inconsistency and contradictory attitude of the polygamous revelation, and showed that it would make Joseph Smith a falsifier, a blasphemer and a breaker of the laws of the land. He read the word of God on marriage from both the Book of Mormon and the Doctrine and Covenants, and then from the Times and Seasons of which Joseph Smith was editor, wherein he stated that he never asked God for a revelation on a matter on which he had already spoken or given light on, and this polygamous revelation states that Joseph Smith went before the Lord asking for information as to why God justified David and Solomon and others in having more than one wife, after God had already spoken to more than one wire, after God had already spoken both the Nephites and also as recorded in the Doctrine and Covenants. The monogamic revelation says that we will be damned if we do not observe it, and the polygamous one reverses it and says we will be damned if we do not observe it, the polygamous one. He showed how this polygamous revelation discounted the atonement of Chairt, and through it can avoid be imputed. this polygamous revelation discounted the atonement of Christ, and through it one would be immune from all manner of sin including the sin against the Holy Ghost, except the shedding of innocent blood, and it advocated the shedding of blood where one-was found in a fault. It also stated that by Joseph Smith's entering into the provisions of this revelation all things should be added to him, including prolongation of life here, and that if his wife Emma did not comply with it she should be cut while the facts are that Joseph's life was cut short and his wife's was prolonged for thirty-six years. That alone would condemn it as false. Emma to her dying hours declared that there was no such a revelation.

hours declared that there was no such a revelation.

Probably the principal reason why Bro. Luff preached
on the subject of polygamy is that the city has been
visited the last week or more by scores of Elders of the
Utah church who have been going about tracting the
city and giving invitations to attend their church dedication last Sunday. Some of the young elders in their visits from house to house have run against snags when they grappled with members of the Reorganization. When propositions were put to them which they denied they were told to study their books and become posted. they were tone to study their sooks and some from Salt Lake City, including Joseph F. Smith and one of his sons. They have a pretty little church, costing \$25,000. We understand from a local paper that most of the money to build it came from Salt Lake City.

The annual Thanksgiving concert of the choir will be given at the stone church Thursday night, November 26,

beginning at 8 o'clock. A silver collection will be taken for the benefit of the choir music fund. The choir is in need of considerable funds for music for the coming year, need of considerable funds for music for the coming year, to accomodate the increasing membership, and in meeting the demand for first class music. A good concert is promised. The admission is free, but those who feel able to help are asked to contribute what they can for the cause of good music.

The splendid result of the county local option election The splendid result of the county local option election held last August has been set aside in a suit brought before Judge Johnson by the saloon interests on a technicality, not because the election was not carried by the "drys" by a big majority, but a technicality in the petition. A new trial is asked by the attorneys for the

the "drys" by a big majority, but a technicality in the petition. A new trial is asked by the attorneys for the "drys." It is thought that an appeal to a higher court would result in a reversal of the decision.

Tuesday afternoon and evening November 24, a reception was given in honor of the seventieth birthday anniversary of Bishop E. L. Kelley, it being a surprise to the Bishop. His birthday, however, was a week previous, but he was absent in Canada. Invitation was given to every one, public announcement being given in the church when the Bishon was not present, and it showed church when the Bishop was not present, and it showed that there are a lot of close-mouthed people, when they are a mind to be at least, for Bro. Kelley was not "wise" that there are a lot of close-monthed people, when they of what was to bappen. Each person first registered his name, and then, if he felt so disposed, threw an offering into a jar. It was destrict that offerings be given to the amount of one Jollar for each of his seventy years of life, but in all there was one hundred dollars received, and over four hundred names registered. Bro. Joseph Luff read a poem composed by himself in honor of Bro. Kelley, and presented to him the donation. The song of admonition was sung by all present, and then Bro.

1-1-1

J. W. Rushton offered a most beautiful and impressive J. W. Rushton oltered a most beautitul and impressive prayer. After the choir were through practicing for the Thanksgiving concert it came over in a body and sang a beautiful anthem. The Sunday school orchestra was present in the early part of the evening and rendered some excellent music. The poem by Bro, Luff will appear in next week's Ensign.

#### ST. JOSEPH, FIRST BRANCH.

We have been enjoying the delightful weather which we been having this fall, but perhaps it has been a fruitful producer of the disease germs, that have spread so much sickness abroad in our city of late. However the one "cold snap" we have had, has given them a

decided set back, which we hope will be permanent.
Sunday morning the 13th Bro. R. Winning was the speaker at the morning service and Bro. Charles Fry speaker at the morning service and Bro. Charles Fry cocupied the evening hour. Because of the prevalence of contagious diseases in the city, no Sunday school was held in any of the churches, by order of the Board of Health. This proved to be a detriment to our school, as upon assembling on the following Sunday it was found that the attendance and collection was the smallfound that the attendance and collection was the small-est we have had for a long time, owing we presume to the fear among the people, that contagious conditions still existed. The temperance program which was arranged for the 16th had to be abandoned, also any Thanksgiving ex-ercises. However at the Sunday school monthly business meeting it was voted to send \$2.50, to the temperance cause and \$10.00 to the Bishop as a Thanksgiving offering, also a special collection for the benefit of the poor

among us, was decided upon.

Sunday the 22nd Elder Charles Fry preached the morning sermon, and in the evening Patriarch Wm. Lewis spoke, his subject being "Is the Canon of Scripture Full?"
Quite a large congregation listened with interest to the

clear arguments of the speaker.

The prayer meeting at 6 o'clock was well attended and much enjoyed, being spiritual and comforting.

On last Friday night the Religio was fairly well attended. The lesson proved interesting and the program following exceptionally good. Beautiful piano selections tollowing exceptionally good. Beautiful plano selections were given by Vera Brooks and Pearl Kinnaman, vocal duet by Athena Scott and Clara Hawkins, solo by Grace Fifer, reading by Jeanette Pugsley, and "The Bugle," our monthly periodical by our President, Roy Fifer.

The meals that were served down in the business district by the Sewing and Aid Department of the Woman's Auxiliary of the Wyatt Park Mission during the State Teacher's convention here, found favor among the people and were well patronized. The 1st branch society rendered all the aid they could to the Wyatt Park sisters, and we are glad to say that the venture was quite successful, a good sum beign realized from it.
The "Country Fair" given by the "Booster's Clu

the church last Tuesday evening was a novel affair, being entirely under the management of the men. The "Rubens," were out in full force—in overalls, straw hats, and bandanas, and the lassies came too, in calico aprons and sunbonnets. i sunbonnets. It was a pleasant occasion, and we give the honor to the gentleman.

Next on our program comes an oyster supper and sale, to be given by the Aid Department of the Woman's Auxiliary of the first branch, about the middle of December. Our church is needing some repairs badly, and as this part of the work has always been the especial

care of the Aid Society, it is getting busy now.

There is considerable sickness among us at present, and Bro. Fry and his assistants are kept quite busy attending to calls for administration. There are several of our people in the hospitals here, among them Bro. I. M. Mcpeople in the hospitals here, among them Bro. I. M. Mc-Cord of Cameron who was very seriously injured by the collapsing of a building which fell upon him one day last week. He suffers a fractured skull, dislocated shoulder, and internal injuries. Fervent and heartfelt were the prayers of God's people, last night at the prayer meeting for these suffering dear ones. Oh that we might live close to our loving heavenly Father that when we call upon him in the time of trouble and affliction we can confidently expect the blessing to follow.

#### ST. LOUIS BRANCH ITEMS.

All our services, we are glad to report, have taken on a decided spirit of improvement. Since the time, on a decined spirit of improvement. Since the time, marking a change, holding the Sunday school in the upper auditorium we have noticed a pleasing, gradual and healthy growth, much is due, however, to the ununtiring efforts of our splendid superintendent, Bro. R. A. Lloyd. His support we believe among the officers and teachers is not lacking in a single instance, the first step in organization for a successful school. The beginners and primary department is having a success never before attained, under Sr. Maud Parrish who has developed into

one of our best workers.

The Religio work has had a goodly interest, the weekly sessions and the varied programs are being looked forward to and enjoyed. Our sacrament service the 1st inst. was enjoyed very much, the Spirit's power was with the Saints enjoyed very much, the Spirit's power was with the Saint's power was with the Saint testimonies, the outpouring of contrite hearts. Pledges also were made with God and under the mystic and divine spell all were thrilled and made to feel indeed how blessed to sit in heaventy places. Just previous to

how blessed to sit in heaventy places. Just previous to the service Bro. Christy had baptized two. Continuing his work in Lansdowne he baptized 5 adults. Fellowing his tent work here he is to take up cottage meetings, beginning next Wednesday night. He desires the saints willing to aid in such cottage services to make it known. Bro. S. A. Burgess when at home always does his part and neglects not. His sermon Sunday night, September 1st, was good for all. Sunday the 8th we were favored by a visit from Bro. J. C. Foss, who some 30 years ago was a missionary to St. Louis. At that time belonded diliterative and hantized many. our branch years ago was a missionary to St. Louis. At that time he labored diligently and baptized many, our branch

resident being one of that number. His heart rejoiced

president being one of that number. His heart rejoiced in the privilege to labor here again, and we surely felt the force and power of his ministry, an attestation that our brother is still owned and recognized by his God. Sunday, the 14th, passed very pleasantly, Rro. Christy preached both morning and evening.

Our little neighboring branch is still holding out courageously in the work, though not great in numbers. Many times they prevail mightily in spirit, as was especially our experience at last Wednesday night's prayer meeting, every one present taking part in the service. Come meet with us, the Cheltenham Branch.

Sub.

#### FIRST CHICAGO ITEMS.

Sunday was a clear, cold day, marked by good attendance at all services. The morning preaching hour was occupied by Elder David E. Dowker, using the 5th chapter of Ephesians as a basis for his remarks.

At 3 p. m. we met at the chapel of the Central Chicago Branch in a union sacrament service, West Pullman, Central and First Chicago branches participating. A good degree of the Spirit was felt and through the gift of prophecy the branch presidents were encouraged, the assembly exhorted and one brother called to office of reject. This receives the respect to the second of the se of priest. This meeting marked the return of the union sacrament meetings of years ago, which were so greatly enjoyed and the present indications are that these, which will occur every three months, will be of the same caliber. Evening preaching on the west side was by Elder F. F. Wipper who spoke well on the subject of the ressurection.

Cottage preaching services are being held on Wednes-day evenings in various parts of the city, which we trust

ill effect the desired result.

The Ladies Aid Society is calling for donations and the energetic, sacrificing effort that is being put forth is deserving of all the help that we can give them. We wish to again solicit the aid of the readers of these items and thank all in advance for any contributions they may send in.

We have also to record the arrival of a baby boy the home of Bro. and Sr. Rude Richter, causing smiles of appreciation to show forth on the part of the happy parents and words of admiration from their many parents and friends.

Geo. Worrell.

343 So. Keeler Ave.

#### SEATTLE,

Bro. and Sr. F. M. Sheehy are with us. He preached two sermons at our Riverside Mission and on Sunday occupied the church pulpit morning and evening, being listened to on both occasions by an audience filling the house. His counsel was sound and spiritual—apostolic. We were favored with two splendid solos—in the morning Sr. Irwin sang and at night Sr. Sheehy sang that

ing 5r. Irwin sang and at night 5r. Sneeny sang that immortal composition "The City Foursquare."

Among the visitors at our services Sunday were Sr. A. E. Pershall of Spokane, also Sr. Pearl Dawson-Richards and husband of Sacramento, Calif., who are here on their wedding trip.

here on their wedding trip.

Our Bible Study Class held a very spiritual and interesting session Sunday at 5 p. m. There were about 25 present all taking a deep interest in the study, the subject being "Evidences of the divinity of Cirist." We can heartily recommend this work. We also held an interesting variety than the study of the study o interesting priesthood meeting on Sunday following the morning service. The Sunday school and Religio were above the average. The excellent paper so ably edited by Sr. Earlita Smith-Inslee and Richard Salvards Jr., was

istened to with great interest at the Religio.

At the morning service the infant son of Bro and Sr. Simpson was blessed under the name of William Abbott. J. M. Terry.

102 North 39th, Seattle, Wash., Nov. 18.

#### SAN FRANCISCO, CALIF.

October 29 Apostle F. M. Sheehy and wife went to Portland, Oregon, in the interests of the work. He is Portland, Oregon, in the interests of the work. He is still up in that damp country. Sunday November I, we held our regular sacrament meeting. It was a peaceful pleasant meeting, but with nothing of special interest. Bro. Salter from Santa Ana worshipped with us. Priest Emery Parks was our evening speaker. Monday, Nov. 2, priesthood meeting was held. The attendance was small. Sunday, the 8th, Bishop C. A. Parkin spoke in the morning, and Elder J. A. Anthony at night. Apostle G. T. Griffiths arrived from Australia on the 12th and departed for his home on the 13th. He was called from Australia an account of the serious sickness of his wife. Hope he may find her condition improved on reaching there. may find her condition improved on reaching there.

Our Religio gave a literary entertainmnt at the church on the 13th. It was a very excellent affair, one of the best we have attended. They all acquitted themselves best we have attended. They all acquitted themselves very creditably. They afterwards repaired to the home of Bro. and Sr. Saxe, where games were indulged in and refreshments served. Bro. and Sr. R. J. Parker and others from Oakland were with us. Juo. A. Saxe was the speaker Sunday morning, and the writer in the evening. Geo. S. Lincoln.

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### CORRESPONDENCE Burnermermerment wermermermer I

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Ute, Iowa, Nov. 12.

Ute, Iowa, Nov. 12.

Dear Ensign:—Truly dear are you to me; your every page bears comfort and instruction to hungry isolated souls. It has been four years since we have page bears comfort and instruction to hungry isolated souls. It has been four years since we have partaken of the sacrament or heard a sermon preached, other than funeral sermons which of course are very inspiring and encouraging. The only occasions in which we meet with the elders are on very sad occasions at times when our hearts are wrung with grief because of having to part for a time with our beloved ones whom God in his infinite mercy and wisdom has seen fit to call home. Our loss is their gain. May God bless and rest their souls and give us grace to say with our Master and example, "Thy will, not mine, be done." Our hearts have lately been saddened because of the desolation in the home of our dear sister, Mrs. Eather Willett, Soldier, Iowa, caused by the loss of her dear little baby boy. This is the second time in two years that this home has been called on to part with their beautiful little buds. They still have one draine little buy left to comfort them. Please

on to part with their begandin little block. They sain have one darling little boy left to comfort them. Please pray for them that they may live closer to God and that the father may come into the kingdom scon.

My brother and his wife and family will move to Hornick, lows in the spring. His wife, Sr. Bernice Kårns wishes to know if there are any Saints living in or near Hornick in the spring. His wife's sister Bernice Kairns wishes to know if there are any Saints living in or near Hornick, and if so will they please correspond with her. Her present address is Mrs. Bernice Kairns, Soldier,

Prophecy is being fulfilled very fast. Isaiah 13. 14-16. saiah 14th is full of comfort to those who read with Isaiah 14th is full of comfort to those who read with understanding. May God speed the day when wars may cease, and the people may learn war no more, when swords may be turned into plowshares and pruning hooks, that peace may reign on earth and the sweet gospel of peace he carried to all nations. God will move on the hearts of men and soften them, that they may be fertile soil for the seed of truth and his purpose shall be accomplished on earth in his own due time, and neade be fertile soil for the seed of truth and his purpose shall be accomplished on earth in his own due time, and peace and love will rule over all the land, and Jesus our Prince of Peace will surely come and be crowned Lord of lords and King of kings. Dear discouraged brothers and sisters, the time is not far distant for the fulfilling of all things. Don't get discouraged and say, God de-layeth his coming. There is work for each of us to do before he will come and I believe we can hasten his coming by doing our duty now and not by fainting.

Things that were such a mystery to me a few years ago are all so plain now. I ask God before I read to give me light and then I read and understand. God has doubtful. But I long to know the truth, and in so many ways God has revealed his will and purpose to me.

A dream or night vision was given to me about three ears ago. I seemed to be in company with a number of neighbors, watching and admiring a most beautiful sunset, after a shower of rain. Everything earthly seemed so fresh and beautiful and everyone happy and joyous, when a mighty wind arose in the east, and what seemed only the sky was lifted as a curtain and whipped into long ribbons by the wind and the ribbons were held by the wind fluttering above our heads, then we could see beyond the sky or curtain and a beautiful city seemed to just slide down from heaven and settle just beyond a few rods from our feet. The buildings as far as we could few rods from our feet. The buildings as far as we could see in every direction were of gold and shone beyond the brightness of the sun. The streets were cool and clean and there was a park with most beautiful trees, shrubs and flowers and fountains too beautiful to describe. We were all spell bound. Then the others looked to me for an explanation of the scene, and I said "It is the city and if we look close maybe we can get a glimpse himself." Then I felt rebuked in spirit, knowing of God himself." of God himself." Then I left reduked in spirit, knowing that none of us were fit to look upon God. Still we gazed in wrapt admination at the most beautiful scene. Suddenly two men dressed as our elders dress now, crossed a street hurriedly, almost running and stumbling toward the park. The vision closed and I awoke, feeling so re-freshed in soul and body and so near to God, and so

rresned in soul and body and so near to God, and so thankful that I had had a glimpse of his glory. While I am very poor in this world's goods I am truly rich in the spirit and spiritual blessings. I hope to always live near to God and bring up my little boys to love and serve Him. I ask an interest in your prayers that I may prove faithful to the end.

Your sister in the one faith Sadie Rurch

Boise, Idaho, Nov. 16, 1914.

Dear Ensign:-I feel like writing to our beloved papers, and letting the saints elsewhere know that we are alive in Boise, and the majority at least, still have a

alive in Bolse, and the majority at least, still have a firm hold on the rod of iron.

When that excellent plan of paying the church debt (by the head of each family paying a dollar a month, for six months) was first made public in the Herald, we read it with much satisfaction, and all agreed that "that is easy" and at the time every one of us meant to see that our six dollars reached the bishop before the six reaches criving. But how court it in the worlder that here see that our six dollars reached the bishop before the six months expired. But how easy it is to neglect, and par-ticularly a duty that calls for money. When the report of the bishop reached us behold there was one in Boise who had not forgotten! But we have learned the im-portant lesson of profiting by our mistakes, and in the light of recent events it seems a good thing that Boise did not make even a fair showing last year, for we might have been content to rest at that.

might have been content to rest at that.

At the first business meeting held after the bishop's report appeared in the Herald, the matter was brought to our attention by some of the zealous sisters, and they requested that a committee be appointed to work with requested that a committee he appointed to work with the bishop's agent in collecting money for the church debt. It was deemed a bad time to begin because of local conditions, most of the brethren being out of work, times hard, etc, but the committee was appointed con-sisting of the three sisters who instigated the movement, and they claim the chairman appointed them as a sort of punishment for their agitation. If this was true, the tables were soon turned, for almost before he knew what they were doing, they had a promise from him to pay twenty-five doilers before next general conference. However our chairman is game, and takes some of the credit to himself by looking wise and remarking "I knew who to appoint on that committee!'

Because the saints of the Idaho District are liable to hear more of this committee, I will tell them who it is:

Sr. T. B. Jackson chairman, Sr. Mamie Fuller secr-treas and Sr. Bertha Anderson. They have organized, and and Sr. Serial Anderson. They have organized, and served notice on us that there will be no excuses accepted but that six dollars is expected of every one, and mort if they can get it. Already one hundred and three dollars have been pledged, and thirty of it collected. We dollars have been pieaged, and thirty or it collected. We have thirty members in the city of Boise, half of them children, and I understand that the committee's campaign has not yet extended to the scattered members. One hundred dollars is not much on a debt of over fifty thousand, but dear saints if every branch according to its size will fall in line, and do as well, how long would the church be out of debt, and money left in the hands

the church be out of debt, and money left in the hands of the bishop for the poor.

Do we realize what a wonderful thing this church organization is? How much God has done for us, and how little we do for him? Have we stopped to think that if every Latter Day Saint paid his titining there would be no church debt? Neither would there be any poor among us, but we would be as Enoch's city of old, Zion would be redeemed, and Christ would reign with us. Truly when a man's pocket book is converted "he is a good Latter Day Saint." But thank God we have many such, as our bishop's report showed.

We are proper to make excuses, and in time we get

We are prone to make excuses, and in time we get to believe in them ourselves. "Our families need so much of this and that, we are in debt, and we don't see how we can just now, but just as soon as we can, we are going to help the church along." Ah, dear saints is that what God wants? Is that what we have no need of that he wants us to give to him? Could not he raise all the money that is needed for carrying on his work? You know he could, but suppose he did, what good would that do you and me? We must learn the lesson of selfsacrifice, or we could not enjoy a redeemed Zion, even if we were permitted to remain in it. We must root out if we were permitted to remain in it. We must root out every selfish interest, put God's work first of all, and trust his promise that "all these things shall be added" unto us. Latter day revelation (D. C. 129) tells us that the church can not receive the blessings that they are expecting when Zion shall be redeemed "until" we reexpecting when Zion shall be redeemed "until" we respect the temporal law. We are not helping the Lord by keeping this law, but we are the ones that receive the benefit. It is a business proposition, a law given with promise: "Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3:9, 10.) "Bring ye all the tithes into the store house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you te whesting that windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3:10, 11.)

was the "first fruits" he required in times past, as it is the "first fruits" that he requires today. "The fifults of all thine increase." That is something for to think about. What is our increase? What did to think about. What is our increase? What did we bring with us when we came into the world? Have we received every thing since from the hand of the a day's wages, is it not an increase? We know it is, in spite of every excuse that Satan may assist us in coining. I wish to leave my testimony with all who read this, that I have proved the word of the Lord, in the short

this, that I have proved the word of the Lord, in the short time I have been in the church, and I know that his promises are true and faithful.

Dear Saints let us awake to a realization of our privileges. Let the bishop's next report prove that we are "doers of the word, and not hearers only." If we do have to forego a few fine feathers, a few worldly pleasures, or deprive our stomachs of something it would be better off without, or even if we must go without a few

better off without, or even if we must go without a few absolute necessities, let us see that the church debt is wiped out before the general conference of 1915.

Let us not put this thought away for the future, but act on it now, if we can only lay away twenty-five cents on the debt, and thus start a fund of our own. Then let us be 'our brother's keeper' also, by calling his attention to the matter, and insisting that he do his part, that he too, may enjoy the blessings that we expect.

"Awake! Saints awake!" and let us not be idlers "in accompany of the Lord."

"Your brother in the Master's cause.

Your brother in the Master's cause

Belvidere, Ill., Nov. 12. Dear Ensign:—I thought I would write a few lines from this part of God's vineyard. I can truly say that I enjoy reading the articles and letters from the Saints, which this little missionary paper brings each week. There is a branch of the Church here, but owing to the scattered condition of the members our meetings are not very well attended. We certainly miss Bro. and Sr. Bronson who left us about a year ago to go to other fields, but our loss will be other's gain, so we will try and not complain.

Some time ago I read a letter in one of the church papers from a sister who was isolated from church papers from a sister who was isolated from charch privileges, who was sending her children to a sectavian Sunday school. I thought nothing of it then, but since I have heard of others who were doing the same and said that they thought it was all right, which has caused me much thought and meditation, as we have two little

me much thought and meditation, as we have two little ones of our own, and wish to bring them up in the fear of the Lord, and have come to the conclusion that we would not be justified in sending our children to a sectarian. Sunday school, for the following reasons:

First, we are commanded to teach our choldren so that they may understand the doctrine of repentance and faith in God, and baptism and the gift of the Holy Ghost by the laying on of havins, when eight years old; and if we fail the sin will be upon the heads of the parents. Doc. and Cov. 68:4. Now which of all these churches

teach this doctrine? Not one of them. But instead they say we don't need to be baptized to be saved, or to have hands laid on us for the gift of the Holy Ghost; and that all we have to do is to believe in Christ as our Savior—we can be saved here and now. Yes Christ has said many shall come in my name saying, I am Christ, and shall deceive many. Shall we allow ourselves to be deceived? I hope not. John has said, "If any shall come to you and bring not this doctrine receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." I gather from this statement, that we are not to receive any one into our houses as a teacher that would bring any other doctrine than that which was taught by Christ the great law giver, and if we would bid them God speed with their message we would be taking part in

Now in the light of this truth do you think that we are justified in sending our children to be taught by them? I think not. And the Apostle Paul goes further and pronounces a curse upon men or angels that would preach any other gospel than that which he had preached. (Gal. 1:69, See Heb. 6:1, 2.) When Joseph Smith went to inquire of the Lord which one of these Smith went to inquire of the Lord which one of these churches he should join he was told to join none of them for they were all wrong and their creeds were an abomination in his sight, that those professors were all corrupt. They "draweth nigh unto me with their mouth, and honoreth me with their lips, but their hearts are far from me\* \* teaching for doctrine the commandments of men." Joseph Smith was forbidden to join any of them.

In the Book of Mormon, 2 Nephi 12, we read about churches that were to be built up, but not unto the Lord, and each one would make the claim that they were the Lord's. This was the condition of the religious world, when Joseph Smith went to ask the Lord which one he should join. They were all right in their own eyes, but the Lord said they were all wrong. In the light of all this evidence are we who claim to

be the only true church upon the face of the earth with which the Lord said he was well pleased justified in sending our children to their churches to be taught their s? Judge ye. Now, I don't wish to convey to minds that the people that belong to these other hes are all corrupt. I believe that there are some churches are all corrupt. courses are an corrupt. I believe that there are some honest in heart in all of them, but in the words of Nephi of old they have gone astray, save it be a few, who are the humble followers of Christ. Nevertheless they are led so that in many instances they do err, because they are taught by the precepts of men. (2 Nephi 12: they are taught by the precepts of men. (2 Nephi 12: 16, 17.) Revelation 18 makes it clear that God has a people in Babylon, because John said that he heard "a voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." 1 Nephi 3:217-236 1 think brings much light upon this.

May we all so live that we may be worthy of the lessings that our heavenly Father is bestowing upon us each day, is the prayer of your brother in the one Faith. Elder Wm. Pinkerton.

Phoenix, Arizona, Nov. 11.

Dear Ensign:—It will be a little surprise to some of our friends to learn that we are now located for a few months nere in the south. We closed up our labors in Colorado with the Saints in Trinidad, Colo, having been with the Saints in and around Colorado Springs and Denver during the summer. With a light camping out-fit we came in our auto from Colorado Springs to this place, in all a distance of nearly 1200 miles, over very rugged and beautiful valleys and mountains and deserts. The roads were at times most wonderful, being cut into the sides of the rock and then again along the ridge and then in the valleys and plains. We also ex-perienced some of the worst roads in our experience. Rock was no name for it, and then much mud and for a stretch of a hundred miles we passed numerous autos laid out along the line for repairs; and had you the space and I the ability to depict the story of our way it would

band of good and spiritual saints. We met them in a private house and spoke Sunday morning last. In the afternoon we went with the above brother and attended a union Sunday school in the country and have the privilege to speak next Sunday following their Sunday

This is State Fair week here, and with horse, airship This is State Fair week here, and with horse, airship and autor races the people are going it wild. Many of the Indians are seen everywhere and we hope to get a chance to soon tell a few of them about the gospel. Sr. White's health is greatly improved and we hope that by Spring she will be strong once more.

Also let all who write to me note the change of address. Your brother,

Ammon White.

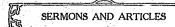
1129 E. McKinley St.

Xenia, Ill., Nov. 9. Editor Ensign:-We are trying to keen the camp fire

Editor Ensign:—We are trying to keep the camp hre burning at Brush Creek. Bro. S. S. Smith has been with us and preached ten nights to good crowds.

Our Sunday school and Religio are doing fine, the Sunday school having qualified on all 12 points of the International Sunday School work. Our county Superintendent said we were the only standard school in the county, which we are pround of. But all the Latter Day Saints should stand at the head in every good movement. Last Sunday eve we had a temperance entertainment with a full house and an enjoyable time. A Mr. Morris from Xenia made us a fine temperance speech which was

(Correspondence continued on page 6.)



# THE END OF THE WORLD. By Elder James E. Vates.

By Elder James E. Yates.
For the great day of his wrath is come; and who shall be able to stand?—Revelation 6:17.

From present indications it would seem that the great battle of Armageddon may be nearer than many have supposed.

In tracing out the prophecies and their fulfillment by the study of the various types and symbols in which such revealments have so frequently been set, we may not be able to fix with perfect exactness our present standing in the course of world events, but it can surely be defined with sufficient clearness to enable us to wisely interpret the true meaning of international events as they occur.

Those who do not give heed to the prophecies can not know what is to be, nor the purport of what is.

Such a war as has now burst upon the world, coming as it does in the wake of peace conferences, wide spread church evangelism, and most conspicuous efforts to nurture permanent peace, is certainly very significant, and surely marks an epoch in the stageing of latter day events which has not been overlooked by the eye of prophecy.

Looking backward, it is easy now to trace the thread of prophetic forecast and the corresponding fulfilments as they transpired, in such cases as that the Lord was to be sold for thirty pieces of silver; and then the circumstance of the casting of lots for his vesture. The humanity and location in "Bethlehem Ephratah" (Mica. 5:2) of the Lord's nativity—and then its fulfillment, etc., but those who reaped the greatest benefit from these foretold facts were they who understood them as time unfolded them item by item.

Matters of no less importance, equally as proficable to know wait upon us now. Every prophet of God to whom the curtain has been lifted that his vision might behold the end of the world and the second coming of Christ has set forth in their various manners of expression the one uniform thought that the great day of the Lord would be ushered in amidst wars, calamities, plagues upon the wicked and unparalelled distress of nations. Such a uniformity of agreement between the prophets who have lived so many thousands of years apart erects a monument of testimony before us which to attempt to dispute or evade is as dangerous as it is foolish.

Visions shown by the Lord to the prophets Lehi and Nephi, his son, as recorded in the First Book of Nephi are remarkably concise, and definite respecting the destinies of the people who should inhabit the continent of America, and they are also beautifully harmonious with the Hebrew Scriptures upon every subject which has been touched by both.

The mission of an explorer wrought upon by the inspiration from above to sail from the mother country and discover America is a faithful forecast of the work subsequently accomplished by Christopher Columbus. (See p. 24 B. M. small edition.)

Six hundred years B. C. is the date of this lucid vision which proceeds to indicate the exodus by the Pilgrim Fathers from the Fatherland to American shores, giving the endorsement acceeded to by every prominent thinker or writer who has treated upon the work of that courageous colony, namely—they were inspired of God, and the way was prepared before them by his almighty power.

Then follows in the narrative of the vision these words which are fraught with so much meaning and which all the history of this nation founded in part by these Pilgrim Fathers verifies unto this hour.

"And I, Nephi, beheld that the Gnetiles that had gone forth out of captivity, were delivered by the power of God, out of the hands of all other nations."

Comment upon the marvelous fulfillment to date, of the above prophecy is unnecessary to the mind which will but scan briefly the growth, the battles with natural odds against her and the completeness of the victories of the United States of America.

Following on in the prophetic forecast under examination it is stated that prosperity should attend the nation founded as above described, and that a book should be circulated which "proceeded forth from the mouth of a Jew" (the Bible) and that many plain and precious things had been held back from it through the wickedness of men through whose hands it had passed.

Worldwide confusion and stumbling as to the meaning of the teaching of the Bible is in evidence that its simple plainness has been reduced some where as the prophecy here indicated. Then follows the declaration the substance of which Latter Day Saints are familiar with, that the Lord would proceed to bring forth, such a light as to dispel darkness and restore the splendid plainness and beautiful simplicity of the true gospel which had been so obscured.

The "remnant" people who were found upon the land in the beginning of its settlement by the early American colonies (Indians) were to be scattered and smitten in war but not anihilated. All this has been done according to the word of the prophecy.

But now we come to that part of the prophecy which tallies with the course of events now in the process of enactment and which indicates quite clearly the next great chapter to be written in what is now unborn time.

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren; and after it had come forth unto them I beheld other books which came forth by the power of the Lamb \* \* \* these last records which thou hast seen among the Gentiles shall establish the truth of the first \* \* \* and it shall come to pass that if the Gentiles shall hearken unto the Lamb of God in that day, that he shall manifest himself unto them in word, and also in power, in very deed unto the taking away of their stumbling blocks \* \* \* and they shall be a blessed people upon the promised land forever. They shall be no more brought down into captivity." Book of Mormon, pages 26, 27, small edition.

But if the nation would not hear the heavenly message and would not repent they were to be delivered over to the hardness of their hearts and the blindness of their eyes and be brought down into captivity "and also unto destruction, both temporally and spiritually according to the captivity of the devil, of which I have spoken." Ibid.

So those who would determine whether this nation is destined to continue in peace and prosperity or be subjected to wrath, judgments and indignation of the Lord, should first answer this question: Has the great light of the gospel restoration been accepted or rejected? Do the stumbling Gentiles avail themselves of this magnificent shaft of sunlight which shot athwart the darkened heavens in the present dispensation of grace? If so, peace reigneth and can not be dethroned. If not so, calmnities approach, for the ord of God can not be void.

Or a preview of the subsequent events shown in the vision, and of the end of the world Nephi refers us to the revelation which would later be given to John in the following language:

"And I looked and beheld a man, and he was dressed in a white robe; and the angel said unto me, Behold one of the twelve apostles of the Lamb! Behold he shall see and write the remainder of these things; yea and also many things which have been, and he shall also write concerning the end of the world.\*\* And I, Nephi, heard and bear record that the name of the apostle of the Lamb was John, according to the world of the angel."

So by divine endorsement John the revelator came to his work and we are pointed to his writings for a forecast of the great events leading up to and embracing the time of the end.

The sixth chapter of the book of Revelation has these words for a heading of the chapter: The opening of the seals in their order, etc., containing a prophecy of the end of the world. The opening of the first seal sets forth a phase of national development and peaceful conquest and is typified by a white horse. This is a stage of general affairs which is now in the past so far as the direct fulfillment of this prophecy is concerned.

The next condition in the prophetic course of events is set forth by the appearance of the red horse having power to "take peace from the earth." This epoch is also past. The next was a black horse, having power to kill with hunger as well as with sword, and to mingle the miseries of death and hell among the people by the operation of greed for gain and merciless poverty begetting commercialism which is clearly set forth in the prophecy wherein the rider of the black horse held in his hand a pair of balances (a type of commercialism) and in the face of hunger and poverty demanded his penny for a measure of wheat, and just so much for three measures of barley, and warned the people to see that they touch not the oil and the wine. This condition has held the world in its black grasp for a period now running well into the past, and has already lapped over into the next condition set forth wherein the same distress as under the black horse were to be intensified under the power of the pale horse. Those slain under this pale horse's power are to come to their death by war and by hunger and by the beasts of the earth.

While it is not likely at this age of the world that many will be killed by real wild beasts, we will remember that there are in active operation in the earth today, other than four footed beasts.

During this period John saw the fifth seal opened, and beheld the souls of martyrs under the alter crying: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They were told to wait yet for a little season.

This brings us if not quite, yet almost to the point of affairs as they stand at the present time. We with those gone on before now wait for a little season and cry "O Lord how long?" The opening of the next seal (sixth) brings the greatest commotion of all, the powers of earth and the heavens are to be shaken, darkening of the sun and moon as previously spoken of by Christ in Matthew 24, and by Joel in chapter three, mighty destruction of cities by earth quakes as spoken by Christ also and by Ezekiel, (chapter 38) and Zechariah (chapter 14), and also by John in the sixteenth chapter of Revelation, and then the splendid and crowning event of the ages: the personal appearance of Jesus Christ to establish peace and reign as King of kings and Lord of lords, as testified to by all these prophets.

The seven last plagues to be poured out upon the earth as set forth in Revelation 16, will be found to represent conditions which are to follow each other rapidly after the time typified by the black horse in chapter six. The rapidity of these events and of the general collapse of the institutions of Babylon is indicated by verses 15, 16, 17 of chapter eighteen.

The great battle of Armageddon mentioned in verses 14 and 16 of chapter sixteen, taking place as it does about the time of the opening of the seventh seal (verse 17) and prior to the Lord's coming "as a thief" (verse 15) will take place during the epoch now open as indicated in Scriptures cited.

This fight is to occur during the time of the power of the pale horse and the opening of the seal which follows; which times are now almost upon us.

It would seem that these Scriptures mean this if they mean anything, and the corresponding history of the world which has been made and which is in the process of making, confirms these interpretations. Be ye also ready.

# GOD'S CHARACTER AND WORD UNCHANGEABLE.

By Elder Lyman W. Fike.

One of the crowning features of God, besides intelligence and glory is that which pertains to his existence. He it eternal. If anything is eternal it is changeless also in its essential qualities. If there is a change then the object or being ceases in the future to be what we now behold.

To understand more clearly what this means let us refer to a passage found in the Old Testament, "Behold I am God, I change not, therefore ye sons of Jacob are not consumed." This statement indicates how patient our heavenly Father is.

The sons of Jacob and their posterity were very sinful at times and often inclined to rebellion. They deserved chastisement which they did not

receive. Yet God did not consume them, he forgave them. Gave them another opportunity to do right.

November 26, 1914.

Abraham had lived hundreds of years before. The promise had been made to him that his posterity should become very numerous. If Abraham had been permitted to behold the conduct of his children I fear he would have been a very skeptical fellow and been caused to say that blessings will never come. But God was to bring about the result in his own time. This people were to receive a certain land for a home and a refuge, for an everlasting inheritance. When? When and at such a time as they would qualify. The land and blessings were delivered in "escrow." Israel was to perform her part of the contract.

When we study the history and acts of Israel as a nation and also how merciful God was with them it should strengthen our faith in a God who is changeless. If he had been human he either would have destroyed them or else lowered the standard, in other words compromised with them. But God is not so.

In Isaiah, chapter 29, by a careful study of the contents thereof we see how God would punish, and scatter Israel as a nation. We see by the forepart of the chapter that it would not be a desirable task but would cause heaviness and sorrow to him. A true parent is that way. He does not delight in using the lash.

In the latter part of the chapter we see the fulfillment of the promise made to Abraham and to Jacob. They have been benefited when they had learned obedience by the things which they had suffered.

As we review this history I say it should cause us to see in a measure how constant our Heavenly Father is that he is no respector of persons, that he deals with all alike. Punishing those who know his will and disobey, and on the other hand blessing the obedient regardless of location, race or color.

God had given a law to Israel. Paul says it was to act as a schoolmaster, until the seed should come, which seed was Christ. In other words expressed elsewhere it was to bring them to Christ. It as a law was a means to an end, was given for a purpose. Christ said, Though heaven and earth should pass away, not one jot or tittle of the law should fail until all be fulfilled. The conclusion we can draw from this language is that there was a constancy of the law until it had performed its work. It was to continue until Christ. Then it passed away, (Gal. 3:13) and instead thereof a better plan, even the gospel.

As the old law was constant and unrevoked, until its mission had been performed, so also will the better covenant be, without change, or annulment, until its mission has been fulfilled. As the code of Moses, socalled, was to bring them to Christ, the mission of the better covenant will take us on to perfection, in other words to bring us to God. The old law was deficient, the gospel complete.

It is recorded in the record of James that, "every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." From this it may be deducted that God is constant, his method is perfect for the purpose for which it is created.

I affirm the gospel is one of those perfect gifts. In fact it is the aggregation of those good gifts. And designed for a special work, (Ephesians 4), that we might be brought to the unity of the faith and to the stature of the fulness of Christ. Paul says when that which is perfect is come then that which is in part shall be done away. Well and good. That is very plain. Language is easily understood when properly used. So is this statement from Paul. Let us reason a moment, now, from that basis.

Have we come to the unity of the faith? You answer no. With the babel of religion on every hand you cannot answer anything else. Have we come to the stature of the fulness of our Master, even Christ? Do you hesitate before saying no? Emphatically you do not. Have you seen the perfect man, which is much less than man as a race being perfect? If you should start to find the perfect man measuring them by the Christ I am quite sure you will become discouraged hefore you find the object.

Now for once. if not heretofore be wilconvinced when such is before ling to be unless you are wiser than God vour eyes, or Christ. If you are more wise than they perhaps you could devise a better plan of sal-vation. Let us conclude that the real issue is that we are not more wise than our heavenly Father. That his plan, even the gospel, is needed today. But you say it is impossible for us to come to the unity of the faith.

Perhaps that is what Abraham would have thought. But God in a measure is verifying his promise to Abraham after long years of waiting; so also will we come to the perfect standard, as soon as we learn obedience, if need be, by the things we suffer.

Man is not authorized to teach part of the law of the gospel. Neither is he advised to change it. Who is man that he can advise God?"

Union Center, Wis.

IF.

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too;
If you can wait and not be tired by waiting,

But make allowance for their doubting, too; If you can wait and not be tired by waiting, Or being lied about don't deal in lies; Or being hated don't give way to hating, And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master; If you can think—and not make thoughts your aim; If you can meet with Triumph and Disaster And treat those two impostors just the same; If you can bear to hear the truth you've spoken Twisted by knaves to make a trap for fools, Or watch the things you gave your life to, broken, And stoop to build 'em up with worn-out tools;

If you can make one heap of all your winnings And risk it on one turn of pitch-and-toss, And lose, and start again at your beginnings And never breathe a word about your loss; If you can force your heart and nerve and sinew To serve your turn long after they are gone, And so hold on when there is nothing in your better the will which says to them, "Hold on;"

If you can talk with crowds and keep your virtue, Or walk with kings—nor lose the common touch; If neither foes nor loving friends can hurt you; If all men count with you, but none too much; If you can fill the unforgiving minute with sixty seconds' worth of distance run, Yours is the earth and everything that's in it And—which is more—you'll be a Man, my son.

—Rudvard Kipling.

#### HONESTY.

By Elder W. H. Deam,
"Provide things honest in the sight of all
men."—Rom, 12:17.

There is perhaps no principle entering into social and business life of greater importance, nor one that is violated to as great an extent as the principle of honesty. Nor is there one that has such an extensive application, nor one that is so elastic in the consciencious scruples of individuals.

The principle of honesty is involved in every deal, bargain, pledge, obligation, engagement, promise, whether of a business, religious or social character. It is involved in our amusements, in our worship, in our prayers, in our testimony, in all the walks of life, in fact there is nothing which we do in which it is not involved.

"The wicked borroweth and payeth not again."

—Psalms 37:21.

He who, whether through purchase or by borrowing, gets that which belongs to another and refuses to compensate therefor, is appropriating to himself that which belongs to another, and is not only dishonest, but in reality he has done in a different way what another may have done which is called a theft. If anything it is the worse of the two, because he has not only taken that which was the property of another and refuses to return it or its equivalent, but he has used deception in doing it, he has acted a lie as well. The Psamlist said, "The wicked borroweth and payeth not again." In other words, those who borrow and refuse to pay are classed as wicked. This will apply to borrowing money, purchasing goods or anything that we may get from another. If a person goes to a dealer and secures his wares with the understanding that he will return to him their value in a reasonable length of time and then never makes an effort to do so as he has agreed, he has deceived the dealer and in reality is using for his own benefit that which belongs to another. Is it not dishonest? Is it not wicked? Is it not a near kin to theft?

There are ways of being dishonest besides that involved in business deals. Honesty embraces truthfulness. Are we always truthful? That question cannot be intelligently answered unless we know everything that goes to make one truthful or untruthful. Is it truthful to give evasive answers when we know how to enswer correctly a fair and honestly-asked question? No, it is not. Some people seem to think that they are not violating the principle of honesty when they tell only half of the truth, when the other half if told would place an entirely different construction on the matter. People often tell the truth so far and mislead (deceive) by withholding that which would incriminate themselves. They tell the truth, but not all the truth. The witness on the stand is sworn to "tell the whole truth, and nothing but the truth." It is known that often a half truth is worse than an out and out lie.

Now what is truth; or better, what is a lie? A lie may be told with truthful words, in more than one way. It may be told by using trutnful words but with the countenance and expression convey the opposite meaning. And it may be convey the opposite meaning. And it may be told with truthful words by withholding a part. Now to the point, What is a lie? Well, Webster says it is something told with the intention of deceiving. So, it makes no difference how you tell it, or what words you use if you are telling it with the intention of deceiving you are certainly telling a lie. That is pretty straight for those who may flatter themselves that when indulging in that practice they consider that they are truthful. The deceptive part is all there is in a lie anyway, because that is where the harm lies. You may tell a person that you are not going to do a certain thing, but do it in a way that he can read the meaning of your words in your face and in the expression of your voice. so that he understands that you are going to do it. You have not deceived him nor did you intend to deceive him, consequently you have not lied for a "lie is something told with the intention of deceiving."

Is a lie honest? Decidedly not. Then truth is a principle involved in honesty, and a lie is on the dishonest side. The worst kind of a lie is what we might term a "truthful" lie. By that we mean a lie told with truthful words, which are used with inflection or accent and countenace combined in such a way as to give the opposite impression from the truth. For a simple example: A mother finds a nice china dish broken. She goes to Mary and asks if she broke the dish. Quick witted Mary looks up with surprise in her face and says, "Do you think I would do that and not tell you?" Mother is satisfied. She does not think that Mary broke the dish. But later developments prove to her that Mary did brake the dish, and had by an evasive answer deceived her, She calls Mary and accuses her of breaking the dish. Mary says, "I did not say that I did not break it." "No, not in the words use I but you evaded my question and intended to deceive, and did so, and in your manner you acted a lie. Don't you know that a lie is not so much in the words used as in the intent. The dictionary says a lie is something told with the intent to deceive. By your actions and the manner in which you answered me you intended to deceive me.

"Rended, therefore, to all their dues \* \* \* Owe no man anything."—Rom. 13:7, 8.

A good many Latter Day Saints have the reputation of owing no man anything, or in other words of promptly paying their debts, and their creditors are not afraid to give them accomodation when it seems necessary. Every one should, for his own benefit if for no other reason, pay his bills promptly as agreed, so that if a time should come when it might be necessary to have accomodations in credit extending to a longer length on time he can go to his creditor and ask for the favor and get it on the strength of his reputation.

Dishonesty, then, consists mainly in theft, failure or refusal to pay debts, lying, prevarication, evasion of the truth, inexcusable failure to meet obligations, promises and pledges; in misrepresentations, assumptions that do not correspond with that which is true, in pretended holiness that does not correspond with one's acts, and in many other ways.

THE WAY TO GLORY. I have found my way to glory And it fills my soul with love. Come and listen to the story Of the message from above. I have

It is not in competition,
Which, when ripe engenders strife,
And creates the sad fruition That destroys our peace in life.

But it's in co-operation With all that is good and true That brings peace to every nation, And it will bring peace to you.

Following the steps of Jesus, In the doctrine that he taught Will most surely relieve us Of the battles being fought

It's returning good for evil—
It's the blessed golden rule
That would stay the mad upheaval Of the world's great social pool -D. R. Baldwin.

#### THE GOSPEL OF KINDNESS.

By C. B. Smith. "He prayeth best who loveth best All things, both great and small; For the dear God, who loveth us, He made and loveth all."

We all know the poem about Abou Ben Adhem, who loved his fellow-men, and whose name was written in the Book of Life at the head of all the rest. That poem is known and loved by thousands of people who have never heard of its author, Leigh Hunt; for, with the majority of us, Abou Ben Adhem is but another name for the Good Samaritan, the man who helps his neighbor, even if the latter be a heretic and an alien.

And this kindness must be extended to the dumb animals, too, else we shall not be obeying the command to be merciful. The Sermon on the Mount is too often out of the minds of some among us when our domestic animals and homeless living creatures need sympathy and help. It is not that we are cruel through intention, but only through carelessness. Just as long as our own little circle of friends and relatives and dumb dependants are doing very well, why, then, we don't concern ourselves much about the housing of the poor, the penny ice for babies, the humane society's work for over driven and under fed horses, and the duty of looking after homeless, unloved dogs and cats.

But all these things ought to concern us greatly, for they affect the comfort and happiness of the "under dog," whose lot is generally to receive more kicks than otherwise.

Well, it is an easy matter to preach and prate to others about their lack of sympathy. But in fact we all need a good deal more of it for all living creatures, human and otherwise. A nature that is thoughtless or cruel to dumb animals will be thoughtless and cruel to relatives, friends and neighbors. I have never seen any exception to this rule. And the man who is merciful to his dumb horses and his faithful dog will also be a good friend in the hour of need.

APROPOS OF MOTHER'S DAY. "Be a Good Boy; Good-by."
How oft in my dreams I go back to the day When I stood at our old wooden gate, And started to school in full battle array, Well armed with a primer and slate, And as the latch fell I thought myself free, And gloried, I fear, on the sly,
Till I heard a kind voice that whispered to me: Be a good boy; good-by."

"Be a good boy; good-by." It seems
They have followed me all these years;
They have given a form to my youthful dreams,
And they scattered my foolish fears.
They have stayed my feet on many a brink,
Unseen by a blinded eye;
For just in time I would pause and think:
"Be a good boy; good-by."

Oh, brother of mine, in the battle of life, Oh, brother of mine, in the battle of life,
Just starting or nearing its close,
This motto, aloft in the midst of the strife,
Will conquer wherever it goes.
Mistakes you will make, for each of us errs, But, brother, just honestly try
To accomplish your best. In whatever occurs,
"Be a good boy; good-by." -Saturday Evening Post.

# RUSSIA TO BANISH LIQUOR.

The Russian government will never again embark in the manufacture and sale of alcoholic drinks. That statement, confirming previous reports, has been made in the name of Emperor Nicholas himself.

The Russian Union of Abstinence, which devotes its energies to combating of alcoholism, addressed to Emperor Nicholas a solicitation that he forbid forever the sale of spirituous liquors in Russia. His majesty replied in a telegram sent in the name of Grand Duke Constantine and addressed to the president of the alliance, in which he said:

"I thank you; I long ago decided to interdict for all time in Russia the sale of alcoholic drinks by the government."

(Correspondence continued from page 3).

Spokane, Wash., Nov. 7.

Dear Ensign:—We are enjoying ideal weather in our

Dear Ensign:—we are enjoying need weather in our well named city "sunny old Spokane."

In the State of Oregon and Washington the mobilizing of the "wets" and "drys" have been going on for some time past. On the worning of Nov. 3, the "wets" rallied to their strong holds but they were repulsed by the work of the opposing force. For twelve hours the battle was waged and fought. The banner of mortality and as won with fourteen thousand good soldiers in The Lord be praised.

reserve. The Lord be praised.

Bro. J. A. Bronson was here for a few days and we Bro. J. A. Bronson was here for a few days and we had the pleasure of hearing him present the gospel two nights. One night was a Book of Mormon lecture, which was very instructive and helpful to Book of Mormon students. To me the Book of Mormon is my fort. Without it I would be lost. When I look upon it I cannot help but think what a pleasure it is to have a book that the angel has given to us and the wonderful amount of cutteres there is in the Bible to prove the authenof evidence there is in the Bible to prove the authenticity of the same, and also of the towers of archaeological evidence in support of it are being built every day. Do we really appreciate its value and what it cost that it may be given to us?

it may be given to us?

Bro. Bronson is making preparation for his debate
with a man who represents the "Church of God." Bro.
Bronson is able to defend the work.
Our district conference will be held at Sagle, Idaho,

in December.

Bro. Wm. Johnson of Seattle was here Nov. 8 and 9. Sunday morning he gave us a splendid talk in regard to our duty financially toward the church, and delivered us two splendid discourses Sunday and Monday evenings. He was here two or three years ago and made many friends and we were all pleased to see our worthy brother again, bearing the same testimony of the good

We should reflect a moment and consider how we are building, if according to the light we have. time and money are we using each day to protect and beautify this mortal man. We must sooner or later lie down to return to dust from whence we come. Let us compare this with what we are utilizing to build and expand the talent that has been placed at our disposal, with the light and inspiration of our Father's divine will and purpose with all the multiplied revealments that have come from the courts above, with all the great amount come from the courts hoove, with all the great amount of help and blessings we are privileged to enjoy and the knowledge of God's laws concerning us. Are we building in correspondence with the light we have, as Apostle Paul puts it, "Till we all come in the unity of the faith, and the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fulness of

Your brother, W. W. Wood.

127 S. Regal St.

McKenzie, Ala., Nov. 11. Editor Ensign:—It isn't often I ask for space in the columns of the Ensign, but the Florida district reunion, which has just been held at Dixonville, Ala., was such a spiritual feast to the souls of all who attended, that I feel like saying just a few words regarding it. Bro. F. M. Slover, Swen Swenson, and Hale W. Smith, were chosen to preside; and I am glad to say that I didn't hear a word of complaint or criticism regarding the manner in which they did their work. The first prayer meeting, without any instruction to that effect, was devoted wholly to prayer; not a testimony given during the hour. McKenzie, Ala., Nov. ing, without any instruction to that energy, was devoked wholly to prayer; not a testimony given during the hour, and but little time devoted to singing. It was a prayer meeting, and the Spirit of the Master was with us. After the first prayer meeting we always had a few testi-monies in our social services, but the prayer meetings were mostly devoted to prayer, and every one was greatly blessed with the presence of the Holy Spirit. They were all real spiritual feasts to the souls of those present.

The Southeastern mission may well feel proud of their young missionaries. One of them, A. E. Warr, had charge of the Sunday school and Religio work at the reunion; and had we judged altogether from the work done and the manner in which he handled the subjects under consideration, we should have decided that he had under consideration, we should have decided that he had had the benefit of many years training and experience in that special line of work. He is a student and a faithful worker, and his work for the Sunday school and Religio is already bearing "much fruit" in this mission. A. G. Miller is one of our successful proselyters. Bert has full confidence in the message he has for the people, and he is neither ashamed nor afraid to tell it; and he has a way of telling it, too, that causes others to have confidence in it. E. C. Sheeley is our youngest missionary; but he is no surface preacher, neither is he any man's parrott; is a faithful student, quite critical in his studies, and believes in understanding a thing himself before trying to make others understand it. If these young men continue faithful, humble, and prayerful, they will do a great work for the Master.

Another thing of special interest, during the reunion, was the ordination of Bro. D. M. Rudd to the office of an clder. A goodly portion of the Spirit was present when he was ordained, and assurances given that the Lord willed he should so occupy. I believe he will be a great help to the work in the Flordia district, and that the Lord will bless him in his efforts to bless others.

bless him in his efforts to bless others.

Altogether, the reunion was considered a success, and the saints went to their homes stronger in the faith and more determined to persevere unto the end, because of the blessings received. The missionaries have all gone out into the field to take up their work of preaching the gospel, and will again have to meet the opposition and misrepresentation of themselves and the message they bear that the servants of God have had to meet from the beginning. May the Lord sustain them by the power of his Holy Spirit; and may the Saints everywhere work with the ministry and with the Lord for the buildwork with the ministry and with the Lord for the build-ing up of Zion and the gathering together in one all the Lord's children.

Still in the conflict, I am as ever, your brother Isaac M. Smith.

Deloit, Iowa, Nov. 4.

Deloit, Iowa, Nov. 4.

Editor Ensign:—What a joy and comfort it is to me to read the letters from week to week, and I have often wondered if the Saints would be pleased to hear what the Deloit Branch is doing. First we have a fine Sunday school, with Bro. Mergl Meyers as superintendent, and Miss Nora Jordan as secretary. Our branch president, Bro. Winey is always at his post of duty, and ably assisted by Bro. Spence, also Bro. Lacy Myers and Bro. Patchen are trying to let their light shine and so far as I am able to see all are doing nicely and the branch is in fine condition. We are praying that there may be a good work done ere the winter closes. All who will strive to keep God's commandments will have joy here and life everlasting hereafter. I rejoice to know that and life everlasting hereafter. I rejoice to know that I was permitted to hear and obey and my greatest desire is to live humble and faithful in the work.

sire is to live humble and faithful in the work.

I have been made happy today in being able to meet with the Des Moines Saints, they having a home-coming with Bro. D. C. White as the morning speaker, assisted by Bro. Baker, with special music, which was enjoyed very much. After the morning service there was dinner prepared for all. I do think the Saints are a happy people, and think we should be, because we have so much to be grateful for.

I remain your sister in the one feith

I remain your sister in the one faith,

Sr. R. E. Miller.

Dagonia, Mo., Oct. 23. Six more adults baptized since my last note, and sold eight dollars worth of church books and more calls than I can fill just now. I want to hear from the scattered Saints especially in the counties of Polk, Green, Lawrance, Sants especially in the counties of role, treen, Lawrance, Webster, Wright, Texas. I mean the isolated Snints—tell me where you will meet me. Remember my address is changed, owing to extension of city delivery. It is now,

Henry Sparling.

2002 Kilham St., Springfield, Mo. On boat for Wilmington from Phil., Nov. 16

On boat for Wilmington from Fill, Nov. 16.

Dear Editor:—Please say to your readers that my field address will be Elk Mills, Md. Have had an excellent experience in the Quaker City, both seeing the historic sights and in our church work. It is good to be associated with, and partake of the spirit of our workers here. Sunday, the 15th was rally day at the Second Branch,

and though it was very rainy a good spirit was mani-fest at both branches.

Sincerely.

Arlington, Ala., Nov. 6.

Dear Ensign:—The Ensign is a friend and comfort each week. I have much sorrow and many trials, and earnestly ask for the prayers of all the Saints. I wish the work could be opened up in this part of Alabama. There is a wide field here and I know the Lord is able to prepare a way for workers in his vineyard. My husband is an unbeliever, but I humbly pray that he may believe the true way in time. We live five miles from the Arlington depot.

the Arlington depot.

The Mormons have a nice church building about seven miles from here, and the membership is about

sixty strong.

May the day come soon when an Elder can come in May the day come soon when an enter can come in this part and tell the glad tidings of great joy. Oh for the strength of faith to continue firm to the end. Many here seem far from walking in the narrow way. I give my Ensigns after I have read them, to all who will read.

Your sister in the faith, Mrs. Ida Heard Dumas.

Independence, Mo., Nov. 5.

Independence, Mo., Nov. 5.

Editor Ensign:—We must remember that the end is drawing near, even nearer than we think. I want to be ready should the end come tomorrow. Not all of us will be found ready. I hope and pray that I will be found among the wise virgins, with oil in my lamp, and have it trimmed and burning when Christ comes. We are all to be tried and refined like gold and silver in the fire. We should be united in all things and have all things common. There is too much solishmess. I hope I am not one of the selfish kind. There is one thing to preach and another thing to practice what we preach. Dear Saints, do we practice what we preach. Dear Saints, do we practice what we preach we have something to be thankful for. The Lord has promised to help those who try to help themselves. I have one brother and a sister who does not belong to the church. My sister was only three years old when mother died. She is seventeen now. Pray for them, dear Saints. now. Pray for them, dear Saints.

Your brother in Christ, Joseph B. Lampert. Ŷ

# DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MAUDE MILLS, EDITOR.

NOTICE

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence Mo. 2015, 201

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# LITERARY AND EDUCATIONAL DEPARTMENT OF THE WOMAN'S AUXILIARY. Explanatory note: Material on any of the states during

Explanatory note: naterial on any of the states utime the period of its life as a territory can be obtained by writing to the State Historical Association, to the State Librarian, or even to the State Legislature. It is advisable to study the state from the time of the acquisition of the territory by the United States if it was not one of the original thirteen colonies up to the time not one or the original univeen coronies up to the time of its admission into the Union. The number of details any local society may study will depend, of course, upon the amount of material you can secure.

Wherever, in the United States which have come into the Union since 1860, local societies may find old settlers who remember conditions in the State's Territarial life, it would be interesting the conditions of the contract of the conditions.

torial life, it would be interesting to hear from them the affairs of the territory, at first hand,

Lesson Three on State History.

Our State as a Territory.

The Original Acquisition of the Territory by the

United States, eg., Iowa. (1).
The Louisiana Purchase. 1.

Parties concerned.

Parties concerned.
 Time made, and amount paid.

Value to United States.

Its first Organization into a territory.

In the Territory of Michigan. (2).

Time and Canditions.

Subsequent Changes in Territorial government.

Inclusion as a part of Wisconsin Territory. (3).

Time and conditions.

General Description of the Iowa district. (4).
Organization as Iowa Territory. (5). 2.

Time

Governmental affairs of Iowa Territory.

Robert Lucas-The First Governor. (6).

Courts held in Iowa Territory. (7).

a. Difficulties.
b. Dignity of the first courts.
The Capitals of the Territory of Iowa. (8.)

Burlington. h. Iowa City.

The Constitution of 1844 and Dispute over

Boundaries. (9). E. Admission into the Union. (10).

Change of Capital. (11). a. To Des Moines in 1857.

References: (1). McLaughlin's History of American References: (1). McLaughlin's History of American nation; Any good American History, Pelzer's Economic Factors in the Acquisition of Louisiana: (2) McCarthy's Territorial Governors of the Old Northwest, Shambaugh's Documentary Material Relating to the History of Iowa, Vol. 1, pp. 60-76: (3) Also Shambaugh's Vol. 1, pp. 77-99, Garver's History of the Establishment of counties in Iowa, Salter's Iowa, ch. 11: (4). Annals of Iowa, by the Historical Department of Iowa Vol. 11, No. 2, 3, pp. 121-167: (5), Any United States Annals of Iowan by the Historical Department of Iowa Vol. 11, No. 2, 3, pp. 121-167: (5). Any United States History, Shambaugh's History of the Constitutions of Iowa, Ch. 6: (6). Parish's Robert Lucas, Shambaugh's Executive Journal of Iowa, 1838-1841: (7). Sabin's Making of Iowa, ch. 23, see brief helow also: (8). Sabin's Making of Iowa, ch. 24, Lathrop's The Capitals and Capitols of Iowa: (9). Shambaugh's History of the Constitutions of Iowa, ch's. 10-15, Parish's John Chamber's ch. 13, Pelzer's Augustus Caesar, Dodge, ch. 8: (10). Shambaugh's History of the Constitutions of Iowa, ch's. 10-15, Constitutions of Iowa, ch's. 10-15, Constitutions of Iowa, ch's. 10-15, Constitutions of Iowa, ch's. 10-15, Constitutions of Iowa, ch's. 10-15, Constitutions of Iowa, ch's. 10-15, Constitutions of Iowa, ch's.

(10). Shambaugh's History of the Constitutions of Iowa, ch's. 15-18: (11). Sabin's Making of Iowa, ch. 24.

The personal touch, the local color which enriches the The personal rotes, the local color winds anticious willies of the actors in the story and stirs the imagination of the readers of the story is the most vitalizing thing in any study. Could the reader only picture the crude but picturesque scenes in which the founders of our states moved, worked, played, quarreled, and made friends he could more clearly see their hardships, feel their joys, their griefs and anticipate their hopes. Henry and Edwin Sabin give such a humane picture of court life in Territorial Iowa in their History of the Making

The first court of the Territory was held by Judge Wilson in November, 1838, at Prarie la Porte, County. Prarie la Porte is now Guttenburg. Th The settle-County, Frants is Forte is now Guttenburg. The settle-ment then contained only three houses which were log-cabins. Delhi was another seene of an early court. The people who attended court dined out of their wagons, the judge sign; as did the rest. The court house at Delhi was a one story log cabin on the banks of the lake. The jury met in the loft above the main room of the cabin. The floor of the loft was of loose boards,

ZION'S ENSIGN

and when the jurors walked about, the judge, sitting below, expected every moment that somebody would fall through upon him.

The grand jury held its sessions in a grove near by. The foreman sat on a stump. A man who was held to answer a criminal charge tried to crawl through the long grass, to hear what the jury was saying about his case, so that if it was going hard with him he might make his escape; but he was discovered and hustled away, out

In territorial days, and even thereafter, in newly settled communities, court was held in whatever building was most available. It was liable to be a school house or a grocery store. A grocery store room constituted the first court house in Jackson County. This court was held in Bellevue. Although the store room was not occu-pied by the grocer, he intended to move in soon and use In the mean time some of his it as a dwelling house. it as a owening house. In the mean time some of his supplies were placed there, for keeping. In order to provide space for the judge, a hogshead of molasses was rolled against the wall, and set on end. One of the was fored against the wan, and set of end. One of the attorneys named James Grant had such a powerful voice that when he began to speak all the people who had been sitting in the shade of the trees, in front of the building, made a rush for the interior, thinking that a fight v

The court bailiff's name was Peterson. He was only about five feet high, and was very broad and squat. His legs were so short that he was lost in the throng. He called:

"Silence!"

No one paid any attention to him. "Silence!" again shouted Peterson.

The men still pressed forward and great uproar con nued. Then the bailiff thought of a scheme. He say the molasses barrel standing on end, and he hopped upon it. "Silence!" he yelled. To emphasize the word he raised on tiptoe—and the head of the barrel gave way. \*\*\* The court suspended proceedings until the bailiff had been washed in the river."

Mrs. L. S. Wight.

# MISCELLANEOUS

#### CONFERENCE NOTICES.

The Idaho District conference will meet at Boise, Idaho, at ten o'clock a. m., Saturday, Dec. 26th, 1914. The secretary will send reporting blanks to all branches, and branch clerks will please return them at least a week before the conference convenes. Please do not wait to send reports by some one coming to the conference. All members holding the priesthood should report their labors since last conference. Those wishing to attend, will be able to take advantage of the holiday rates. Bro. Peter Anderson expects to be present, as well as the mis The district Sunday school convention will meet the evening before, 7 p. m.

Mrs. T. B. Jackson, Sec.

#### CONVENTION NOTICES.

Gen. Del., Boise, Idaho,

The Spokane District Sunday School Association will convene at Sagle, Idaho, Friday, December 10th, at 7 p.m. Election of officers, etc.

Mrs. Mary Anderson, Dist. Sec.

Semi-annual Religio convention for Alberta District will convene Dec. 18, at 9 a. m., with the Edmonton Local. Mrs. Ruth Walrath, Dist. Sec.

### CHANGE OF ADDRESS.

Elder J. C. Chrestensen's home address is now 2225 Empire St., Joplin, Mo., and his field address is vilburton, Okla.

# SPOKANE DISTRICT.

To the Saints, Greeting:—We wish to thank all who have honored the low of Christ in temporal things. We have honored the low of Christ in temporal things. We preach an unchangeable God and an everlasting gospel, hence in every gospel dispensation the law of tithes is taught. Nothing in this world can help us to overcome the selfshiness of our natures so well as giving to the Lord that which is his in tithes and consecrations.

We are asking a great deal of God, even eternal life. What are we willing to give? Have we departed from the narrow way which leads to success? The world about the harrow way when leads to success? The world about us is full of the spirit of speculation and there are so many ways before us, that we are liable to put off giving God his portion of that which he has given us until it is too late. Withholding that which is his is robbing God. Real Saints must prove themselves and make a reasonable effort to do their part.

This year is nearing the end and osed Dec. 31. We are waiting p our books will be closed Dec. 31. We are waiting patiently to record your name and amount due the Lord. Four elder's families are also waiting for their October allowance. Now is a good time to co-operate in the Master's cause Sincerely,

W. W. Fordham. S. 238 Haven St., Spokane, Wash., Nov. 15th, 1914.

THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual during which time the Ensign will be sent to non-mem-bers at half price. This offer, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. This offer is good only during the months of November and December. It is unfair and hardly honorable for a member to stop their paper and then subscribe in the name of a member of their family who does not belong to the church for the sake of getting it at half price. That is not the object of this off— It is for the sake of spreading the gossel among outsiders. during which time the Ensign will be sent to non-mem-

the gospel among outsiders.

Address, Ensign Publishing House, Independence, Mo.

CONFERENCE MINUTES.
Conference of the Eastern Iowa District convened at Muscatine, Iowa, October 24 and 25, at 10 a. m., with Bro. C. G. Dykes, district president in charge. Conference organized sustaining district officers. The usual routine of business being transacted with special provision for a committee to form such resolutions as will be best for the government of the district, same to be presented at the next district conference.

The district president to investigate the conditions of the Green Valley, Buffalo and Inland Branches and to confer with the missionary in charge as to disorganization. Also for the ordination of Bro. W. W. Richards to the

Statistical reports show a fair gain while the officers reports show a fair condition throughout the district. There was a goodly number in attendance, most every branch being represented. Among those present were Elders L. G. Holloway, C. G. Dykes, John Heide, and I. A. Chamberlin with several of the lower priesthood, also a number of visitors from the Kewanee District. Following the business session was preaching by Bro. John Heide, assisted by Bro. Benson.

Sunday forenoon Sunday school in charge of the local Sunday torenoon States School in Charge of the local officers, followed with preaching by Bro. W. W. Richards, assisted by Bro. I. A. Chamberlin. 2:30 prayer service in charge of Brn. Harter and Benson at which time Bro. Richards was ordained to the office of Elder under the the hands of Bro. C. G. Dykes assisted by Bro. I. A. Chamberlin.

Chamberlin.

The closing service of the conference in charge of Bro. Dykes with preaching by Bro. Holloway. The best of spirit prevailed throughout the meetings. Special mention should be given the Saints of Muscatine for their hospitality and kindness shown to the visiting Saints. Conference adjourned subject to the call of the district president.

J. E. Benson, Dist. Sec.

## DIED.

Adkins.-Sr. Ida Inez Adkins, wife of Richard R. Ad-Kins, passed peacefully away November 13, 1914, at Stewartsville, Mo. They were married September 10, 1891, and to this union six children were born, three boys 1891, and to this union six candran were born, three boys and three girls, one girl at the age of 4 years having preceded her. Sr. Adkins united with the Church March 7, 1901. She was a good wife and mother, and a faithful saint. Funeral at Stewartsville in charge of A. W. Head; sermon by T. T. Hindirks.

Lewis.—At Kansas City, Missouri, November 12, 1914, Ider Joseph R. Lewis. He was born at Glanmorgan-Elder Joseph R. Lewis. He was born at Glammorganshire, Wales, March 15, 1850, and was baptized at Sodom, Trumbull County, Ohio, June 7, 1874, by his brother, Elder William Lewis, now of the Patriarchal order. He resided for a time at Ottumwa, Iowa, later removing to Bevier, Mo., from which place the family came to Kansas City. He was ordained a Teacher, August 20, 1876, and an elder March 19, 1905. Served as president of the 2nd Kansas City Branch for a time. He married Miss Susan Jones at Sodom, Ohio, September 23, 1872, to which union fifteen children were born, of whom four daughters and three sons with the faithful wife and mother, survive, together with one sister, and two brothers. Services at the home, November 13th, conducted by Elder W. H. Garrett, assisted by Elder J. A. Tanner. Interment in Elmwood cemetery, Kansas City Elder Joseph R. Lewis. Tanner. Interment in Elmwood cemetery, Kansas City. He was an earnest, faithful servant of the Master, and has entered into the rest prepared for those who endure to the end.

Cracroft.—At Lamoni, Iowa, November 9, 1914. Bro. Milton T. Cracraft, aged 73 years, 1 month, and 1 day. Born in 1841, he enlisted in 1861 and served in the Union army. He married in 1870 and was baptized April 24, 1870, at Des Moines, Iowa, by Nicholas Stamm. Held the office of deacon and later as a teacher in that branch. His wife and two sons and one daughter survive him. Funeral sermon preached at Lamoni by H. A. Stebbins, and the body was taken to Des Moines for buriel.

Russell.-Elsie Grace, our little "Betty," no more brightens the weary hours with her happy laugh and play. No more with outstretched arms does she run to be lifted up that she may "tiss you 'gen, papa." No more is that bird-like voice heard in answer to mother's call,—"wight here, mama." From April 5, 1912, till Sep. 20, 1914, she was a blessing in our home. Her life, though 20, 1914, sine was a breasing in our notice.

Short, was full or sweetness that many lives were enriched thereby. Malignant scarlet fever was the cause of her death. We are so lonely, but grieve not as those without hope. Interment at Colorado Springs, Colo. Frank A. and Grace A. Russell.

Surwald.—Sister Evanalia Surwald, who passed away Sunday, November 15, 1914, was born at Grand Rapids, Mich., on October 12, 1895. She became a member of the Church of her choice Nov. 18, 1906, being baptized by Elder W. H. Garrett, and confirmed by W. H. Garrett and H. H. Robinson in the City of Independence, Mo. Later she married Mr. Joseph Surwald, September 8, 1913. She leaves behind her an infant babe, husband, father, mother, one sister and a brother to mourn their loss. Funearl service at the home in Sheffield. Service in charge of C. A. Selbe. Sermon by Geo. E. Harrington.

Wilkinson.—Joseph Raymond, eldest son of Bro. Joseph T. and Mrs. May Wilkinson, was born Dec. 5, 1902, at Albia, Iowa; died at the same place Nov. 2, and buried on the 4th. The real cause of his death is not known. on the 4th. He was ta on the 4th. The real cause of his death is not known, the was taken to specialists, and they confessed they were baffled. For over one year he lay helpless. The funeral was largely attended by relatives. Saints from Hiteman did the singing. Funeral in charge of Elder Parley Batten, sermon at the home by Elder E. B. MorENSIGN PUBLICATIONS.

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VOL. 25

# INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 3, 1914

NO. 49

ELITES O REALBRA

#### ZION'S ENSIGN

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CHARLES FRY, EDITOR
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#### DESPISE NOT THOU THE CHASTENING OF THE ALMIGHTY.

The sunshine to the flower may give The tints that charm the sight, But scentless would that floweret live If skies were always bright; Dark Clouds and showers its scent bestow, And purest joy is born of woe.

He who each bitter cup rejects He who each bitter cup rejects
No living spring shall quaft;
He whom thy rod in love corrects,
Shall lean upon thy staff:
Happy, thrice happy, then, is he
Who knows his chastening is from Thee. Rernard Barton.

#### THE CALL OF CHRIST.

came \* \* \* to call \* \* \* sinners

Much has been written and said concerning the purpose of Christ's mission to earth, but perhaps that purpose is best expressed in the words uttered by himself: "For the Son of man is come to seek and to save that which was lost." 19:10.) The invitation of Christ to all men to "Come unto me," coupled with the many commandments governing the manner of their coming, show that the seeking and saving of the lost is to be done in co-operation with the effort of the lost in seeking their own salvation. As a child in a Protestant Sunday school we used to sing:

Nothing, either great or small, Nothing, sinner, no; Jesus did it-did it all Long, long ago.

But in later years we learned that while Jesus had done the part that man could not do, it was still left for man to do the part that he could do, and that he must do the part that he could do, and that he must do that part or salvation could not be his. It is quite proper to "cast your burden upon the Lord," when it is impossible for you to carry it, but to cast the burden that properly belongs to you and which you are able to carry upon anyone is unchristian and inconsistent with the common rights of humanity, and to "leave all to Christ" as is sometimes urged, and passively await salvation will bring sore disappointment in the end.

# A Call to Repentance.

The great purpose of the mission of Christ becomes effectual in man only as he may through repentance put himself in a proper attitude before God. Jesus came to save men from their sins but he can not save them in their sins, and hence the necessity of repentance by which men free themselves from perpetual bondage under the "law of sin" and become proper subjects for mercy and forgiveness through Christ. Repentance is one feature of the gospel work that is required of man, and it is a part that God cannot do for him. It is made one of the gespel principles,-a foundation principle, for without it no progress whatever can be made toward salvation.

That man of God who was sent to prepare the way for Christ preached the baptism of repent-ance, teaching the people to "Bring forth there-for fruits meet for repentance." Jesus, as he entered upon the work of his ministry, taught: "Repent ye, and believe the gospel." The ministry were empowered and commanded to preach

repentance as a necessary part of man's work in the gospel, and Luke declares that it was necesshould be preached in his name among all nations." Thus the call of Chart. it is the call of the gospel, and it is made to every man.

#### Without Repentance—Destruction.

Jesus said to the Jews: "Except ye repent, ye shall all likewise perish." Man can not afford to leave himself to the events of time without considering his sins and making an effort to remove them, for he is already in a lost condition, and unless he takes steps to save himself through the means of the gospel of Christ he must ultimately perish eternally from the presence of God. The Prophet Ezekiel emphasized this thought when in the name of the Lord he spoke the follow-ing to wayward Israel: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel." (Ezekiel 18:30, 31.)

#### Repentance Leads toward God.

Sin is directly opposite to the character of God, and it is clearly taught in the Scriptures that nothing sinful can abide in his presence. Though man is effected by sin, God nevertheless desires to give him an eternal abiding place in his presence, which can only be by a thorough cleansing wrought through the gospel means. This includes repentance by which the things of sin are no longer done, baptism through which forgiveness is granted, and the gift of the Holy Spirit by which the cleansing processes are carried to completion. Thus it is seen that repentance is one of the steps that lead toward God. Gospel repentance is associated in the Scriptures with a turning to God, as stated by Paul: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea what revenge," If repentance is to salvation-to Godhow important it is then that we heed the divine

#### Associated Principles.

Jesus taught: "Repent ye and believe the gospel." Paul couples "repentance from dead works, and \* \* \* faith toward God." It would appear that true gospel repentance can not be effected without faith in God with a belief of the gospel, so that to believe is a necessary part of the work of repentance, or at least so closely associated with it that the one is not effectual without the other. Peter also commanded the converted Jews to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," and the reason John the Baptist gave for calling upon the people to repent was that "the kingdom of heaven is at hand, showing that forgiveness if sins and membership in the visable kingdom of Christ was in a measure dependent upon repentance. The work of repentance can only be done in accordance with these associated principles of faith and baptism, leading to remission of sins.

The call of Christ is to repentance. In his later command to "preach nothing but repentance to this generation," the importance of this principle may be seen, and the urgency of the call. In this day of worldliness and pleasure, and when man has devised a hundred ways of his own for doing God's work while discarding God's way, and in which materialism has so overshadowed the ethical and spiritual side of life,-a day in which men need the moving hand of God more than ever before to guide them into proper channels of activity-Gou is calling through the gospel for men to forsake the old ways, the old sins, to walk in righteousness in the right way. To heed this call many idols which have been set

up in human hearts will need to be broken, many customs changed, many beliefs revised, and men yield to the leadings of God by his Spirit in accordance with the truth. How many will hear the call—and heed it?

Is Christianity Breaking Down-Another View.

Sometime ago we quoted statements by Rev. Dr. Frederick Lynch relative to the breaking down of Christianity in the present world crisis, and made editorial comment thereon. Now comes Rev. Dr. Daviel Williams of Storm Lake, Iowa, showing some points upon the other side of the question in an article in "The Presbyterian," Time alone can prove the correctness of some of Dr. William's views, and as to the present wars proving correct the "old Calvinistic doctrine of Original Sin," and the "total depravity" of human nature, we think the claim is too strongly made. But the view point is an interesting one and we give it to our readers in the following quotation:

Another rather startling question has been propounded, Has Christianity collapsed? I do not see any reason for asking such a question as that. What has been seriously shaken in my judgement is the old theory of evolution, which has been pressing upon us like a nightmare for the past fifty years. When I was in college in the seven-ties, the great man was Darwin, and the great "modern discovery" was evolution—that man had descended, or discovery was evolution—that man had descended, or ascended, from the ape or the monkey; that he is on an up-grade, ever getting higher and better, that the "animal tendencies" derived from his remote ancestors: "animal tendencies" derived from his remote ancestors are being eliminated one after the other; that the follies of the past, many of them would be experienced no more. One of these was war. It has been very generally impressed upon us during these last years, that, with the Hague Conference, and Carnegie's money, and especially the great intelligence and enlightenment of our day, such an absurb and horrible thing as war was surely forever past. But here has come upon us like a bolt from the blue the greatest war in history! The four first class powers of Europe, and several of the others, in deadly conflict. When has the human race shown listef to a greater disapparate. itself to a greater disadvantage? Never since the days of Noah. We read of the people of that day: "The earth of Noan. We read of the people of that day: "The earth also was corrupt, before God, and the earth was filled with violence." How much of an up-grade has there been? Is not the temperature of the moral blood today

been? Is not the temperature of the moral blood today exactly what it was in the days of Noah? What has become of Darwin's theory? In my judgement, evolution has collapsed beyond the possibility of recovery. This European war shows to me how firm, substantial and true, the doctrines of the old theology are. How false, absurd, and arroneous the New Theology, the Modern Theology, and every other heretical theology, are. How it brings out in bold relief the old Calvinistic doctrine of Original Sin, or as sometimes called, The entire Corruption of Human Nature, or Total Depravity, as it is often termed. Our liberal and loose friends ought to learn a lesson now, and some of them are getought to learn a lesson now, and some of them are get-ting it. I quote the following from one of our weeklies: "Another thing which we think every American of the fifty who got this first sight of war has come to feel is that our religion has broken down in its psychology, that our gospel has been addressed to a man who does not exist, that our sermons have been preached to an imaginary man. We have been preaching to men as highly respectable, on the whole, good, some of them saintly, while, as a matter of fact, this has been only samily, while, as a matter of tack, this has been only seeming. They have seemed this because great temp-tations have not aroused them from their sleep. No one who came across Europe within the last month can ever hold this easy faith again. Men are beasts; cruel, lust-ful, revengeful, ravening, just as the gospel represents

Where can we find better arguments for the l'uritan theology, especially one of its fundamental dectrines mentioned above? This war is a wonderful object les-son. Nothing like it has happened to confirm the old theology since the battle of the Boyne, or the victories of Cromwell, or may be since the going down in the English Channel of the ships of the Spanish Armada, in 1588. We hope the lesson will be learned, and extensively put into practice.

The highest greatness, surviving time and stone, is that The highest greatness, surviving time and stone, is that which proceeds from the soul of man. Monarchs and cabinets, generals and admirals, with the pomp of court and the circumstance of war, in the lapse of time disappear from sight; but the pioneers of truth, though poor and lowly, especially those whose example elevates human nature, and teaches the rights of man, so that "a government of the people, by the people, for the people, may not perish from the earth;" such a harbinger can never be forgotten, and their renown spreads co-extensive with the cause they served so well.—Charles Summer.

#### INDEPENDENCE ITEMS.

INDEPENDENCE ITEMS.

There has been great concern on the part of the Saints since Thanksgiving morning owing to the condition of President Joseph Smith. Thursday morning of last week he was taken ill quite suddenly with neuralgia of the heart, and at one time it was thought by those in the room with him that his life had ebbed out. All of the children including Frederick M. in Massachusetts and Hale W. in the southern states, and near relatives, were called here to witness the end. Bro. Joseph himself thought his time had come, and as soon as he revived sufficiently to talk he gave advice to his children and conversed on other matters. A stenographer has been hand constantly and all he has said has been taken

sufficiently to talk he gave advice to his children and conversed on other matters. A stenographer has been on hand constantly and all he has said has been taken down. We can say, however, that at present writing he has improved some, but the end may come any time. We were privileged to hear a most excellent and interesting sermon Sunday morning from Elder J. W. Rushton. He said we have a great deal in common with other religionists. The Christian religion stands on three fundamental principles. The first is an intelligence which we call God, and there is one common ground on which we accept of this supreme intelligence. Referred to the personality of God, and said we do not consider a personality from the physical man, and gave President Joseph Smith as an example, saying that we do not consider his personality from his physical body in its present condition, but from his wonderful life work which shall extend throughout ages. Back of the universe is God, the uncaused cause. His personality consists in love, the uncaused cause. His personality consists in love, emotion, intelligence and will. We should love the lovable. This statement caused us to reflect: Are our enemies lovable. Every one has some good characteristics. We can love that which is good and not that which is bad, because it would not be consistent to love the bad.

the evening the large auditorium was again filled as it was the Sunday evening before to listen to Elder as it was the Sunday evening before to itself of back-Joseph Luft on Utahism. His subject as announced was Utah Mormonism in prophecy, showing that the church had been warned in revelation of what the Utah leaders brought on the church. He said his evidence would be from printed documents published by them, so that his statements could not be contradicted. He said that God warned the infant church as early as February, 1831, only about nine months after its organization, that there only about nine months after its organization, that there were breakers ahead. "Now I show unto you a mystery, a thing had in secret chambers." "Again I say unto you, the enemy in secret chambers seeketh your destruction." He showed that the Utah church had fulfilled this prophecy. He read from two sermons, one from Orson Pratt delivered in England, and another delivered by Brigham Young at the same time in Salt Lake. In Pratt's sermon he represented everything in Utah to be rates serinon in represented very signal Lake told the reverse. Pratt said the women of Utah were without jealousy and were contented, while Brigham Young gave them just two weeks to make up their mind to quit murmuring. Brigham said they could beat the world at anything, lying, gambling, etc.

anything, lying, gambling, etc.

Sunday evening we had a forceful reminder of how uncertain is life, and of the slender thread on which this life is often hung. Just about time for the song service to begin Sunday evening Bro. Oliver E. Holcomb passed away in church, although he had been feeling well all day and had looked forward with anticipation to hearing the sermon to be delivered by Bro. Luff. He was sitting on the back seat in the west wing of the church when he was observed by a brother near by, he having his mouth open and gasping for breath. Several went to his aid, but he was unconscious and suddenly passed away, and was carried from the church with but very few of the large congregation knowing anything of what had happened. Bro. Holcomb was 75 years old. He came here five years ago from Dunlap, Iowa. The remains were taken back there for burial. He was the son-in-law of Bro. and Sr. Henry Kemp and the was the son-in-law of Bro. and Sr. Henry Kemp and his wife and some children survive him. While in health we should prepare for death, not with dread or fear, but with a moral and spiritual preparedness that will make us safe should death come to us suddenly.

Bro. J. Allen and Son who came from England with Elder William Newton recently are watchmakers, and have already established themselves in business at 217 have already established themselves in ousness at 21 west Lexington St., where Bro. Guinand's talloring establishment is. The Brethren Allen claim to be experts in their work in repairing watches, clocks and jewelry. An appeal has been taken to the appelate court from Judge Johnson's decision on the county local option elections of the stable of the

The election was honestly conducted by the but the saloons sought to set the election aside because of a little technicality in the petition to call the election. The election was carried by a big majority, and it is thought to be a great injustice to have it set aside. If the appelate court sustains Judge Johnson's decision it will be as if there had been no election and the drys will have a right to petition for another election to be held in January. Otherwise another election could not be called inside of four years on the local option issue. W. H. Deam.

INDEPENDENCE, SECOND BRANCH.
On Tuesday evening, the 17th, Elder O. R., Miller concluded his series of sermons. His efforts have been well received. A unanimous vote was given him to return again in the near future.

again in the near future.

On Sunday morning the 22nd, Bro. Elmer Aylor, who recently moved here from California, spoke to the edification of those present.

Speaker for the evening hour was Bro. M. H. Seigfried of the Stake Bishopric. In his usual manner he admon-

of the Stake Bishopte. In his usual manner he admon-ished the Saines along the line of duty. Presching Thursday morning following the prayer meeting was by Apostle Wm. Aylor. It was an excellent Thanksgiving sermon. The speaker used Duet. 38rd chap-ter, also Isaiah 18th chapter, proving this land to be a

choice land, and also a place of sifety for the present time for which the American people should be thankful. At the close of the meeting dinner was announced and many retired to the Curtis hall where long tables had previously been arranged and nearly 300 people were served by the social club and others. While the crowd was made up of saints and non members they seemed to be in the same frame of mind on this occasion. Many baskets were sent out to other homes. After the temporal wants had been supplied there was said to have been about 12 baskets of fragments gathered up.

A program had been arranged for the afternoon, which was enjoyed by many. Ten numbers including readings, songs, and music were rendered by the young folks.

On last Sunday at 11 a. m. Elder W. E. Peak of the missionary force addressed the saints in a plain and forceful manner. His remarks were based on Matthew 520. Many good thoughts were drawn out for the benemany retired to the Curtis hall where long tables had

Many good thoughts were drawn out for the bene-

t of the members. At the evening hour Elder T. W. Chatburn, one of the old soldiers of the late civil war, but for many years has been engaged in a battle of right against wrong, spoke in an interesting way of his past experiences, and how he had been convinced that the Book of Morman

#### SEATLE.

Our services Sunday were unusually good in attend-dance and spiritual interest. The Religio was enlivened by a nice little dialogue by Flora and Marguerete, also a good practical talk by Bro. Amos Rhodes. It is markable how faithfully our children and young pec attend all the services without any visable unrest. stenographer, Bro. Warley Williams, was at his table jotting down the sermons, which were by the pastor.

jotting down the sermons, which were by the pastor.

Among the visitors at our Sunday services we noted Bro. G. W. Cushman, a son of our missionary Cushman, now deceased, Bro. G. G. Kinghorn from Auburn, also Bro. and Sr. Harry Butterfield of New Westminster, B. C., who were recently joined in happy wedlock at their home by Bro. Isaac McMullen, Elder of their branch. Bro. Butterfield is an extensive dealer in fish, shipping to various markets, as far east as New York—the dining hall at General Conference was supplied with some of his wares. His wife's maiden name was Emma Montgomery, a faithful saint.

Red. Brois and Budd have been prosecuting the work

Brn. Davis and Budd have been prosecuting the work at, and near Rosedale, B. C., where they have baptized four. We learn recently that Bro. Budd was called home to Missouri by the severe sickness of his mother.

Bro. Wm. Johnson, our district president, and mis ary is on a gospel tour, having labored at Spokane, Canon City, B. C., expecting to attend the Spokane District conference at Sagle, Idaho, thence homeward via Roslyn, Wash. Bro. Johnson speaks of walking ten miles over the frozen snow.

Bro. F. M. Sheehy and wife concluded their stay us on Saturday, going to Centralia to remain for a time, arranging for a prospective debate with the non progressive Christians. Their stay with us was pleasant and profitable.

J. M. Terry.

102 North 39 St. Seattle, Wash., Nov. 25.

#### OMAHA, NEBRASKA

"It is not the deed we do, Though the deed be never so fair, But the love that the dear Lord looketh for, Hidden with lowly care In the heart of the deed so fair.'

In the heart of the deed so fair."

As we are making preparations for Christmas, bringing gifts to the Master, how many have pure love in their hearts? Are willing to live the plain and simple life, and be content with the necessities, in order that the debts may be paid as the Lord has admonished, the church prosper, and more missionaries sent forth? we making sacrifices to promote the work?

we making sacrifices to promote the work?

A daughter made her appearance at the home of Mr.

R. A. and Sr. Zaide, R. Stearns on November 18th.

At the Frank G. Cannon lecture given recently in this city, a few of our members gained some prominence in the local paper, by criticising the gentleman after the lecture for not making the distinction between the two churches. His subject was the "Mormon System."

The prayer meeting Thangsgiving morning was well attended and choice blessings received. We were admonished to have love for our fellow beings, if we expect to be privileged to see the Master.

monished to have love for our fellow beings, it we expect to be privileged to see the Master.

Those worshipping with us of late have been, Sr. J. J. Rabidou, Lamoni, Sr. O. C. Robinson, Odeboti, Iowa, Sr. Nellie Larson, Moorehead, Iowa, Mrs. J. B. Viner, Henderson, also Bro. G. J. Heckman, Cleveland, Ohio. We are also glad to state that Bro. Arthur Spence has sufficiently recovered to be able to attend the services. Apostle J. A. Gillen gave an interesting discourse, Sunday morning, Nov. 29th, on "Prayer and Science," and the the security Rep. Carl. Self on "God, the Origin of may morning, NOV. 2946, on 112 yer and occurre, and in the evening Bro. Carl Self on "God, the Origin of Life." Others occupying the pulpit, Elders M. A. Peterson, Jas. A. Huff, and Paul N. Craig.

"Behold us, the rich and the poor, Dear Lord, in thy service draw nea One consecrateth a precious coin,

One dropping only a tear; Look Master, the love is here."

Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

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### Learner moran Marine moran marine CORRESPONDENCE

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Iola, Kans., Nov. 11. Editor Ensign:—I have been edified so much by reading the sermons and articles and letters from others I al desire to bear my testimony to the truthfulness of this

gospel, for I know it is the power of God unto salvation to every one that believeth, for I have had my prayers answered many times and have been blessed in many ways and I still desire to live faithful, and ask an interest in the prayers of the Saints. If there are any Latter Day Saints living in or near Iola I would like to hear from them. hear from them

Box 165. Celia E. Evans.

Spokane District, Washington, Nov. 19.
Editor Ensign:—Perhaps a few words from the field at large of this district will be of interest to some; many good things might be said but we will just send you a few of them. First let me say that in my judg-ment this is most an ideal field to do missionary work in, so much better than anything I have been used to, not that the Saints are any better than in Illinois, but the "outsiders" are so different, one can always get a good hearing, and more than that, the people seem glad to learn the gospel. Prejudice does not run nearly so high and practically all school houses are open for us.

Dancing is the worst worldly attraction that we have
to contend with; the "movies" are not nearly as comnon, nor do the lodge halls rob our church rooms as they

It is a pleasure to follow in a field where such good men as Brn. T. W. Chatburn, S. S. Smith, T. C. Kelley and others have labored. We can follow these men and not have to be ashamed of them, but rather it makes us to look to them with pride, as people talk so kindly

I arrived in my field the forepart of June. Nearly one thousand miles lay between my wife and baby and my-self, as I thought of them on the big open praries of Montana 25 miles from town "holding down" our homestead, I assure you I felt lonely, and my heart bled for them. I knew that I would meet with new friends, that I would find "mothers and fathers, homes," etc., that I would be busy day and night and that all this would help me in my lonely hours.

My heart was made glad and my faith strengthened when after being in my field a short time two brethren assured me that I was sent to this field by God and that they had both seen me in vision; this gave me new hope, belied me to know that God was with the Twelve when they made out their appointments. I hope that I shall never say to them "No I won't go to that field or this field," but I feel to say, "I'll go where you want me to go dear Lord," and then GO. and then GO.

During the six months I have labored here I have made During the six months I have hadored here I have made three new openings, Republic, Wash, Molson, Wash, and Okanogan, Wash. Am glad to say we baptized some in each place. Bro. Robert McDole made a home for me in Republic; it was because of his good clean life that we were able to find one that was made glad in the gos-From there I went to the home of Bro. and Sr. Worthington at Midway, B. C. They took me to Molsom where we baptized a young man and his wife, blessed

where we haptized a young man and is wire, bressyntheir baby and left them rejoicing. From there we went to the home of Bro. and Sr. Dana McDole of Okanogan.

Bro. and Sr. McDole at this place have converted many to the conclusion that "the gospel is the power of God unto salvation." While there we baptized two more into the kingdom and am sure there will be several more obey there this fall. While preaching there this summer the "Church of God" (so called) became quite anxious of their little flock and ere we knew it they had sent word to their "big debater" to "come quick." He came quick, wanted me to break up our meetings at came quick, wanted me to break up our meetings at once and turn them into a debate; but we were very well pleased with the meetings as they were; our crowds were fine, interest fine, and some names given for baptism; so we did not feel at all inclined to break up the meetings, in fact we felt that that was what they wanted much more than the debate, so I advised them to attend our meetings until we were through and then we would sign up with them. Seeing that they could not break up the meetings that way they tried most every other mean thing they thought would go against us, such as visiting those that were interested and even in the theatre where we were preaching before and after meetings they would talk "on the side" to the people meetings they would talk "on the sade" to the people about Joseph Smith and the Book of Mormon, so at the close of the series we drew up the propositions, both signed up, and now we are to meet for nine nights, commencing December 10th. We think the debate will do much good for it will give us a chance to show in contrast to what they have and will say about our work,

contrast to what they have and will say about our work, the real beauties of it.

We have also labored in Sagle, Idaho, Vallie, Idaho, the Big Bend country, the Clear Water country and Spokane. Have not put much time in at Sagle, because we have there Bro. Omens one of the Seventies, and a good worker. Preached one series at Vallie, and am good worker. Preached one series at Valle, and am glad to say the few saints there are doing all they can to keep the work up, we think that on our next trip there we will baptize a few. Our stop in the Big Bend was short because of the busy time of year for them, harvest. While we have passed through Spokane several times we have stayed there very little. The field is so large out while we have passed through sporane several claims as have stayed there very little. The field is so large out side of Spokane and Bro. Gray is doing so well in Spokane we haven't felt that it would be just fair to spend much time there. We feel to say however that the Spokane Branch is in fine condition, many good saints there, and while Bro. Gray has spent most of the summer and fall in constant labor on the new parsonsummer and fall in constant labor on the new parsonage getting it in shape to move into he has been a
shepherd indeed to the flock. It has been said of him
that "he is a little man but a mighty preacher." At
last they are in their new home, happy as you please,
and this morning as I am writing this letter they are
both out doing missionary work, one in one direction
and the other the other direction, both (Bro. and Sr.
Gray) are real missionaries.

We just came from the Clear Water country (wife
and I—she joining me a short time ago) and while there

baptized seven. We have promised an other series there this winter and already some have expressed a desire te be baptized.

Next week we go to the noted Palouse country. We have looked forward to this trip and expect some good meetings there. So far this year, we, together in this district have baptized thirty and the end is not yet.

meetings there. So far this year, we, together in smidistrict have baptized thirty and the end is not yet. Surely Saints the field is ripe.

I would be pleased to have any of the Saints or friends who might read this letter, that I have not met yet or am not in touch with to write me if they would like to have me visit them, for I want to do just all I can for he good of the work while in this part. We look forward with pleasure to work before us, while some things are not as we would have them still we are thankful that all is as well as it is.

The good fatherly counsel that we used to love so much with Grandpa Wildermuth, Bro. F. M. Cooper and others is missed, but we think that they do not forget to remember us in their prayers, and when perplexities arise we often remember their past advice and profit by it.

Ever anxious for the oward progress of the work,

Your brother, J. A. Bronson.
Field address, So. 238 Haven St., Spokane, Wash.

Field address, So. 238 Haven St., Spokane, Wash.

Bradlevville, Mo., Nov. 14.

Branisyville, al.o., Nov. 14.
Editor Ensign:—I am a little girl eight years old. I
was baptized July 29. I love to read the Ensign, and
Zion's Hope. I also love to be with the Saints. Bro.
Cunningham baptized my two sisters and myself the same day.

Bro. Chrestensen was here in October and baptized Sr. Bennett, and also blessed Bro. Hodges' two little chil-

Sr. Highland and her boys were also here then. We certainly had a good meeting and all seemed to enjoy it.

I will enclose 75 cents for which send the Ensign to my brother George Dyer at Molson, Washington, and also by sister Mrs. Jessie Annis, at Ripley, Oklahoma. My sister is not a member of the church and I want to get her interested if I can. My brother is a member and is living among non members and he will give the papers

Your sister in the true church

Lena Dver.

Luther, Mont., Nov. 20. Dear Ensign:—It has been a long time since I wrote to your columns. I feel my weakness and unworthi-ness more than ever, for Satan is surely raging in this ness more than ever, for satan is surely raging in onis part just now. I would love to see this community a religious one. My husband and myself have become cold and indifferent, but I want to get back to the fold and live more faithful in the future than I have ever lived in the past. I am so tired of sin and wickedness. I realize that the end of time is so near at hand, and that we should stand in holy places and strive to live right in order that we may have the Lord's protecting care over us.

I am looking every day for D. R. Baldwin to come up and hold meetings for us a while and see if it will help the people here to see and realize their condition. I the people here to see and realize their condition. I have not been satisfied to make my home here long, as the people mostly care for nothing but worldly affairs—dances, etc. I would like to see a branch raised up here. I have for several years wanted to go back to the Stakes of Zion and make my home among the Saints. I want to put every dollar I have, or ever expect to have, in the Lord's work.

I want the whole church in general to know that I have thrown away that old filthy tobacco habit at last, and want to keep my body pure for the Holy Spirit to dwell with me. I know it will not dwell in unholy places. dwell with me. I know it will not dwell in unholy places, I want to throw away every evil habit, thought and desire. I ask the prayers of all the Saints in behalf of my husband and myself that we may live in union and love, and do right, and that we may be the means of bringing many precious souls into the work, and let no other man or woman keep us from doing right. Pray for my dear old mother, as she is pretty feeble. May we all live worthy to obtain the blessing of the Master and have a home with Christ our Savior when our work on this earth is done.

Your sister in the gosnel.

ne. Your sister in the gospel, Grace M. Fullerton.

# THE SAINTS HERALD FOR 1915.

The Saints HERALD is the official organ of the Re-organized Church of Jesus Christ of Latter Day Saints. It is devoted to the promulgation of the gospel of Jesus

It is devoted to the promugation of the gospel of Jesus Christ. It seeks first to build up the kingdom of God and to establish his righteousness.

It endeavors to educate the people, realizing that freedom is found in knowledge of truth, "You shall know the truth, and the truth shall make you free."

EDITORIALS.

EDITORIALS.

The editorial staff consists of Joseph Smith, and Elbert A. Smith, editors; and John F. Garver, assistant editor.

The editorials are devoted to religious, educational, and general topics. Our ambition is to make them concise, lucid, absorbing, direct, scholarly, convincing. If they do not leave their readers wiser and nobler we have come short of our ideal.

short of our ideal.

Read them and judge for yourself.

CURRENT EVENTS.

One section of the Editorial Department is given over each week to a review of current events. This review is conducted mostly by the assistant editor, John F. Garver.

The events of the day are reviewed briefly, in the least possible space, we comprehensively. This review is dis-pessionate and non partizan. It merely endeavors to give facts, or wind purport to be facts as they are re-ported by the press of the world. It covers events both secular and religious,—such for instance as the great European War, the war in Mexico,

clashes between capital and labor in the great Industrial straggle, events and pronouncements of importance in the religious world,-the thousand and one items of interest ear around.

the year around.

If you are busy, but wish to be informed, and desire to review each week events that you have scanned hurriedly in the daily papers, read this department.

ORIGINAL ARTICLES.

The Department of Original Articles is filled constantly with contributions from our very best writers. The articles are of a nature to interest you, covering as they do a wide range of subjects. They afford you an they do a wide range of subjects. They afford you an opportunity to hear the pro and con of vital questions,—as for instance in the discussion of The Atonement carried on during the past summer by Elders Joseph R. Lambert and Frank A. Russell.

Also from time to time we publish reports of excellent doctrinal sermons. If you are a "scattered" member this feature should appeal to you. Let us "send you a preach-

er by mail."

Another feature of interest in this department is the occasional biography or autobiography of well known church workers. These are always welcomed by our

### DEPARTMENT OF GENERAL INTEREST.

In the Department of General Interest from week to week we publish extracts from leading newspapers, magazines, and periodicals of various kinds. Thus readers of the Saints Herald get an excellent review of cur-rent opinion, especially on religious topics. LEFTER DEPARTMENT.

The letter department is one of perennial interest to Latter Day Saints. Here they exchange notes the world over. Through it you may keep in touch with the brothers and sisters in all parts of the world.

#### NEWS FROM MISSIONS.

Somewhat akin to the letter department is the News from Missions Department, excepting that the writers in this department are mostly of the missionary force. Through this forum the missionary reports his labors to the people.

What interesting reports they are! Here Brethren Greene, Koehler and Jenkins report to you conditions in Jerusalem and the Holy Land. Brethren Greenwood, Armstrong, May, and others write from England. Kippie. Armstrong, may, and others write from Enginal. Apple, Hanson, and others write from Germany, Holland, Sweden, and Denmark; Davis, Jones, and Waller from Hawaii; May, Savage, Ellies, and Chrestensen from the Society Islands; Griffiths, Miller and other brethren from Aus-

Here you get the mission news from Canada and from all parts of the United States. You should not fail to take the HERALD and keep in touch with the events in

DEPARTMENT OF EDUCATION.

The SAINTS HERALD has just admitted a new department that we feel will be of great interest and profit to our readers.

We refer to the department of Education edited by Pro-

we refer to the department of Education edited by Pro-fessor S. A. Burgess, president of Graceland College.

This department will be devoted to the cause of edu-cation in general. Graceland College will receive her share of attention; also Graceland Extension Institute, founded one year ago to reach the man who desires to improve himself but cannot attend school. Here he finds improve himself but cannot attend school. Let a he had help and is directed in his studies.

This department will be one of vital interest. A valuable addition to the SAINTS HERALD.

THE STAFF.

Since the organization of our musical talent was undertaken some years ago, beginning with the appointment of our efficient and popular General Chorister, Brother A. N. Hoxie, Jr., interest in musical matters has been very

satisfy and increase this interest the SAINTS HERALD runs a monthly department devoted to music. This department is appropriately named "The Staff," edited by Sister Audentia Anderson. It is one of the brightest, spiciest, most readable departments that we

Are you a musician? You should take the HERALD and read the Staff. Have you friends who are musicians Send them the Herald for one year.

# A NEW SUNDAY SCHOOL DEPARTMENT.

Sunday school workers take especial notice of this important announcement! With the demise of the Exponent the Sunday school

With the demise of the Exponent the sunday school people felt the need of an avenue of expression.

To meet this need we have offered them the use of a department in the Saints HERALD under the management of Elder Gomer R. Wells, superintendent of the General Sunday school Association. Watch for this department!

#### WOMAN'S HOME COLUMN.

WOMAN'S HOME COLUMN.

For many years past this department, first founded by that noble an capable worker Sr. Walker, has been a splendid feature of the SAINTS HERALD.

In the hands of the present department editor, Sr. Christiana Salyards, it is a feature of which we are justly

proud. She is well known for her Sunday school Quar-terly work. She brings to this department the same patient research, coupled with originality of thought, that made her Quarterly work successful.

All mothers and home keepers should read this prac-

tical and valuable department.

# MAGAZINE NUMBERS.

From time to time during the year we publish splen-

did magazine numbers.

These numbers are filled with the very best matter that we can secure. They are profusely illustrated.

The pictures alone in some of these numbers are worth

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# TO BISHOP E. L. KELLEY.

At the Celebration of his 70th Birthday. We meet you at the mile-post Whereon the inscribers pen
Has traced the digits that proclaim
Your years three-score and ten.

And, halting for a moment Extend a greeting hand— Sisters and brothers joining— Impulsed by love's command.

With our congratulations These humble prayers we blend That heaven may your pilgrimage With us long years extend.

To help us bear the burdens, To help us live the life. To help us wage the conflict, To help endure the strife.

That mark our earthly 'biding And make us feel the need Of hand and heart courageous To counsel and to lead.

plead the cause of innocence And virtue's claims defend-Enforce the law and purge the Church Of all that may offend.

To tell the angel's story And high its standard hold, Heedless of earth's derision— By righteousness made bold.

To magnify your station—
The office of God's gift,
And help his struggling Zion
Its head in joy to lift,

To help o'erthrow the evil-Subdue the carnal trend Within us, that our Master May royally ascend.

To help us solve the problems
That vex and wear the mind;
To help us fill in honor Our spheres by God assigned,

To heln "make straight" the passage-The course our Savior trod, And ope' to earth's discernment The trysting place of God.

And may the crowning lustre Of your life's retrospect Increase till with eternity Time shall for you connect.

And as you cross the threshold May your first greeting be "Well done, faithful servant, thine Be joy eternally."

Meanwhile-this bliss awaiting, May mile-posts here a score
Bear record that you still remain
With uncompleted score.

And may on each be written Some tribute which shall tell
To eyes that "see" and hearts that "feel"
You've lived and labored well.

Thus speak our hearts and thus pray we For one whose life proclaims That praise to God and good to man Are first in all his aims

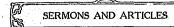
Whose time and toil and skill have on This altar lain alway And won our hearts and stirred our tongues This tribute here to pay.

Aside from this no lordly store Is yet by us possessed
And "mites" must fill the "talents" place Would love be thus expressed.

Still, undeterred, this vehicle We choose to index what
Makes up the volume in our hearts
And prompts our present thought.

Accept it, therefore, at our hands For what it represents,

And thus discern unmeasured wealth Of love in dimes and cents.



# HEAVEN A CONDITION.

By Elder J. E. Vanderwood.

Too frequently we mortals arrive at conclusions from a false or mistaken premise; and thereby do an injustice to ourselves as well as to others We are generally in the habit of taking too many things for granted, or jumping too readily at conclusions; and it is just possible our ideas, notions, traditions and fancies regarding heaven may be a little faulty when we come to give them the final analysis. We are quite prone to think and speak of heaven as a place and lose sight entirely of the prerequisite conditions; i. e., we generally suppose that the conditions are an after effect, an out growth of the place we designate heaven, which in matter of fact is entirely erroneous, and misleading to the undeveloped mind. It is well therefore that we give a little more careful, systematic thought to questions of so great importance, and if possible arrive at correct ideas and conclusions so that our expressions concerning heaven will give a clear, comprehensive, and definite understanding to those with whom we converse on the topic of the abode of the glorified gaints.

Heaven is defined in part, by Webster as, "supreme felicity," and it is in this sense that we desire to consider it; since this conveys to us the condition implied in the term. We think of a place where perfect harmony, perfect happiness prevails, but fail in many instances at least to caquire into the conditions that must precede our entrance into such a blissful, superb habitation. We speak and sing of heaven beyond the grave, that is we are accustomed to thinking and believing that heaven is a place the soul of man enters after taking its flight from the earthly body, which in a sense is true and yet is untrue, since the only assurance we can possibly have of heaven beyond the grave is the fact that the conditions of heaven have been found and actualized in our hearts and lives while yet in the mortal body. If the conditions of supreme felicity have been entirely ignored by us while living on the earth what assurance have we that such a condition will be vouchsafed to us in the great beyond? Paul informs us that the "kingdom of God," which is a synonym of heaven is, "Righteousness and peace and joy." This being true we are able to understand how it becomes supreme felicity; and we are also able to understand how the condition must be the prerequisite of the place. By this the writer desires to convey the thought that unless heaven first finds its way into the soul of man, the soul of man will never find his way into heaven. This may sound paradoxical but it is nevertheless a fact that cannot be escaped in the nature of events.

That the condition must of necessity precede the place is made apparent by a simple illustra-Suppose it were possible to transport bodily, Kansas City, or for that matter any other city, into the place we call heaven, what would we have? Would it be heaven? No! Why not? Simply because Kansas City would be only Kansas City, and any other city that might be literally transported into that condition, or rather place, because the condition would be found wanting, would be only the particular city. Hence we see that the place cannot assure us heaven unless the condition obtains first. And the only way to get Kansas City into heaven, would be to first get heaven into Kansas City. And what is true of a city is also true of an individual; the only way we can get into heaven is to get heaven into our-And herein comes the office work of the church, for by getting heaven into the church we will also be able to get the church into heaven.

The heavenly condition then is that of rightness, peace, joy. And unless the life is established upon, and governed by the principles of rightness, it would matter but little where the individual were placed: for he who's life lacks the essentials of rightness would be out of harmony with his environment if he were placed in the place known as heaven, and it would not therefore be heaven unto him, because heaven is perfect harmony. Unless the seel be filled with that inward peace that was no apparent in the Christ life the mere place could not insure a heavenly condition. If the life be not abounding in wholesome joy, the

essentials of heaven are found wanting, though the individual may be surrounded by perfect

The earth was once cursed for the sake of man. by reason of his transgression. So in like manner will it be blessed for his sake when he cleanse that which is within: that is, when the heaven within has been attained the heaven without will be at hand; and when perfect harmony prevails in the hearts of men, then, and then only, will heaven be a reality; and in place of our being carried into the skies the prayer we so often pray will be realized, which says: "Thy kingdom come, thy will be done on earth as it is done in heaven." Heaven will be brought to earth when men have learned to live heaven within. So we are able to see how essential it is that we find the inward peace if we expect to find a place called heaven after this earth life has come to an end.

Jesus says: "In the world you shall have tribulation, but be of good cheer I have overcome the world." Notice that he was yet in this world bodily, but had overcome it; he was in the world but not of it. He also said: "These things I have spoken unto you, that in me ye might have peace." This is the heavenly at a never have peace in Christ until we get Christ in us, and if we get the Christ nature within, we will find that peaceful spirit and influence that gives even the world the touch of heaven.

### THE NATURE OF GOD.

Synopsis of a sermon by Elder O. R. Miller. The kingdom of God is an order of govern-

ment established by divine authority. Under present conditions, I believe in supporting the best earthly government, but the "idealistic" can never be materialized and controlled by the finite, alone. I believe in obeying God's word wherein he says, "Be subject to the powers that be till he (Christ) comes, whose right it is "Render to Caesar what belongs to to reign." him." We should do our utmost to see that all wrongs are righted, and that all people receive justice, here and now, for, only in turning our attention and energy to a proper present life shall we be able to inherit the redeemed earth when the Master comes. To be able to labor properly we must know something about the nature and character of the King (God). Rev. Dr. Luther Lee's description of the "Deity" is as follows: "God is a Spirit, without body, parts, or passions whose circumference is everywhere, and whose center is nowhere, he is indivisable, indissoluble, uncompounded, simple essence, with no exterior, no interior surface, without weight, shape, size or color, and can in no wise come in contact with matter." When I prove that the reverend gentleman is in absolute contradiction to Bible facts I not only show his mistake but I prove that the majority of, so-called, Christian people are, with him, worshipping a more ridiculous idol than the heathen! Throughout the divine record, God is spoken of as a seeing, hearing, powerful and loving (exercise of passion) Father. Moses with others talked with him face to face as one man would talk to another.

The Christ, who came in the express image of the Father, was not only seen conversing, moving and eating, as man, after his resurrection, but when Nebuchadnezzar caused that the three Hebrew children be cast into the heated furnace, behold he declared he saw four and said he, The fourth is like unto the Son of God! Then, the Son of God, before his incarnation, appeared as other men. While there is, no doubt, a vast difference between the mortal and the immortal bodies, yet, in a sense, they are both material in their nature. "God is a Spirit," yet a spirit is as much "matter" as oxygen or hydrogen. Chemists have discovered numerous kinds of matter and portions of some are in common with parts of others. An "immaterial being" is a contradiction in terms-another name for nothing! Adam conversed with the infinite-that was God's way then. Noah conversed with God, and is called righteous. Abraham communed with God, and is called the faithful. Moses talked with God face to face, and is pronounced God's annointed.

John the Baptist, the apostles and prophets were favored with angelic administrations and men arise and call them blessed, but men today who claim communion with angels and the Diety What a are branded "ignorant impostors!" travesty on human intelligence! What pinnacles

of blasphemy! to represent God as an absolute nothing and then impose upon the people by saying, "I'm called to preach (!)" Called (?) to represent a loving Father, yet declaring he has no passion! Called (?) by his still small voice through his loving lips yet representing his as being a mere myth! It is no wonder the majority deny present-day revelation. They pray, not expecting an answer. They hold before their mental vision a something that has no ears, therefore cannot hear their cries. A something that has no passions, therefore cannot pity. In fact they never pray to the true God, therefore need not expect an answer! Would you expect his majesty the king of England to answer a petition directed to some heathen chieftain? Would you expect the God of heaven to answer a petition directed to a Hindoo god? Furthermore, would you expect the living God of Revelation to answer a petition directed to a supposed god without body, parts or passions—a myth? O blush for modern Christianity! A pious name for atheism! Many knowing me to be a young man, may wonder why I so vigorously denounce these popular ideas which have been so long held out by creeds and advocated by Right Rev. D. Ds. I do so because they slander my God and misrepresent the children's friend.

A man may have his walls adorned with diplomas and his name decorated with degrees, possessing an extensive education and power of eloquence, and yet not be an authorized ambassador for Christ. I read in the Acts of the Apostles, chapters 18 and 19, an account of one Apollos an eloquent man and mighty in the scriptures. and with all his eloquence and scriptural learning his work in bptizing was not recognized! Paul learned of the illegal work and baptized the candidates in the name of the Lord Jesus, and then the Holy Spirit came through the orginance of the laying on of hands.

Paul says (Heb. 5:4), speaking of the right to represent heaven. "No man taketh this honor unto himself but he that is called of God as was Aaron." Aaron was called by revelation from God. Jesus said: 'He that is called of God speaketh the words of God." Then he who denies revelation admits he has not been properly authorized to represent heaven.

If he tells you there are no prophets today, he fails to advocate necessary truths. If he tells you there are no present day apostles, yet the Church of Christ is extant, he contradicts the written Word of God and thus he is measured by the plummet of eternal truth and found lacking; he is weighed in the balances and found wanting! Paul in his first letter to the saints at Corinth, chapter 12, names the apostles, prophets, members, gifts, blessings, etc., and says that such is the body of Christ or kingdom of God. Truly Christ said, "Verily, verily, I say unto you except a man be born again he cannot see the kingdom of God." Apostles, prophets, members, etc., compose the kingdom of God and a man who fails to see it, according to Christ, has not even been born again, much less called to preach and build up the kingdom. I speak in plainness that truth may prevail.

#### THE WORLD'S PROBLEMS. By Elder J. F. Mintur

No. 5-Man's Final Destiny; Where his Abiding Place?

No question is fraught with greater interest, and none more important than the destiny of man and his final abiding place.

Within the nature of man there is a desire to live, and under normal conditions he has no desire to separate from those he loves.

The desire to possess something, or to be considered or made to feel that he is an important factor among men and everything living is paramount. All this is evidence of what has been provided for man. He is a living prophecy of his own destiny.

In support of this is the word of Him who created man, a part of whose very existence is certain desires to be satisfied. To create a demand and not make provision for its satisfaction would prove an imperfect Creator. To place man where the environments would develop desires not to be gratified would prove imperfect. The environments placed around man by his Creator are perfect, but the environments placed around himself by reason of transgressing the law that should have governed him under favorable environments has distorted his abilities and desires, and God is trying to correct this distorted nature, and has placed in his possession by revealment the plan necessary by which this correction shall be brought about. The promises that provide for the satisfying of the desires created in man is proof that the One promising has taken into consideration those desires that will bring real satisfaction and pleasure, and it is evident that none but an all-wise and all-powerful Being could and would provide for them in face of all that seeks to prevent and to destroy.

In the history of the creation there is presented prominently in the contemplation of the act, that man was to have 'dominion over all else created, and his lapor was to supplement what nature could do and God had done, and was to partake of earth's bounties and pleasures. The noet-prophet. Isaiah, makes this record, "God poet-prophet, Isaiah, makes this record, himself formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited." He further claims the Creator said, "I have made the earth, and created man upon it." This presents as clearly as language can that the earth was created to be inhabited by man, and since God has all power will not be frustrated in what he has been pleased to do, even though for a time the work contemplated may be hindered, because man did not observe the conditions governing the fulfillment of that promised.

In accord with this thought it is recorded that the Creator promised Camaan to Abraham, the father of the faithful, to Isaac, to Jacob and to all Israel "for an everlasting possession," and one who was interested in the fulfillment of this promise, and claimed to have been made acquainted with the mind of God said, "O, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." This was addressed to "the whole house of Israel." See Ezekiel 37:11, 12.

With the general principle herein expressed are many statements recorded in that which claims God as its author, a few others of which I will notice. The sweet singer of Israel says, "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth."

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

With this agrees the instructions of the Messiah in his sermon on the mount, in which he said, "Blessed are the meek, for they shall inherit the earth."

The enemy of mankind, he who has hindered him from enjoying that which from the beginning was intended he should enjoy, knew well what would be the result of the work of the Redeemer when "The Kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever," and the "Lord shall be king over all the earth; in that day there shall be one Lord, and his name one:" for after Jesus had been acknowledged as the Son of God, he, satan, offered, upon the simple conditions of being acknowledged as the superior by bowing down and worshipping him, to give Jesus "all the kingdoms of this world and the glory of them"

Consonant with Jesus Christ, man's elder brother, securing dominion will be sung this song in realization, "thou hast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

"And hast made us unto our God kings and priests: and we shall reign on the earth," for the reason that those who are qualified are to be "joint heirs" with Jesus the Messiah.

To secure a realization of this condition and exercise the dominion man must return to earth, and at that time be of such a nature that the earth in its then changed condition will gratify every desire, mental, physical and spiritual, when it will be without "any more curse" and the tears of all will be wiped away, because there will be no more death, neither sorrow, nor crying, neither shall there be any more pain, and the intellectual and social conditions will be such that, "They shall not hard nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This condition could not exist till "evil doers are sut off," and "the wicked shall not be," the day having arrived "that shall burn as an oven; and all the proud, yea, and all that do wickedly;

shall be stubble; and the day that cometh shall burn them up,"

Then in the "new earth" when made "heavenly" will all Israel enjoy that which the ancient worthies, according to the Apostle-Paul, have been looking for. See Heb. 11:10-16. Then will be brought to pass the conditions thus described: "And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them.

"They shall not build and another inhabit; they shall not plant and another eat," but the Lord "will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." It will be then that "this corruptable shall have put on incorruption, and this mortal shall have put on inmortality," and "shall be brought to pass the saying that is written, "Death is swallowed up in victory," and the "blessed and holy \*\*\* shall be priests of God and of Christ and shall reign with him a thousand years."

In contemplation of these grand opportunities — at the conditions upon which we are to secure them man is inspired to love humanity and the ways of blessedness and holiness the more, and look forward when the will of God will have been fully carried out, notwithstanding the hindrances, and man will inhabit this earth when the curse placed upon it for his sake will be removed for his sake, and the perfect use of all the spiritual, mental and physical faculties will be realized and enjoyed. At that time he will have not only perfect dominion over himself but over all that will make him that being of dominion whom God created in the beginning.

All theories to the contrary come short of satisfying the prophetic character of man's nature, or the promises of God.

#### THE OFFENDER.

By Elder R. T. Cooper.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matthew 18:15-17.

The steps plainly are, First, tell him between thee and him alone; Second, one or two witnesses; Third, tell it unto the Church, and the Church has interpreted this to mean tell it to the elders, as prescribed in the church rules and procedure.

Assuming that all proper efforts at reconciliation have been made, in humility; sincere desire for reconciliation; allowing reasonable time for subsidence of feelings; prayer; willingness to forgive and to be forgiven; conceding that, I may be wrong; tendering material restitution if the case should require it: What would be the duty of the "other party"?

We have here the legitimate presumption that the "other party" did the wrong.

The party wronged or offended is the innocent party. Why should the innocent, injured party be required to do all the work of reconciliation when he did no wrong? Should the burden all rest on him? How can he effect the reconciliation, of which restitution should be the basis, if he has been robbed? Is it not evident the party who did the wrong or injury should at least assist in the reconciliation? If he has defrauded should he not make restitution? or at least try? He having offended should he not try to make amends? Should he try less than is required and prescribed for the innocent injured party?

To all these queries the answer seems obvious and the remedy seems to have been supplied by the Master himself in Matthew 5:23, 24.

"Therefore if thou bring thy gift to the altar and there rememberest that thy brother hat aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Shouldn't he then take the same steps to effect this reconciliation as are prescribed for the innocent party in Matthew 18;15, 16, 17, above quoted? Can we devise a better plan for him to follow? If the law of the sacrament is so sensitive that one feeling hardness of heart should not partake lest he eat and drink condemnation to his soul, even though such hardness may have been caused by the injury suffered, should not the one who committed the injury or wrong partake without having done his part to effect reconciliation as indicated in the two references quoted?

When should he begin?

Ans. As soon as he becomes aware that he has offended.

How may he know he has offended?

First, of his own knowledge. Second, by the call of the injured party. Third, by notice from a proper officer of the church.

If the grievance is a really imaginary one, or by a real misunderstanding then the party offended is, or may be, the real offender and the one most innocent the one really offended and Matthew 5:23, 24 would apply to him, to be applied as set out in Matthew 18:15, 16, 17. After becoming aware that "Thy brother hath

After becoming aware that "Thy brother hath aught against thee" the duties prescribed for adjusting difficulties in Matthew 18 as quoted applies to and is devolving equally upon both parties.

The necessity of refraining from the sacrament should by right fall upon the guilty one, or the party giving the offense, as soon as he becomes knowing to the offense, as much as it applies to the one in whom the offence may have caused a hardness of heart. Wisdom should be exercised whether serious enough to warrant abstinence from the sacrament.

However, abstinence on the part of the one offending, would so manifest an earnest desire for reconciliation and a courteous respect and solicitude for other's feelings which would materially assist in convincing him of the sincerity of the effort for reconciliation, as to overbalance the loss of one material enjoyment of the emblems.

Of course having exhausted the provisions of the law for a reconciliation which might fail by lack of response of the other party, one should again feel entirely free to participate in the sacrament service.

For the offended party to tell his associates or "friends" about his grievance or how he had been wronged or offended, whether real or immaginary would be a real wrong on his part for the Word says, "Go and tell him his fault between him and thee alone."

Los Angeles, Cal., November 6, 1914.

#### MARRIAGE AND HABIT.

Our life is a tissue of habits to a far greater extent than we realize. The great decisions are made somewhat on their merits; but the thousand little acts and movements and thoughts of every day are made by an instinct rooted deep in the growth of past generations.

Every people, every community, every family has its habits, with which the individual grows up, hardly realizing that they differ from the habits of others. It is astonishing how early this garment of habit becomes fitted to us, how hard it is to change it. And although it hampers the old more than the young, yet the young, from lack of experience, are less tolerant of the different habits of others than are their elders.

So marriage becomes a clash of habits. When two people become engaged, both try, quite innocently, to appear not as they are, but as the other wishes them to be. With the unbroken propinquity of marriage, the strain of attitude becomes too great. Sooner or later both sink back, with a sigh of relief, into the old clothes of habit, which seem so comfortable.

That is the crisis that breaks so many marriages, the problem of adjusting the daily habits of thought, of conduct, of money, of eating and drinking. For the trouble is felt far more in little things than in great.

The remedy for the conflict of habit in marriage is to be prepared for it. Parents should teach their children early that there are more good ways than one of living in the world. A man may be thoroughly honorable and charming to live with, and yet like his food quite differently cooked from the way you prefer it. Even though we yield to our habits, we should try to keep them flexible, adaptable, capable of being moulded into conformity with others quite different. It is only by such mutual discipline that a happy marriage is possible, and the sooner the discipline begins, the better.—Youth's Companion.

#### GREATER AMERICA.

A new industrial America is just dawning. An America that will be sufficient unto itself. It is coming into existence in the midst of the great European strife that is now at hand, this unholy war of the nations which has come quickly upon us, this cutting off of supplies, that for ages have been brought from Germany, France, England and Italy. Somehow America has left it to these European countries to furnish us with many things that have not been manufactured here, chiefly because we could buy them there, more reasonable than we could make them here, but the time is coming when this can not be done and America must take care of itself. Its people must be employed, its children must be fed. What better way could there be to care for its own, than to manufacture everything needful for the use of the people here in our own country.

The United States with its unmeasured natural resources, possesses a motive power only needing population to make it effective. We have fuel for the furnaces, grain for the mills, wool, cotton, and silk for the looms, wood for the lathes, and food for the workers here in this wonderfully rich country, yet we send to Germany, Italy, France, England and other countries for many things that we use daily. Some of our largest industries are dependant on the supplies brought from abroad. Among the things imported by the United States are vast quantities of chemicals. wines, toys, porcelean ware, dyes, sugar, laces and embroideries and some 1300 tons of picture post cards. The dyes, toys, chemicals, porcelain ware and sugar are brought from Germany. It is these things chiefly that we feel the need of, at the present time. Here in America, we have vast cotton fields of the south, the large sheep herds of the west, with which to clothe the multitude of people, but the dye stuff that is used in making these raw materials into beautiful colors is brought from Germany and has never been made here to any extent. The textile industry of this country is the second largest industry in the United States. It is second only to farming. One million Americans earn their living by this industry. Shall we close our factories because we can not get the necessary dyes from Germany and thus add 1,000,000 more men and women to the ranks of these now unemployed? Would it not be better to make use of materials here, open the laboratories of our schools and colleges as experimental stations and make our own dyes and by so doing add hundreds to the employed of our country rather than adding 1,000, 000 men and women to the unemployed. Among the German Americans, here there must be some old men who are learned in the making of the German dye stuff who would be induced to give over their secrets for the good of the people and by so doing add to the strength of the entire

Another industry that we might cultivate is the one of toy making. Toys used by the American children are nearly all made in Germany, not in large factories as we have here, but in little villages by families, where the people eat, sleep and live the year round. These families know and think of nothing else but making dolls, toy animals, etc., and are trained in the art from childhood. These people are very poor and work for almost nothing.

One family makes little wooly sheep that sell here for a nickel a piece, receiving only one cent for each one, and the entire family help in the making of each little animal. The father makes the sheep's body, the three year old boy dips this little wooden body into a pot of glue, then the mother rolls it over once in a strip of cloth, then the grandmother takes it and sticks on the small wooden legs, the daughter of the house glues on the head and the older son puts on the eyes. It is all finished now and the grandfather sits on a low stool, smoking his pipe and sorts out the sheep into baskets, ready for the warehouse keeper to send them to America.

The dolls nearly all come from Sonneberg and are made by families in the same way. In Nuremberg the mechanical and clockwork toys are made while Leipzig furnishes the world with fur covered animals and fur tays. These toy makers were very poor and endured great hardships as they made their toys, but now that Germany has gone to war, the toy industry has been storped. The younger members of the house-hold have laid aside the toys and shouldering their guns, have gone to fight for their country. So the supplies of toys will be short this year and shorter next year, if the toy makers do not return from the war.

America might learn a lesson from the policy Germany adopted several years ago. Many years ago the German ruler, found that 240,000 German subject were leaving that country each year for the United States. He saw that if he would keep his people at home, there must be work to keep them occupied and fed. To do this he found it necessary to give them materials to work upon, such as they did not have at home, at least in the quanities desired, so he imported cotton, lumber, oil, agriculture products and the like and employed all he could. Now fewer than 40,000 Germans emigrate from there each year.

Much has been written and said of the unemployed in the United States. We have a rich country, wonderful food supplies, room for many more people than we already have but the problem of employing the people, grows greater and greater until the cry has come up from the land Give us work that we may live."

America will never be at its greatest until it is able to produce and make everything needful for its own use and that of its people and true power will come with the solving of this its greatest problem, the employment of its unemployed.

#### DEPARTMENT OF ്ര്യ Woman's Auxiliary for Social Service ഗ്ര

MRS, MAUDE MILLS, EDITOR, 1514 W. Short St., Independence, Mo

#### NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaf-tels, or Children's Home domaints, please forward same to the treasure of the Auxiliary, Mrs. J A. Gardner, 211S. Fuller Ave., independence Mo. AUXIGOD PROADS.

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monthless and the weater bepartment, Mrs. I. A. Steubens, Lambda, Lambara and Educational Department, Mrs. Lydia Thomas Wight. Lamoul. lowa Eugenics Department. Mrs. Jennic Studiey, 17 E. Cottage St., Roxbury, Mass. St., St., Cotone Department, Mrs. Bertha Anderson Hulmes, 48 Mill St., Cotonel Burds, Iowa. Sewing and Ald Department, 4rs Edith Cochran, 207 S. Sevententi St., St., Joseph. Jo. Voung Woman's Department, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

### SUGGESTIONS.

I could not help being touched by the appeal of our new editor in a recent Ensign, having experienced some-thing of the feeling of panic that comes over one in undertaking new work. Especially work of this kind, when every day passes relentlessly on to another week in which good readable copy must be presented for publication. And when cold print has done its worst or its best, the poor editor looks fearfully over the page, know-ing that hundreds of eyes, perhaps, are doing the same; some with critical intent, others with kinder, more liberal feeling; and wonders how it does sound anyway, and if it does appeal to a few. It is not always good, nor al-ways readable, though this may be more the fault of the reader than of the editor. We must realize we are partly responsible, as no words can be a success without the co-operation of all concerned.

co-operation or all concerned.

But in giving in my mite I have some of the misgivings of the widow when she dropped her one small
coin into the basket and looked furtively round, perhaps, to meet the incredulous glances of those who had silver and gold in plenty, which told her she was treading upon forbidden ground,

So do I feel as though I were encroaching upon ground belonging to some one else, and that what little I may be able to help by way of suggestion, will not meet with entire approval.

I can tell you why in a nut shell. It is because the

column is given up almost entirely to one class of women—the mothers. I am a childless woman, unfortunately, of course, but the grim fact remains: Consequently I cannot feel interested in reading articles upon child welfare. I am interested in children and all that pertains to them in a general way but not specifically; it makes no difference to me whether Willie believes in Santa Claus or whether he don't. (Personally, I don't think it would directly interfere with his moral atmosphere if he did, though that is neither here nor there, it is not a question for me to discuss or think about as I have no little Willies under my wing.)

I have long ago discovered the fallacy of the shifting

of interests to the wrong plane. Our individual prob-lems lie close to us, and it is bad policy to crane our necks into our neighbor's garden for a better view of his

weed patch.

The discussion of children's questions, then,

The discussion of children's questions, then, does not concern me nearly, nor does the reading of articles upon child training interest or help me.

Anyway, sisters dear, is it necessary to be always writing and thinking about our problems? Are we not concentrated upon the wrong thing? To be always harping on one string will not produce a rounded harmony. We deal too directly with our problems, when the indirect method is best. We read and write and think so

We deal too directly with our problems, when the indi-rect method is best. We read and write and think so eternally about the child we project him into the lime light so constantly, it is no wonder he takes libertles, mis-using them so that our aim is frustrated. Our ultimate aim is, of course, the benefit of the child, or others, but our immediate concern must be the women who is the mother of that child, not as a mother but as a woman. We must, by some magical influence give a divine force to her personality as a woman migran who is the mother of that child, not as a mother out as a woman. We must, by some magical influence give a divine force to her personality as a woman, mind you, first and all the time, and we need not fear but the divinity of the woman will merge, without our poor interference, into the divinity of the mother. Then, and only then, will she solve her own problem. It is her personality we must concentrate upon—not the child. If it is true that the best part of our teaching or in-If it is true that the best part of our teaching or in-fluence is that which we do not consciously communi-cate, then does it not appear to be a prime necessity to impart that mysterious quality to the character which cannot be defined or analyzed and which defies technical terms. The thing that is vague and undefined is often the most real and lasting, so that what we want is not merely practical ideas and practical lines of thought, but a practical idealism, if you will admit the paradox. I mean by that an idealism that is associated If mean by that an idealism, it you will admit the paradox.

I mean by that an idealism that is associated with practical life and activity in such a way as to lift the common and trivial to a higher plane, and absorb it into itself, making it eternal. It is this idealism which Christ expressed while here on earth. He conveyed the thought that he had the quality of mind that could give the nextle and existing a legislation of the control that could give the poetic and spiritual significence to that could give the poetic and spiritual significence, to life in all its phases. Nothing was too common but he could adorn it with his exalted mind—and surround it with a halo of purity and beauty of some sort. It conveyed a message beyond that of its actual being. We, in all our strife, in all our activities must aim at nothing less. We must not grovel in material-ism but associate it with all that is ideal. There is nothing greater than a fine personality. It is the Alpha and Omega of usefulness, of happiness, and of good influence. So I say that motherhood as a physical condition is secondary—not in importance, but in its natural position in the woman's life. Let us not prate so much about it, but have in our column more diverging lines of thought, something that appeals to the woman; not always some hounding reminder of duty, some ought or must that looms so big and black on our horizon already, but that which appeals from the standpoint of interest and not from the standpoint of practical use altogether.

There have been objections to the "Ladies Home Jour-There have been objections to the "Ladies Home Jour-nal" on the ground that it was not a practical magazine. Well, that's the reason I like it, not because I do not like practical ideas or believe in them, but because It is re-freshing to read something occasionally that hasen't moral sign boards staring you in the face at every turn. And yet for the last year most of the stories have dealt in an attractive way with some place of women's life. in an attractive way with some phase of woman's life. And, I dare day, so great is the power of suggestion, the benefits have been far reaching and practical though there was no direct leading, no table of contents or

there was no direct leading, no table or contents or diagrams, no set rules for conduct.

That is the point I want to make. The adult mind is like the child mind in this one particular. When the purpose aimed at is too obvious, there is something in the mind of the individual that raises up to combat it. Perhaps it is the power of his "Satanic Majesty" that leads the mind to such contrarities, but it is there just the same. But through the power of suggestion and from the standpoint of interest the mind is led, lamb-like, to its proper goal. The indirect method, you see. We all know the adage;—"the longest way round is the shortest way home." This is true especially of our efforts to educate or reform.

Willie is not a good boy because you din it into his

Willie is not a good boy because you din it into his ears all day long that he must be good—at least it is the forced goodness of an imprisoned spirit, but he is good, spontaneously and joyously, when you have imparted to him through a subtle influence, some of your own nobility, which he unconsciously absorbs and makes his own. Then because of the attributes which have been mirrored upon his soul, like the moon on the bosom of the lake, something within him has been quickened into life, which, if left to ripen and mature, will become goodness in its highest form. It is so with the grown up. Why worry so much then about our the grown up. Why worry so much then about our "problems." Why not have a mental house cleaning—hunt "problems." Why not have a mental nouse cleaning—inductive the cobwebs out of every nook and cranny of our dusty brains. Let us wander, even vagrantly into sweet new fields, with the scent of flowers and the twitter of nestfields, with the scent of flowers and the twitter of nesting birds, where in intoxication of spirit we tune our
harps anew and indulge, in utter abandon and forgetfulness of harassing carcs, in one wild dance with the
god Pan and his nymphs. Then see if we do not come
back refreshed and better equipped with a wider range
of thought for our work. Here it is in rhyme, merely a fanciful word picture, though distantly and vaguely expressing in figure, a fundame

Tripping with wanton feet As fairies do Dancing forms, lithe and sweet In paths anew. Piping a tune of Sylvan Harmony, Speaking the soul's abandoned Ecstacy.

Clear on the air is harped The wild, new strain, Echoed in dim retreat And back again. Bearing the spirit's load Of simple joy,
Tasting the hearts best ease
Of Pain's alloy.

Softly the twittering birds In forked limb, Murmured a love note into Recesses dim; Quivering shafts of light From blue o'er head Piercing the leafy cradle, Canopied.

Distant the murmuring brook Tumbled along, Mirrored the birds on the wing, Crooning its song, Chiming with slumberous hum Of journeying bee Tuned to the Infinite Will In their harmony

Melody foyous and wild Sylvan sweet,
Timed to the happy rhythm of
Dancing feet,
Spirits of Pan, unleashed
Just for a day, Unburdened hearts that behold Nature at play.

Into our checkered life Shadow and sheen,
Bearing the sure impress
Of that woodland green
Deep in the heart's recess Miracles lie, Touched into life by the shaft Of its memory.

Back to the world of care Imprisoned again. Freshened with vigor new
Courage for pain,
Elixer, "Joy of life," tasted And drained. Buoyed to its ultimate good, Vision attained.

Kate Goodwin

#### MISCELLANEOUS

CONVENTION NOTICES.

The Alberta District Sunday School Association will convene with the Edmonton Branch, Dec. 18th, 1914, at 2 p. m. General routine business, also election of officers. Dictrict officers please report in time for convention.

North Dakota District Sunday school will convene at Fargo, N. Dak, Jan. 2, 1915, at 2 p. m. We hope each school will be represented by delegates. Committee will

Emilie McLeod, Sec.

814 First Ave., South, Fargo, N. Dak.

To the Saints of Northern California District, Greeting:-To the Saints of Northern California District, Greeting:—
All who wish to be credited with "honoring the Lord
with their substance and doing their part" to build up
the kingdom of God will please take notice that 1914
is drawing to a close, and this reminds us that their
will a time come to all when our earthly career will
close and we have to go to the other side to give an
account of our stewardship. We are called upon to
give an account in time—that is now, as well as in
eternity. "Therefore if any man shall take of the abuneternity. "Therefore if any man shall take of the abundance which I have made and impart not his portion according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." D. and C. 101:2. That's what we want to avoid, so now is the time to do as the Lord directs—pay our tithing, make our offerings, and do as the law directs. It will be too late when we get over there. "Let us be wise servants and do our service now, and all will be well.

Yours in the gospel, C. A. Parkin. 579 5th Ave. San Francisco, Calif.

579 5th Ave. San Francisco, Calif.

# TO THE PRIESTHOOD OF THE INDEPENDENCE STAKE. In accordance with resolutions passed at meetings of

the Priesthood of the Independence Stake lately held at Independence, relative to the adoption of a paper called "Unity" prepared and submitted by the President of the Stake, the committee appointed to finally decide the matter met at the Stake offices on November 12th for the purpose of appointing the various officers, it having been decided by the committee that the said paper be published in the interest of the Priesthood. After due deliberation the election for officers were as follows:

President George E. Harrington, Editor, B. J. Scott, Secretary, W. D. Bullard, Business Manager,

H. B. Roberts, Treasurer.
The following were elected as Program or Lessons
Committee: John W. Rushton, A. K. Dillee, and Harvey

The Business Manager and Secretary The Business Manager and Secretary were authorized to notify the Priesthood through The ireraid and the Ensign of the committee's action in this matter and to express the need of fervent co-operation to make the publicition a success. In this way the work of the Priesthood will be authanced and we shall fall in line with the Prelmist David in saying, "Behold how good and how gleenstat it is for brethren to dwell together in infity."

Annual subscription for the paper, 25c post paid; pubshed monthly. Early subscriptions will be welcomed.
W. D. Bullard, Bus. Mgr.

B. J. Scott, Sec'y.

CONFERENCE MINUTES.

CONFERENCE MINUTES.

The New York District Conference was held at Buffalo, Oct. 24 and 25, 1914. As per resolution of the previous conference an educational conference convened with the Buffalo Branch, Saturday and Sunday, October 24 and 25th, Elder A. E. Stone District President, calling the assembly to order at 11 a. m. Saturday.

This session was spent in necessary business and organization as follows: Elder A. E. Stone and associates to preside; Anna Brothers, Secretary, with power to choose assistant; Bro. A. Angus and Anna Brothers Press Committee. Elders A. E. Stone and A. Angus were chosen delegates to General Conference, with Elder A. M. Chase and Sr. Wahl as alternates. The appointing of the next conference was left with the district ing of the next conference was left with the district

The forenoon session adjourned to 2:30 p. m. when the following program was carried out: Paper, "How to become a subject of Zion," by Elder A. Angus; solo, "Face to Face," by Elder A. M. Chase; paper, "Order of Enoch," by A. H. Parsons; round table, conducted by Elders Chase and A. Angus on the "Order of Enoch," proved to be very interesting as well as instructive. At 7:15 a song service was conducted by Elder A. M. Chase after which the following program was carried out: Paper, "Zionic Conditions in Our Branches," by Elder A. M. Chase, hymn 200 in Zion's Praises; paper, "Zion and what it will do for its children," by Elder Frank Mesle; quartette, "Cast Thy Bread upon the Waters," by Srs. L. Koehler and A. Brothers and Brn. M. Barrick and A. M. Chase; paper, "Zion and Her-Needs," by Myron C. Fisher; anthem by the Buffalo Choir. Choir.

nday morning at 8:00 a. m. prayer and sacrament service was held. There was a very good attendance and a spiritual time was enjoyed, 4 prayers and 34 testimonies being offered and 10 parts of hymns being sung. Sunday school was held at 10 a. m. in charge of the District and Local officers. 11 a. m. preaching by Elder A. Angus, assisted by Bro. Fred Harper. m., preaching by Elder A. M. Chase assisted by Elder Wm. Brothers. 7:15 p. m. song service. 7:30 p. m. preaching by Elder A. E. Stone assisted by Elder D. F. Joy. A vote of thesis was assisted by Elder D. A vote of thanks was extended to the Buffalo Saints.

Anna M. Brothers, Sec.

36 Tremont Ave.

The Nodaway District conference convened with the

The Nodaway District conference convened with the Sweet Home Branch near Ravenwood, Mo., October 10 at 10:45 a. m., District President T. A. Ivie in the chair, assisted by Joseph W. Powell, vice president. W. B. Torrance acted as secretary of the conference.

Statistical reports were read as follows: Guilford 104, gain 1; Sweet Home 39, loss 6; Bedison 70, gain 3; Ross Grove, no report. W. B. Torrance, Bishop's agent, reported: Balance on hand Feb 7, 1914, \$233.21; received since, \$576; total 808.21; expended, 860.00; balance due agent. \$51.79. agent, \$51.79.

W. B. Torrance, district treasurer reported: Balance on hand Feb. 7, 1914, \$4.68; received of Guilford branch,

nand Feb. 7, 1914, \$4.08; received of Guiltord Branch, \$13.50; total \$18.18; paid out 17.50; balance on hand 68c. Committee on "Open letter to the clergy" reported, had secured the names of 69 clergymen and had sent them to Bro. E. A. Smith. The mailing of these 69 and one dozen to the committee cost \$5.00 which was drawn from the district treasurer. These reports were accepted. Ministerial reports of Brn. E. L. Henson and R. T. Walters were read, also spiritual report of president of Bedison Branch was read and approved. Sweet Home Branch recommended to the conference Bro. Wm. T. Nelson to be ordained to the office of teacher.

The recommendation was accepted and his ordination provided for. Brn, E. L. Henson and R. T. Walters were requested to address the conference and each re-

sponded, speaking of the conditions and needs of the district as regards missionary work.

The secretary was permitted to read the new "Constitution and By Laws," recently adopted and called attentions. tution and By Laws, recently adopted and caused attention to the section relative to reporting and auditing. Bro. F. A. Smith was requested to address the conference. He did so, touching on auditing, College, Santarium, financial situation of the church, referring to the work in Jerusalem, and the effects that the European war has on us as a people.

The following two resolutions were filed with the secretary for consideration at our next conference:

1. Resolved, That all district election of officers (fol-

lowing the next February election) shall be held at the annual conference.

2. In rule 1 of constitution and by laws relating to officers, there be inserted after the word "treasurer" the words "music director and librarian."

Preaching during conference by Brn. F. A. Smith, R. . Walters and E. L. Henson. W. B. Torrence, Dist. Sec.

#### THE YEARLY OFFER ON THE ENSIGN.

THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-members at half price. This offer, as usual is good only in the United States possessioms, as the extra postage to foreign countries prohibits this offer extending there. This offer is good only during the months of November and December. It is unfair and hardly honorable for a member to stop their paper and then subscribe in the name of a member of their family who does not belong to the church for the sake of getting it at half price. That is not the object of this offer. It is for the sake of spreading the gospel among outsiders.

No subscription on this offer is acceptable for less than 25 cents.

Address, Ensign Publishing House, Independence, Mo.

DIED.

Horton.—Samuel Horton, aged sixty-seven years, departed this life October 17th, 1914. Our brother whose death is mourned by his wife, Anna and two sons with thoir families, besides a large number of friends, died very auddenly. For some time it was known that he suffered with angina pectoris and had been under the doctor's care; but on the morning of his death he seemed to be as well as usual and went out to attend to some duties and not returning as he should his wife went to search for him and found him lying in the pathway of the garden dead. He joined the church in Leeds, England, about twenty years ago and always was a faithful and consistent member and for many years he was a minister. In his quiet and gentle way always ready and willing to speak of his faith and experience in Christ. Some years ago he left Leeds and lived out from Halifax and then moved into Bradford where for several years his home was opened for mission services and the little flock met there on Sundays while brethren from Leeds would met there on Sundays while brethren from Leeds would inet there on Sundays while brethren from Leeds would go to preach. He was a man whose life was suggestive of spiritual communion and carried always the rich fragrance of consecration, and made a lasting impression upon those who were privileged to have intimate association with him. The Church has lost a good faithful man and his family a noble and lovable support. At the time of his sudden demise he was living with his son Oliver, in Liverpool, and was laid to rest in Allerton Cemetry of that city on the 20th of October, Thomas Cemetry of that city on the 20th of October, Thomas Taylor of Leeds conducting the service. In death he proved what he had often testified:—"Behold, God is my salvation.

Hodisworth.—Sr. Emma Holdsworth was born in Kentucky, March 20, 1858. Baptized into the church February 27, 1898, by W. C. Cathers. Though severely afflicted for more than a year, she was never confined to here bed, but died in her chair at her home in Pittsburg. Kansas, November 12, 1914. Her affliction and suffering was severe yet she never complained, but rather felt that she always had something to be thankful for. Her hushand died August 5, 1901, and eldest daughter, Mabel, Nev. 7, 1913. She leaves three sons and three daughters to mourn the loss of a loving mother.

Schroder.-Henry Charles Schroder was born in Hettrison, Hanover, Germany, on April 22, 1835, and died Nov. 12, 1914, at the home of his daughter Mrs. F. L. Whip-12, 1914, at the nome of his daugner har. F. L. Mijple. He came to America with his parents at the age of eight and at the age of twelve they moved to Burlington, Iowa, where he made his home until Jan. 4, 1860, when he was married at Ft. Madison to Sarah E. Best of Montrose, Iowa. To this union were born five children. Justin, passed away at the age of five years. There remains to arount their legs his wife and four hildren. mains to mourn their loss, his wife and four children. He was a good honest man, kind to his neighbors and made many friends wherever he was known. The funeral was conducted from the home on Saturday afternoon at two o'clock by Rev. Ashby of the M. E. Church. Interment was in the Lynden Cemetery.

Carter -- Kate King was born Dec. 21, 1892, and her baby daughter, Marjorie Etta born May 18, 1914, both passed away October 27, 1914, at Blair, Nebr. Miss King married Earle Dine Carter, March 13, 1911, at Logan, Ia., Elder William Adams officiating. Two children were born to them; Sylvia Ann, who died March 17, 1913, age seven months, and marjoric Etta who died with her mother. Mrs. Carter leaves a son, Guy Kholer, by former marriage. She had started a fire with coal oil and the marriage. She had started a fire with coal oil and the stove blew up enveloping her in flames and setting the house on fire. The baby was in the room and both she and her mother were so severely burned before aid came to them that they died shortly after. The house was destroyed. Beside the heart broken husband and father many sad relatives and friends are left. The Saints' chapel at Blair was filled to overflowing with the many friends at the funeral services held Oct. 28, 1914, Elder Paul N. Craig of Omaha in charge.

Summerfield.—Bro. Alma J. Summerfield was born September 22nd, 1873, near Stewartsville, Mo., died Sep. 24th, 1914, at Huntsville, Mo., aged 41 years and 2 days. Bro. Summerfield was grinding a knife for a silage cutter when the emery wheel exploded, one piece hitting him into face and neck, killing him instantly. He leaves a wife and five children. As the church was not large enough the funeral was held on the lawn at his home in charge of Bro. Wm. Richards of Bevier. Sermon by Bro. D. E. Powell of Stewartsville. Burial at Hardster Cemetery. Summerfield.-Bro. Alma J. Summerfield was born

Weise.—Sr. Mrs. Elizabeth Weise passed away from this earth life at 7:46 p. m., on November 24th, at the home of her daughter Mary, W. Short St., Independence, Mo. She was born January 9th, 1862, at Atchison, Kansas, and was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in the same city by Elder E. C. Brand when she was about 1? years of age. She was married to Charles Weise on December 9th, 1881, at Atchison. From this union there were nine children, seven of them now living, four sons and three daughters. She lived in Leavenworth, Kansas, for foureen years prior to coming to Independence and had made daughters. She lived in Leavenworth, Kansas, for four-teen years prior to coming to Independence and had made her home with her daughter in Independence for about one year during which time she was sick. Everything was done for her henefit that possibly could be done by lov-ing hands. She was frequently administered to and was comforted very much and relieved in that way. She was a faithful and true wife and mother, a very consistent and earnest church member and her loss will be a great one to the family and to those who were intimately asso-ciated with her. Funeral service at the church, G. E. Harrington preaching the sermon. Harrington preaching the sermon.

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### THE AUTHOR

The book was written by Mra Vida E. Smith, wife of Church Historian Heman C. Smith. She is well known to church members in general by her poems and other literary productions. Her long association with the people and things historical, coupled with her natural ability, enables her to present all these matters in a pleasing and attractive manner.

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VOL. 25

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 10, 1914

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### ZION'S ENSIGN

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CHARLES FRY, EDITOR W. H. DEAM, BUS. MANAGER

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THE HOLY SPIRIT. O Holy Spirit, blessed Comforter, Who hast revealed the Savior to my heart, Lead me again to him whom I adore,
And the assurance of his love impart.

Once in blind ignorance I loved to stray, And only lived the world's vain smile to share, And thus while wandering in error's way, My onward path was darkness and despair.

Eternal Spirit! thine almighty power Illumined this dark scene with heavenly light, And graciously revealed in that blest hour Jesus, the anointed Savior, to my sight.

—Abraham Malan, D. D.

#### CHRISTIANITY AND HEATHENISM.

In an address delivered before the Minister's Association, of Philadelphia, and published in "The Presbyterian," we find many excellent thoughts touching incidentally upon the above subject. From it we quote the following:

The difference between Christianity and heathenism does not lie in civilization. Heathen civilization is man's attempt and struggle in his own strength to return to that condition and balance, liberty and righteousness in which he was created. But this effort, like that in philosophy, exhausts the power of man, and every mere human civilization, after having attained a certain po-sition, turns again and crumbles it into decay. Christian civilization recognizes the human element, the human power and the human struggle, but into this it injects power and the human struggle, but into this it nijects a life, a principle, a truth which has been received direct from God, is wholly supernatural, and is a developing and preserving power. The moment any civilization loses this supernatural element, it turns to corruption and decay. Recent developments among the nations have

forced upon the mind with greater emphasis than ever before the truth that civilization and Christianity are not synonymous terms. It is also coming to be recognized that the civilized nations which have been considered as Christian have fallen far beneath the true standerd of Christianity. We believe that whatever there is of truth and light in the world is due to the influence of Christ and Christianity either directly or indirectly, and even the righteousness of the heathen is but a partial reflection of Christianity, being reflected either from his personal teachings or from the more ancient instruction which came through revelation.

Christianity is the light under which civilization has developed, but the opposing forces have also moved in civilization's path and with a human or artificial light has sought to claim the glory that belongs to Christ alone. I am the light of the world," said Jesus, and another said of him that he "was the true Light, which lighteth every man that cometh into the world." The radiance of that light pervades men's minds through the influence of the Holy Spirit as well as by the word of truth, and many may recognize the character of the Christ though unfamiliar with his name, while others who know his name and have his word may be so out of harmony with them as to utterly fail in knowing his character.

Intellectual development with advanced sciences do not constitute Christianity in modern times any more than in ancient Greece and Rome. and it is quite possible that the things which are usually termed heathen may have considerable

prominence in nations which are highly civilized. Human effort alone when wisely directed may accomplish great things in the development of the race, but such development apart from Christ always has within it the elements which result in man's downfall. What Jesus said of his disciples is true as regards the whole world: "Without me ye can do nothing," that is nothing that shall be permanent and tending altogether for the good of humanity. Since the apostasy from the original teachings of Christianity men have in large measure followed their own wills, and today we see the downfall of generations of human endeavor.

The good in civilization is due to Christianity, the evil to the exercise of the human will apart from Christ. The supernatural element, which is but another name for Christ, was manifested through the gospel and became a wonderful stimulus to men, helping them in the attainments made, but like the wheat of the parable the tares have grown up with it and it has had the effect of preserving the whole. But it is not impossible that the anti-christian elements may so far overbalance the Christian that in some of the nations all will go down together. When men come so near to losing sight altogether of Christ's influence and power among them that they deny him his divinity, and deny all the manifestations of his supernatural power, then there is but little of the preserving element among them, and the forces of social and spiritual decay soon accomplish their work.

What is the record of those nations which have reached the highest point of civilization in modern times? At the very time that the hand of God wrough for the exaltation of the nations and the enlightenment of the world, those who professed his name and in the time of the reformation stood out boldly against the forces of tryanny and restraint stretched out the restraining hand against God and Christ and in their creeds declared that the day of the supernatural working of divine power was past. They declared there were no more miracles, no more manifestations of the Spirit, no more revelations, no more were no more miracles, no more manifestations of the Spirit, no more revelations, no more ministrations of angels, in fact nothing in the present which would mark the immediate and direst interposition of God's hand. This teaching has been perpetuated until the present by all the Protestant churches, and is it any wonder that thoughtful minds, seeing no divinity in human affairs today and having been taught by professedly divine teachers that there is none, should begin to doubt whether there was any divinity in human affairs in the past? After reaching this point it is but a short step further in unbelief to deny the supernatural element in Christianity at any time, and so the miraculous conception and resurrection of Christ are rejected, and the miracles of the Bible are counted but fables.

Parallel with the advance of modern civilization the Christian nations have been letting go of that portion of Christianity which they have had as to belief and practice. Divinity has been minimized while humanity has been magnified. Christ has been shorn of his divinity and dethroned in their temples and war heroes have been exalted to the highest pinnacles of fame. The religion of Christ has been neglected and human forms have taken its place, each nation patterning its own form after its own ideal. Human creeds have been made the interpreters of the simple truths of the gospel. The tares have well nigh choked out the wheat.

Such revolutionary changes as are now going on in Europe are not the up-springings of a day, but their causes may be traced back through many generations. If the social fabric breaks down it is because the threads which hold society together have been one by one strained or broken; if Christianity breaks down it is because men have gradually removed the pillars of divinity by which alone it can be supported; if civilization collapses it is because God has been

crowded out of it and men have chosen to move in their own wisdom and might. The continued presence and working of the divine power are essential to the preservation and advancement of humanity. As our quotation above says: moment any civilization loses this supernatural element, it turns to corruption and decay," and how true! Again the statement of Jesus applies to nations as well as to individuals: "If a man abide not in me, he is cast forth as a branch, and is withered." Without Christ there can be no security, no permanency. A society which leaves Christ, the Light and Life of the world, out, is like the physical body from which the spirit has flown,-subject only to the forces of decay which will ultimately accomplish its destruction.

But the love of God is too great, his mercy too vast, to permit the world to go down without opportunity of recovery, for the generation of to day has inherited the mistakes of its ancestors and must meet the disastrous consequences unless it shall correct the mistakes and yield to the divine standard. Though man erected a creedal barrier against revelation, God has again spoken and the barriers are tumbling down; though they fenced in the Bible and declared that no further Scripture should be received, God has revealed more of his truth and the fences are weakening; though they have practically made the earth forbidden ground to the angels yet angels have come at God's command and the no-trespass sign; are being withdrawn. God is manifesting his power and truth in various ways at the present and men are invited to come and prove him. Hear what he says in latter day revelation: "I the Lord am willing to make these things known unto all flesh, for I am no respector of persons." nations are given equal opportunity, and have equal rights under the restored gospel, and those who receive it will receive Christ, and those who receive Christ will receive God, and divinity will be manifested in their lives.

The Christianity of the world today has so far declined from its original character and power that it has lost its virtue. We hear everywhere the question, "What is the matter with the Churches?" They are not accomplisheing even what they once did. Men must look directly to God; they must come to Christ and by obedience partake of the divine life when there will be no question as to the supernatural element in the gospel today. God is unchanged; the fault has been with men that he has not manifested himself continuously to them, and yet not vithstanding their departure from him, he has again called, and he has come near to speak to this generation. The Light of Life again shines in the world and in every nation it will yet lead the way for every honest soul to come to God.

### MODERN PRIDE

Prophecies descriptive of modern times bound in the Book of Mormon, many of which have been fulfilled while others remain to be fulfilled yet in the future, or are in process of fulfillment at the present time. One of these has been again called to our notice and is set forth in the following quotations:

"Because of pride, and because of false teachers, and false doctrines, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up." 2 Nephi 12:14, 15.

"And your churches, yea, even every one, have become polluted because of the pride of your For behold ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." Mormon 4:49, 50.

These statements are made noticeable by the report of the building of a costly church in New York known as the Cathedral of Saint John the

Divine. Its cost so far is seven million dollars, and seven millions more will be required to complete it. What a sum for a single building! Such a sum would provide modest homes for seven thousand families representing 35,000 persons. It would furnish complete outfits of apparel for one million children. If put out to interest the income would each year furnish one hundred seventy-five students with means to carry them through a four years' college course, or would maintain seven hundred missionaries in the field. Can the Cathedral ever show results that will favorable compare with these possible ones?

The prophetic utterances are true. Pride is one of the dominating factors in modern religious But some may urge that they have not life. robbed the poor. Perhaps not directly, but the sin referred to under the term robbery, is no doubt the same as that mentioned by Malachi by whom the Lord said: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." we robbed thee? As men had robbed God by withholding that which ought to have been given for his service, so may they rob men by withholding that which they should have imparted. Thus the poor have been robbed, and a portion of the surplus thus saved is being put into church buildings and other public works which but express the pride and folly of men. Church edifices are necessary and we believe it is not amiss to make them commodious and beautiful only as such greatness and beauty are made possible by the sufferings of humanity. The distressed of earth should receive first support, and when the sufferings of poverty are banished then will be time enough for 'hese other things.

#### INDEPENDENCE ITEMS.

The Saints everywhere will be anxious to know of the ordition of President Smith. Since the last issue of the condition of President Smith. Since the last issue of the Ensign up to and including Sunday hopes were entertained that Bro. Smith would rally and be up again, and on Sunday statement was made in church that it was the intention to take him down stairs Monday if he continued intended to take find down states brought in the continued to improve, but since Sunday he has gradually been growing weaker, and Bro. Dr. Luff can give no encouragement. President Frederick M. Smith intended to return east on Wednesday, but at this writing, 10 a. m. Wednesday, he has decided that it would not be wise to go at present at least, as conditions are unfavorable, as his father may pass away at any time. Of course, where there is life there is some hope, but the Saints may not be surprised to hear of his death at any time, hard as the blow may be

Sunday was a day of rejoicing among the Saints, at least as to the influence of the meetings throughout the day was concerned, because the meetings were so good, instructive and comforting.

The sermon in the forenoon by Elder R. S. Salyards was excellent, instructive and breathed the Spirit of the Master. The subject was Love. For a basis of his remarks he read from the 22nd chapter of Matthew the words of Jesus, "Thou shalt love the Lord thy God with words of Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." In speaking of how we should love each other and be united he quoted Abraham Lincoln as applying Christ's sayings that a house divided against itself can not stand, to the nation being half slave and half free, that it could not exist so divided. The speaker said that the spirit of love and the spirit of brotherhood could subdue the great European war. He quoted what one prisoner said to an opposing soldier, asking him if he was a Christian, and when he said yes, he replied, "What are we fighting for then." He said if you send a young man or young woman out in the world full of the love of God, love for humanity, for virtue and honor, they would be quite safe against the evils of the world.

In continuation of the day's enjoyment a most comforting and uplifting communion service was held in the

forting and uplifting communion service was held in the afternoon, the main part in the upper auditorium with an overflow meeting of about two hundred below. In the main meeting the Lord. In the main meeting the Lord spoke through Bro. Elbert A. Smith relative to the sickness of President Joseph Smith and the event of his being called home, that it is a matter entirely with the Lord. In all it was full of comfort. The meeting seemed to be thoroughly enjoyed by all presents.

In the evening a very large congregation assembled, in the evening a very large congregation assembled, many from other branches, although it was a damp evening, to hear Bro. Heman C. Smith, the Church Historian. His sermon was on history. He said that God had a purpose in keeping from the eastern world the discovery purpose in keeping from the eastern world the discovery of America until the proper time, that Columbus was inspired, and yet he was not allowed to land on what is now the United States. If his course had not been changed he would have landed on what is now Virginia soil, and in at probability the United States would have been settled with Spanish Catholics instead of the class that came in the Virginia was from which stead the county section was spanish canonics instead of the class that came is the Maydower, from which stock the founders of the Latter Pay Saint Church descended. He referred to such statements as is often heard as to making a sacrifice in joining the church because of lowering their social standing. He said that Joseph Smith descendtheir social standing. He said that Joseph Smith descended from Robert Smith who came from the middle classes of England and that Olover Cowdery's forefathers were lords in England. The Whitmer's were of high German parentage. He incidentally mentioned the war, and as a beautiful finale to his discourse he said that by faith we could look and behold a great army coming, not with spears and swords, but with hammers and anvils to beat the spears and swords into ploughshares and pruning

The regular monthly business meeting was held Monday evening. Four were received on letters from the Second Independence branch, three from Stockton, Cal., three from First Kansas City, two from Spokane, Wash, and one other on a letter of recommendation. Two were granted letters to First Kansas City. President Harring grantee letters to First Lanssa City. Fresudent narring-ton presented to the meeting the matter of the call of Israel A. Smith to the office of High Priest and Dr. G. Leonard Harrington (physician in charge of the Sani-tarium) to the office of Elder, eaying that President Smith had stated that they should be so ordained. Presiomita mad stated that they should be so ordaned. Fresh-dent Elbert A. Smith was present and spoke approvingly of the call. Others also spoke favoring their ordinations, and by separate motions Dr. Harrington was recom-mended to the Missionary in charge and Bro. Smith to the First Presidency for ordination to their respective callings. By vote also Bro, Charles Scofield was recom-mended for ordination to the office of Priest. The bazaar that was to have been last Friday and

The bazaar that was to have been last Friday and Saturday on account of the condition of President Joseph Smith. From his improved condition the date was set for this week, Dec. 11 and 12. They will have fancy work of all kinds, refreshments and groceries for sale. To be held in the Dining Hall, for the benefit of the church.

Sr. Abbia A. Horton passed her 78th mile post Tuesday, Dec. 8. She was born on Bunker Hill, Dec. 8, 1836. She was secretary of the Stake Sunday school association for 11 years, sang in the choir for 20 years, tary of the Daughters of Zion local for 20 years and was

cal historian for six years.
On last Friday evening, the Local Religio elected officers for the six months, beginning January first, as follows: L. W. Weeks, president; Virgil Etzenhouser, vice president; Douglas Flanders, secretary; Vernon Lee, treasurer; Miss Ruby Short, superintendent senior department; Edward A. Curtis, superintendent junior department; Mrs. A. V. Closson, superintendent home department: Mrs L. E. superintendent normal department; B. J. superintendent temperance department; Mrs. Weeks, librarian; Miss Irene Brackenbury, chorister; Miss Ruth McMullen, pianist.

Bro. C. J. Spurlock, 310 S. River Blvd., Independence, Mo., is interested in good literature work and v names and addresses of people who have not been baptized, but who are interested in the work that he may send them tracts through the auspices of the Good Literature Committee. Address him as above.

W. H. Deam

#### INDEPENDENCE, SECOND BRANCH.

INDEPENDENCES, SECOND BIANCH.
We are pleased to note the attendance at Sunday school was large, notwithstanding the inclement weather.
A large number of the primary and junior departments remained for the 11 o'clock service in the basement, at which time Bro. James Foulks talked to the little folks

which time Bro. James Folks talked to the little folks in a manner that held their attention.

At the same hour in the upper auditorium Bro. James Cornelius was the speaker, taking Matt. 5:48 for his text. He spoke of the imperfection in the works of man while the gospel plan as given by the Lord was perfect.

At the evening hour Bro. Charles Hamm spoke along At the evening nour Bry. Charles Hamin spoke along the line of a teacher's duties in the branch, citing Eph. 4:11, 12, also 18th of Matthew, showing the necessity of such office work in the church. The 2:30 sacrament

of such office work in the church. The 2:30 sacrament service was well attended.

On last Thursday evening the Sunshine Band held a pie social in the hall at which a good sum was realized to be used in carrying on their work.

Elder S. H. Fields came home this week from southern

Illinois where he has been busily engaged in the Master's

Sr. M. J. Willis and daughter Jennie arrived home from

n extended visit to relatives in Tennessee. On Monday evening the regular business session held. Three members were received on letters of re-moval from the Second Kansas City branch, three from the first Independence branch. Also letters were granted two members from this branch to Lamoni and one to the Enoch Hill branch. Considerable time was taken up discussing the heating plant proposition which resulted in the appointing of a new committee with instructions to install a plant with the funds now available.

G. W. T.

#### ST. LOUIS ITEMS.

Sunday, November 22, was a rally day, devoted to the Sunday school and Religio interests of the district, with

Sunday school and Religio interests of the district, with a fine program at the institute session in the afternoon, and a large attendance at all meetings.

On the Wednesday evening before Thanksgiving day, the ladies of our Mite Society were the cause of a general good time. It consisted of a supper, a program, and a sale of articles, besides ice cream and cake. The crowd was unexpectedly large. For the coming Wednesday evening, December 9, they have announced a social for the heariff of the Children Hower.

evening, December 9, they have announced a social for the benefit of the Children's Home.

The Sunday morning discourse of November 29, by Bro. Christy, was a foreeful one, grappling with the problem, "Does God hear and answer the prayers of men?" and dealing with the growing doubt in the minds of the people. He read from a writer in the Literary Digest, who, broading upon the horror of the present war, exclaimed, "How can an all-powerful Being permit such conditions to continue?" The speaker declared that the fault lay in the diffidence and carelessness of men. Just as in olden days—"The Lord's hand is not shortened, Just as in olden days-"The Lord's hand is not shortened. that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you

and your God, and your sins have hid his face from you, he will not hear.

The evening sermon, by our pastor, Bro. T. J. Elliott on the idea of good to be found in many places and the final salvation of all, was much enjoyed, both for the breadth shown in the subject matter, and for gentleness of treatment.

of treatment.

Our sacrament service of December 6 was a time of exhortation, of rousing and urging the less active ones, coming from our missionary Bro. Christy, who was in charge of the meeting, and also from our district president Bro. Archibald. In reference to those who are not using their ability, we were told that a competent engineer would not allow a fine, well-equipped engine to stand on a side-track, doing merely a little switching work, nor would he allow it for earry less than its full expective. nor would he allow it to carry less than its full capacity These appeals did not seem to bring the response that they should have brought. Perhaps there was an undercurrent of feeling which never quite came to the surface. At any rate, it may be that a seed of earnestness was sown in the minds of some of our less experienced members, which will develop later, if it did not show much at the time. Dwelling upon the effective words and the power back of them, will they not feel that God is yearning after them? Will they not thrill with the thought of untold possibilities of service and blessing?

The evening speaker was Elder Archibald, and the subject was "The race in which all who run may win." I am not running against you, and you are not running against me, but we run against the forces of evil, and we should help one another in this race. current of feeling which never quite came to the surface.

against me, out we run against the locked of con-

convention program on Saturday afternoon, December 12. Some of the members of the Sunday school are practicing for a cantata-Santa's Christmas Bargain-to be given on Christmas Eve in the basement of the church. It is merry and tuneful, besides sound and wholesome.

#### FIRST CHICOGO ITEMS.

Sunday was continuation of our recent inclement weather, but a goodly number attended our regular

monthly sacrament service which was very good.

At 7:30 we had the pleasure of listening to Elder
O. R. Miller of Independence, who spoke in an excellent
manner on "Sowing and Reaping."

Ladie's Aid Society held their bazaar on Dec. 4th and 5th and success crowned their earnest efforts to the extent of over \$100.00. In this connection we desire to express our gratitude for the help accorded us in the shape of donations. We sincerely thank the good saints who responded so kindly, and trust reciprocity may obtain in some way.

A series of meetings will be held December 8th to 18th with Patriarch J. W. Wight as the principal speaker. A good amount of hand bills and posters have been distributed and we trust to be able to make new friends

G. A. Worrell.

343 So. Keeler Ave.

#### SEATTLE.

It does not require much scientific knowledge to forecast the weather here—a gentle downpour of rain inter-spersed with showers, and an occasional sunburst through some rift in the clouds, temperature from 40 to 56, will just about hit it. When the sun gets a chance he gives us some glorious days. The weather don't intergives us some glorious days. The weather don't inter-fere with general business affairs, nor with the Saints attending church.

The Saints met on Thanksgiving day for a special

service of prayer and praise and thanksgiving. It was a delightful service—all hearts were moved to thankfulness by the presence of the Holy Spirit and revealments thereof.

Bro. Amos Rhodes has changed his life lines somewhat Bro. Amos khouse has changed his life lines somewhat which requires his absence from his post as superintendent of the Sunday school a part of the time. We missed him last Sunday very much but his assistant, Bro. Evan E. Inslee, occupied to the satisfaction of all.

Bro. Richard Salyards after a few months' stay with us took his departure on Tuesday morning for his former home, Viceroy, Saskatchewan. "Dick" carries with him the high respects and good wishes of the Scattle branch. He was doing a good work in the Religio and Sunday school and was loved by all.

school and was loved by all.

Our Ladies Aid have announced a bazaar and dinner for Dec. 10. The sale of articles to continue during the day, the dinner to occur in the evening. They are anxious to pay the debt on the church and have it dedicated.

This branch can boast of a model deacon in the person of Bro. John Sanders. He classes among the best I ever knew. Bro. John keeps bachelor's hall just across the street from the church. All honor to the good deacon.

J. M. Terry.

102 North 39th St., Seattle, Wash., Dec. 2.

### The management the management of CORRESPONDENCE Benermermermermermermermermerm

Paris, Tenn., Nov. 30.

Dear Ensign:-Some time has intervened since I have written to your columns and I thought perhaps you would written to your columns and I thought perhaps you would like again to hear from the country commonly known as Dixie Land. Kentucky and Tenessee district fell to my lot to hear the angel's message to for the year. And certainly I can say with one of the writers in days of yore, "I rejoice in the work of God."

I have just closed my meetings at Foundry Hill near Paris, Tenn. This place is the largest branch in the district and composed of Saints that are endeavoring to bean the cann fire larger, new work

keep the camp fire blazing, notwithstanding the work devolves upon a few of the members, and makes it difficult for them.

Oh! that all would unite their efforts cogether with those who are willing and doing something the yoke would be easy and the burden light. I am laboring diffwould be easy and the burden light. I am laboring dis-gently to encourage those who are at a low obb, spiritually to assist us in advanceing the work. We know the divine injunction is for the strong to help the weak. But free horses are often rode to death. Some in this field have labored hard to uphold the weak. I have en-

field have labored hard to uphold the weak. I have enjoyed my work here at Foundry Hill greatly by reason of the co-operation of the Saints who have helped me.

Those of the gospel bearers who have preached in places where no co-operation was manifested at all know it is not very pleasant. I am one who bears in mind the fact that there is no one who is clear in some degree of faults, and if I want others to bear with my faults I must also bear with theirs, and endeavor to show them their faults and persuade them to overcome them. them their faults and persuane them to everteeme their However there is a proper way to teach others to see their faults. Can we not heed the writings of St. Matthew, in going to our brother and be reconciled, and not to publish abroad the faults of others. And "God hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times, beappointed and the bounds of their habitations.

The land that the Saints inhabit here is not fertile and productive as the valley lands of the garden spot of the world which is in and around Mt. Zion. The Saints can not have their houses of modern improvements and brussels carpets and ornamented tables and bedecked mantle boards, chiffoners, mahogany buffets, leather upholstered davenports, plate glass mirrors that one can behold his image and go away and forget himself, behold his image and go away and forget himself, electrical fixtures that sheds brilliant light over the cozy dining room. Certainly it is delightsome, but can we, who are so fortunate as to possess such and set in a home of this kind, say I love my brother as myself and still scorn him because it is impossible for him these pleasures? I say no, not consistently. The people in these parts of the country are placed here, not of their own will altogether, but by the will of Him who controls the universe,-and they are forced to do best they can.

There are people dwelling in those rich countries who are able to enjoy the pleasures of life. And any one living in a glass house should not throw stones. I do not overlook the fact either that many of those do not pay their tithing as well as some in this country. How-ever I am endeavoring to teach the people to honor the

law of Christ in all its entirety. And thus gain their confidence that we may labor together in the one cause. While laboring here in this vicinity I have been domiciled as a king and enjoyed myself among them all. I spent the most of my time with Bro. Robert Ross and family, one of the main spokes in the wheel in supporting the work. There are jewels in this home that sparkle and jems that are not found everywhere. Certainly this family stands as a monument for the work, for they have endured hardships when others were timid in making an effort to attend the meetings in times past. This family has a record of going at all times, facing the exposures of both cold and hot weather.

Bro. Joe Elexander and companion anticipate making

their abode at the Seaton homestead at the church, of which all the pioneers of the work are acquainted with. This branch has three elders and four priests and two Into branch has three enters and four presets and two deacons, and is in a fairly good working order under the present leadership of Elder S. E. Dickson of Paris, Tenn, one who has the confidence of the people everywhere. The writer has recently joined himself with Bro. J. R. McClain, another one of the pioneer messengers of the gospel and High Priest of the church. A gers of the gosper and right Fries of the chatch. A congenial one to labor with. If the Saints through the district will confer with me in regards to new openings I will heartily respond. God bless them all.

Chas. A. Nolan.

Penyrhsol Caerphilly Glam, Wales, Nov. 1. 4 Emerglyn Crescent

A Emergyin Crescent
Editor Ensign:—We are still in the throes of war in
this country and surely the confusion is great in Europe
and its effects are almost world-wide. Yet we have the
assurances from time to time that God foresees such
things and at times reveals his secrets to his servants and his handmaids.

Over a year ago when a few of us met here at Cardiff c. May received several manifestations among which was "that ere long the nations would have cause to fear and tremble." The effects in battle of the heavy gun-fire strikes a fear and a terror into the hearts of brave men and eventually they become as though they have no nerves. And all this boast of bravery and the rest of it is on a large measure manufactured for the continuation of the purposes of war which seems to be demanded

ation of the purposes of war which seems to be demanded whether the people desire war or not.

I remember on two occasions Bro. George Cope, Sen., said to me previous to the "Senghenydd explosion" at the end of services: "Bro. Jones, I feel that something bad is going to happen at one of the Collieries here but as to the nature of the happening I cannot say." Bro. Alfred Jones at a conference at N. Beraman received later a manifestation to effect that "A calamity would happen in sur land their in magnifich had not previously received A happen in our land that in magnitude had not previously heppened." Little did some of us think that we would eppened." Little did some of us think that we e in it. Only in France has there been a larger life at one explosion in mines; then over one thousand perished in a number of mines which were attached or in touch with each other.

These things should cause us to realize that the Lord These things should cause us to realize that the Lord is not forget? Jo file people and these terrible things. And while we haven't the full guarantee that we shall always be saved from perils on land, sea, war, and in the bowels of the sawth, yet we are at least allowed to tell of the benefits of our trust and faith in God when we Who can tell of the results that accrue from a faith

placed in our heavenly Father's hand?

I testified before the commission appointed by the government of the roaring that occurred above our heads. I then resolved that when I got to the pit-top that I would wire home as we call it, to my mother and brothers and sisters, I had the assurance that I should not die there; the calm assurance that ateals softly upon the soul in the hour of need. God tells his people not to fear or the nour of need. God tells his people not to fear or get perplexed. As a people we are taught by principle, faith, and experience to have access to God's special watchcare on our behalf—which comes in two ways, our faith and God's disposition in relation to the laws imposed by him. I am sure that lack of faith is not always the cause why we do not obtain that which we have defined we need to decided we need.

At our last mission conference I was particularly struck with the testimony of Bro. Smith of Birmingham upon the line of faith. Amid tears he said that he had heard some say that they knew the work was true because their Jimmie was saved from death by administration—brethren and sisters," he said, "I know that the great work is true and I lost my little boy. Ah, there we see the great purpose of this latter day restoration. The spirit of assurance, the Holy Ghost, Paul said is the heritage of every one in the faith. "The Spirit is given I am often reminded of the uses of the ministry the

spiritual gifts and the statement "These are they which have come up [not down] out of great tribulation," etc. The sentiment of Bro. Smith was that all these helps to the government was to assist us to the great principles of truth that are higher than all else. Nothing higher than the laws.

I remember a brother coming to me once after a conference in our district, and saying, "Well Brother Jones, there is a power that comes in and through the spiritual gifts (prophecy, tongues, etc.) that seems not to come any other way." That statement meant as much to me any other way. That statement meant as mark to the as it did to the one who made it. There was a young man there who was not then a member, and I went to him and asked him if it was settled now? "Oh yes," he said.

That brother confessed to me since that he used to to himself: I like those chaps very well, but it is their religion. God helps the people into the church by many ways and means. Bro. Luff made a true statement when he wrote—"We have convinced more people than we have baptized." May I say that in my missionary efforts since August I have been blessed and been treated kindly everywhere I have been. I find the need of executive ability locally at several points. With some few exceptions we seem to lose our hold upon the families of the Saints. This is due in a measure to the negligence of parents. who seem to have a yearning to save the world and seem to lose their own.

The Sunday school work is well fostered in Gloucester and I trust that ere long there will be seen the necessity of our schools here joining the Sunday school union so as to keep pace with times and needs.

Your brother in Christ

Thos. Jones.

Claudell, N. M., Nov. 15 Dear Ensign:-I am the only Saint here and do not e how I could get along without my church papers. H. Beadle's book on Polygamy or the Mysteries and Grimes of Mormoniam is being circulated in this country and you know what that will do to a people that is already prejudiced. I got the book and read it myself, but it did not change my faith one whit. I think I found many contradictions in the book; for instance, about Sidney Rigdon bringing his crowd and telling Joseph Smith what to preach, and at the last of the book said Joe Smith laid the plan and Brigham Young carried it out; and many other things too numerous to mention. If people do not wish to understud you can't make them. Some have told me since that if Joseph Smith did not teach and practice polygamy it would not be published so much that he did. Well I am still strong in the faith and my prayer to God is that he will give me strength to always remain so. No such books as J. H. Beadles can shake my faith. Some who were interested have turned back.

I keep all my papers and send them to friends, som one state and some in an other, only wish I was abl to buy more to send, and that my husband was only friendly to the cause. Remember me and my children in your prayers. Oh that I can lead them in the right way -my life will not be spent in vain. I will close asking God's blessings on his people everywhere strong in the faith, and hope to be to the on his people everywhere, from one yet end.

Nannie Myers.

San Jose, Cal., Nov. 1. Editor Ensign:-We have just received the Ensign, and the first thing I do is to look for the Independence Items, then the second Independence or South Side Branch, then the rest of the news comes next. But our hearts were touched when we read Bro. Deam's description of the beauties of the scenery there at this time of the year. We have been on the roof of the Saint's Sanitarium which overlooks the surrounding country—Kansas City and the river in the distance, and as we turn and look in another direction we see the Stone Church, Court House, Temple Lot, South Side Church, and I believe when the leaves are off the trees one can see many points of interest, and when one looks from those hills either in summer or winter he might well exclaim, Beautiful Indesummer or winter he might well exclaim, beautiful inde-pendence. To my companion and myself there is no place like it. Our associations there were most pleasant. We regretted our having to leave but beautiful California, with its fine climate and flowers, its lovely scenery, can-not compare with the influences one feels in the place God has set apart for the gathering of his children. My heart takes courage when I think of thee, oh Zion, a place of refuge.

is a fine branch of the church here and they are indeed workers, and are very happy and united.

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Religio is interesting, the aged as well as the young people take great interest in it the same and through years of take great interest in it the same and unough your toil many can see the fruits of their labors and rejoic Sr. Weldon. rejoice.

Independence, Mo., Dec. 3.

Editor Ensign:—In the latter part of September Bro.
W. W. Chrestensen went to Fitzhugh, Okla., and began
a series of meetings. He found friends and soon had a
large interested audience listening to his clear-cut presentations of the cosnel.

large interested audience listening to his clear-cut pre-sentations of the gospel.

Our Anti-Organ Christian friends became rather ex-cited and challenged him for a debate. The challenge was accepted and it was agreed to begin the next Tucs-day. I was reached by phone on Saturday and informed of the arrangements and urged to come at once. then at Oklahoma City with Bro. Hubert Case assisting the sisters of that city in a "stand" on the state fair grounds. We had been there during the fair, which lasted twelve days. The work was new to us, but the novelty of it, with the desire to raise some money for the church, amply paid us for our arduous labor. It afforded us a It afforded us amply paid us for our arduous labor. did opportunity to study human nature and present our own people. I was there at the suggestion of the powers that be and am glad to have had the experience, and while we made some money, yet it is doubtful if it was wise to take two missionaries from the field for that length of time, for the returns obtained.

that length of time, for the returns obtained.

I left the next morning for the field of battle and preached to a large audience at 8 p. m.

The next day we met Rev. W. C. Witcher, of Grand View, Texas, who had been sent for to represent the Christian church. We soon completed the arrangements to begin the next evening as agreed, Oct. C. We discussed the church prepositions, durative, the centre of the church prepositions. the church propositions, devoting six sessions to each proposition

There is little to report, and besides I am a poor reorter. My opponent was a fairly good talker with some qualifications of a debator. He was unprepared as he knew very little about our work, and relied on what he obtained from Braden and Neal. He was very self-conceited, which seemed to be badly shattered before the debate was over. When the debate closed nearly all the non-members and some of the Camubellites were on our I felt about as well satisfied with the results of this debate as anyone I ever held.

During the debate I was especially directed in two

I understood them and now realize how timely re. I feel to thank the Lord for these spiritual they were. directions which he gives his servants. I have been thus favored several times this year. I arrived home in time to attend our family reunion at Thanksgiving. It was indeed a time of thanksgiving for me.

was indeed a time of thanksgiving for mr.
The last year has been in many respects the most prosperous year of my married life. My faith in the Lord is strengthened and I feel more confident in the fulfillment of his promises, both special and general.

I began a series of meetings, in Kansas City last night.

As I write our beloved and aged president lies in a

critical condition, but as long as there is life there is hope.

We should feel thankful for the advancement the church is making in spiritual understanding. It is almost as difficult to remove a false idea or to teach a new one to a saint, as a rule, as it is to a non-member. fore I am glad to see Brn. Fred. M. Smith, J. W. Rushton and others making the efforts that they are.

Yours for truth,

Lamoni, Iowa, Dec. 2. Editor Ensign:—I have just got home from Iowa. I held a two week's meeting at Perry. Had fine interest and good attendance. Several are ready for baptism, but were prevented by others. From there I went to Boone where I was almost two weeks; and some nights I had hardly standing room for myself. Some attended who were never inside of our church before. The Boone Saints are talking of building a new church soon. From Boone I had intended to go to Nevada for a couple week's meetings; but just as I was rendy to start I was called to the funeral of my sister, Mrs. E. A. Woodman, at Mahaska, Kansas. That spoiled my calculations, and I came home from Kansas via St. Joseph. I could not get away from the 2nd Branch without preaching one sermon for them to a well filled house.

Please say to the Iowa Saints that I will go back there Trease say on the lows sames that I wing to back there and fill my appointments as soon as I get a little rest. The good Lord blessed me very much in my labors this trip. God bless all the good Saints and friends. In bonds,

Euclid, Ark., Nov. 29.

Editor Ensign:-Please allow me space to correct a Editor Ensign:—Please allow me space to correct a mistake in my last letter from Porteau, Okla., where it says that I held four meetings. It should have been four weeks. Where it reads Mrs. T. P. McMilner it should have been Mrs. T. P. Milner. I have just closed a three week's meeting here and have

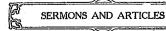
I have just closed a three week's meeting here and have baptized 10 more into the kingdom, making so fur 45 this conference year. I found the Saints in the Euclid branch all good, kind people. The branch was in a cold condition, but we left them apparently feeling nuch better. They all shed tears at the baptism, and at the confirmation meeting we had a spiritual feast. I closed the meeting with a full house, all the people not being able to be seated in the school house.

able to be seated in the school house.

I expect to spend Christmas at home in Independence with wife and babies when I will meet one of my uncles from Utah and one from Alabama. I trust we will be able to convert the Utah uncle from the Mormon Church to the Latter Day Saint Church. I remain your brother

J. W. Duboise

(Correspondence continued on page 6)



#### THE FEAST OF THE LORD.

Sermon by Charles Fry.
Delivered at Independence, Mo., December 14, 1913.
Reported by Mrs. A. Morgan.

We read for a lesson this evening two parables. The first is found in the twenty-second chapter of Matthew beginning at the second verse:

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage, But they made light of it, and went their way, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murders, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests."

The other parable is found in the 14th chapter of Luke, beginning with the 16th verse:

"Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said unto his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.'

These two parables give a prophetic view of the work of the kingdom of God in two different periods of the world, for notwithstanding they seem to be so nearly alike, they are distinct, and upon close examination show differences that clearly point out their application to different dispensations.

It is well that we should take occasionally a broad view of the work of the kingdom of God, otherwise our continual interest and labor in the things of detail might leave us to become discouraged and forget our place in the great work of God and our destination. The Lord often spoke of the future developments of his work and pointed out certain landmarks by which the children of God might know of the times in which they live and be better prepared to live and work in harmony with the great purposes of God. The parables we have read help us to take such a view.

The first parable is that of a marriage dinner which was prepared by a certain king, but the significant point of the parable is that this dinner was a representation of the kingdom of heaven. Since John the Baptist and Jesus both taught that the kingdom of heaven was a thand in their day, and the kingdom of heaven was preached to men, and invitation made for them to come in, the question arises—Did not this parable have reference to that day? Let us see.

A king, a son, a marriage, the sending of servants, a danner, invited guests who refused to come, persecution and killing of the servants, the ultimate destruction of the murderers by an army, the extension of the invitation into the highways, and the gathering in of guests, all have their counterpart in the work of God in the days of the New Testament. God, the great King, sent his

Son to his chosen people in fulfilment of promises long since made, and this Son, Jesus said: I came unto my own, but my own received me not," showing that he came to be united with his people as their Messiah. He sent his servants to his chosen people Israel inviting them into the kingdom where they could partake of the spiritual feast prepared of God. Israel rejected the invitation and in anger slew many of the servants including the Son of God. The Roman armies ultimately came against them and accomplished their overthrow as a nation, and burned Jerusalem their capital city. The gospel invitation was transferred to the Gentiles of whom there was a great ingathering.

These events fit so thoroughly and completely with the parable that there can be no doubt of the application of the parable to them, especially since there is no other series of events known which will fit the case. The feast is also spoken of as a dinner, and it is usual in most countries for the dinner to come in the middle portion of the day, and this agrees with the coming of Christ to Israel in the New Testament times which was near the middle portion of the world's time. It has been said that Jesus came in the meridian of time, which would be the middle period or dinner hour.

As marking more fully the fulfillment of this parable by Jesus and his ministry it may be noted that when he first sent his disciples forth to preach the gospel he commanded them to "Go not into the way of the Gentiles, and into any city of the Samiritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5.) But when they had rejected the message and had crucified their Lord, Jesus commanded his disciples to go into all the world and preach the gospel to every creature. The Jews were rejected of God, and the invitation went to the Gentiles.

But we find Jesus telling of another feast that is yet to be, and he presents his teaching under the parable of a supper. Now supper always comes at the close of the day, so if there is any meaning to this term "supper" as used here it must point to the work of God in the closing period of the world's history, a time when God will again prepare a spiritual feast in the kingdom of God to which men will be invited. A careful reading of this parable in connection with the first will show that it is distinct from the dinner.

Before taking up further this parable we wish to note that there must be a period of time between the one and the other—between the dinner and the supper, and there is nothing in these parables describing what conditions would exist during this period and hence we are under the necessity of looking to other teachings of the Lord in order to get the connection. This we find very clearly stated in the thirteenth chapter of Matthew in the

#### Parable of the Wheat and the Tares.

The parable and its interpretation reads thus: Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept his enemy came and sowed tares among the wheat, and went his way. But when the blade sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.\*\*\*

He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire.

This parable covers the period from the time

This parable covers the period from the time of Christ's ministry to the end of the world, and it indicates that there would be a time of night when men (the servants of Christ) would sleep, and when the enemy would have opportunity oswing the evil seed, followed by the growth of both the wheat and the tares without interference, by the Lord of the field. The Lord's servants would not again labor in the field until the time of harvest came which would be at the end of

the world. The work of the harvest would have its beginning by the sending of angels and the reapers will labor in the field gathering out the good, leaving the bad to be burned.

The conditions described in this parable have been followed out in the history of the world from the days of Christ to the present time, as shown by the work of Christ and his ministry in the sowing of the seed, followed by the great apostasy when God no longer sent his servants and apostle and the world was left to itself (as pertaining to the work of the ministry) through a period of darkness which is termed the "dark ages." During this period error was sown with the truth and wicked men and good men grew together under the name of Christianity and, like the wheat and the tares, one could not be destroyed without destroying the other.

The sending of the angels would mark the beginning of a new period of activity in the work of God; it would mark the beginning of the gathering out of God's elect to a place appointed of him, and the establishment of his kingdom in righteousness without the marring influence of the evil tares. This corresponds to the call to the supper, when a feast will be prepared for the people of the Lord. Let us turn again to the parable of the supper and note its leading points.

The One who made the supper "sent his servant at supper time." This servant can be none other than one sent of God, and one so sent would undoubtedly be told what he should say to those invited. Such an one would be undoubtedly a prophet with a divine message. The invitation was "to them that were bidden," showing that those now called had previously been invited. These made excuses of various kinds; one had bought a piece of ground, another a voke of oxen. another had married a wife, and so on and the invitation received a general rejection. The Lord in his anger declared that those which had been bidden should not taste of his supper, and hence sent the invitation out to the poor, and the maimed, and the halt, and the blind, and when tnese had been brought in the message was sent out with greater urgency to the "highways and hedges," so that many were compelled to come in.

The developments of the times, especially in connection with the latter day work, are proving the correctness of these parables and the divine discernment of him who spoke them. The dark ages have been followed by the dawn of the Reformation, and last of all the Restoration when angels were sent from heaven to introduce the work of God in preparation for the great harvest of the world. The servant has been sent with the message of invitation by which men have been, and are being called into the kingdom of God to the feast which he has prepared. Those who have been invited have thus far rejected the invitation, and out of the millions who have been reared with a knowledge of Christianity, but a few thousands, or perhaps a few hundred thousands, have heeded the call and have come in to the feast of the Lord. Gentiles and Jews.

In the days of Christ the invitation was first to the Jews and afterwards to the Gentiles when the Jews were rejected. But Israel was not to be cast off forever. Jesus said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," showing that their rejection was only temporary, and would end when the times of the Gentiles were fulfilled. Paul sets forth in the eleventh chapter of Romans the casting off of the Jews and the coming in of the Gentiles, but warns the latter that if unfaitful they also will be rejected, while Israel would again come into favor with God. He says:

"Because of unbelief they were broken off, and thou standest by faith. Be not highminded but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but to-ward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again."—Verses 20 to 23.

Paul further declares "that blindness in part

Paul further declares "that bindness in part is happened to Israel, until the fulness of the Gentiles be come in." The Gentiles came into the riches of God through Israel's rejection, but as we have before noted they entered into a state of apostasy and for hundreds of years they have been without the higher blessings of the gospel. But God has not cast them off, but spared them until he should again send "his servant at supper time to say to them that were bidden, Come; for all things are now ready," and invite them to the

J. W. Paran

feast of the Lord. So the invitation at supper time was to go to the Gentiles first, but as they would reject it, the servant was to go out to the blind and poor, and maimed. And who are these? Paul said that Israel has become blind. Jesus said they would be cast out and trodden under foot of men; hence they would be poor and maimed, and in the last days it is to these that the gospel invitation will go after it has been rejected by the Gentiles.

The Latter Day Invitation.

In these last days the gospel has again been restored, and the call has been sent forth for men to come unto the great supper of the Lord, The work had its beginning in the ministration of angels as Christ said it would; the servant has been sent with the divine message, and that to the Gentile nations; the invitation has been mainly rejected by them and we are undoubtedly approaching the time when it will be withdrawn and offered to blind Israel.

> The Gentile fulness now comes in And Israel's blessings are at hand: Lo! Judah's remnant, cleansed from s Shall in their promised Canaan stand.

Jehovah speaks! let earth give ea And Gentile nations turn and live-

His mighty arm is making bare,
His covenant people to receive.
The revelations of God under this restoration agree with the ancient Scriptures. They say that the ministers of the gospel shall "go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall They declare that one turn unto the Jews." of the purposes of this restoration was "that a feast of fat things might be prepared for the poor; yea a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come."

The Gentiles have been the ones who were in favor with God since Israel's rejection. They have been enlightened and prospered until they have become great and mighty. They are the rich, the learned, the wise and the noble. The gospel still goes to them, but their time is rapidly being fulfilled and the end is near. Soon the message must go to Israel, and the Lord says then cometh the day of my power," "and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation." (Doctrine and Covenants 5:3; 87:3.) Thus far the history of latter days has shown a fulfillment of the parable of the supper, as also of the parallel of the wheat and tares, and God's hand is moving among the nations to bring about a full accomplishment of his purposes.

#### Who Are Israel?

Too often when we read the prophetic utterances regarding Israel in the last days our minds revert to the Jews as being the subjects of those prophecies. The Jews are but a remnant of Israel, and while they are often referred to, the Scriptures show that Israel impolves vastly more than the Jews. Prophecy points to the scattering of Israel to every land, and to the islands of the sea. Because of their wickedness they would forget God, losing all knowledge of him, and even lose the knowledge of their identity. In their distant homes they would serve other gods of wood and stone. Moses warned his people, as we read in the fourth chapter of Deuteronomy that if they should turn away from the Lord to worship idols that they should soon utterly perish from off the land: "And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead And there ye shall serve gods, the work of men's hands, wood and stone."

This has been the history of Israel, unfaithfulness and scattering. They were led into Assyria, into Babylov, into Persia, into Africa and Europe, at different times beginning in the early part of their national existence down to the final rejection of the last remnant at Jerusalem in 70 A. D., and while history gives no account in detail of their migrations, it is generally conceded that they advanced into all parts of the world, mixing more or less with the ungodly nations with whom they came in contact. Thus we may expect to find many of Israel among the heathen nations today, multitudes of them perhaps who have lost their identity, and who have been lost to the knowledge of the world.

As before observed, the restored gospel has been preached only to the Gentile nations—the civilized world-referred to as the rich, the learned, the wise and noble, but when the times of the Gentiles shall be fulfilled, God will seek out his people according to the multitude of promises them in ancient times. He will call to them. His voice will be the voice of the gospel which will go to them in mighty power, and they will be led out of all lands whithersoever they have been driven. We are told that in that gathering the hand of power will be more wonderfully manifested than in the deliverance of Israel from Egypt, and the appeal will be so strong, so convincing, that they will not be able to resist its power but will be "compelled" to come in.

People sometimes say to us, "If the work you represent were truly the work of God, thousands would flock to it, but you are few in number and your Church is insignificant and despised." But they forget that this very condition is the same as with the work of God in all ages; it has been supported only by the few while the many have turned away. This condition is according to the parable which says "they all with one consent" would make excuse; it is according to the words of Jesus who, speaking of the strait gate and the narrow way, says "few there be that find it." prophetic utterances given to the Church in these last days also tell us that but few of the Gentiles would come in, and not until the invitation goes to down trodden Israel will the magnitude of the work be made apparent.

The supper of the Lord is prepared and the invitation is being made. How many of those who hear will heed and come in to the feast. The 'servant" has been sent of God .-- the messenger who is to prepare the way for the coming of the Lord. Angels have been sent and the harvest of the Lord is beginning, and the time is evidently here when the blessings of God are resting upon his people preparatory to their gathering, and his judgements upon the wicked in preparation for their destruction. We are living in momentous times; it is the hour of God's judgement, and his hand is being displayed in all the earth. not think that the saints are the only ones whom God will use as instruments in the accomplishment of his purposes, for he inspires men outside of his Church, as well as within, in accordance with the nature and extent of the work they have to do, and as in the ancient past he may even use wicked men in bringing to pass his will. And so while the hand of God is guidng among the nations, he is leading his servants and his Church to reform their part that his purposes may be consummated. Let us move forward with faith and confidence in the final outcome of the work.

### THE WORLD'S PROBLEMS.

By Elder J. F. Mintun.

No. 3. The work of the Holy Ghost.

The Holy Ghost, being a part of the God-head, must represent in its general characteristics the Father and Son, in their nature. The Father and Son being unchangeable, the same "from everlasting to everlasting,"-Ps. 90:2, or "forever,"-Heb. 13:8,-so likewise will the Holy Ghost be unchangeable in its nature. So also every virtue possessed by the Father must the Son and Holy Ghost be possessed of to be one, and these three working together will accomplish for man his ultimate redemption from the curse of sin and death brought upon him through the sin of our forefather, Adam, and will give ability to man to secure salvation from sin and its effects, and the privilege of enjoying the glory of God in accordance with his individual desires expressed in righteousness.

The first information we have of the work of the Spirit was at the time the earth was in a chaotic state, when the Spirit of God moved upon the waters (Gen. 1:2.) By reason of the work of God through this medium, man was formed and given life, as the servant of the Lord said. "The Spirit of God hath made me, and the breath of the Aimighty hath given me life," Job 33:4. Under the authority of the Father all things were created by him who is the image of

the invisible God, and through that life-giving principle the new creation act is accomplished, and mortality is raised to immortality, and the natural body becomes a spiritual body. natural body becomes a spiritual body. See Rom. 8:11, and 1st Cor. 15:44. To speak more particularly, man, to see the kingdom of God must "be born again,"—John 3:3,—for a man cannot know the things of God but by the Spirit of God,-see 1st Cor. 2:11,-and by the same Holy Ghost must we be led as we walk in the new life as a child of God, (Rom. 8:14) and by that same Spirit will our mortal bodies be quickened as it dwelleth in the children of God, and through this means the effect of the curse of sin will be removed from the body, and the quickening, life-giving influence of God's Spirit, will be the life of man, thus changing the natural state of man caused by sin, to a spiritual state as the result of righteousness, the latter state of the mortal, which ends in death, will be immortal, and never end.

We further note that the work of Jesus Christ was to baptize mortal man, who had accepted baptism with water for the remission of sins, with the Holy Ghost, (Mark 1:8) and Paul so understood the work of Christ over thirty years after his ascension as the history gives us information in Acts 19:1-6; and this Holy Ghost was to teach all things, bring past to mind,-John things 14:26,-testify Christ,-John 15:26,-guide into all truth, speak that which he shall hear, and show things to come,-John 16:13,-as well as reprove the world of sin, and of righteousness, and of judgment."-John 16:8. This clearly shows that the Spirit of God has a work to do which is necessary to be done in every age of the world among both those who are disciples of Christ and those who are not, hence the promise of Christ "and lo, I am with you alway, even unto the end of world," is not to be with the disciples personally, but by the presence of the Holy Spirit, for Jesus said previously to his disciples: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you," (John 16:8,) though he personally, will not come again till at the end of the world or the destruction of the wicked, when he will come "in the glory of the Father with his angels; and then he shall reward every man according to his works." This last promise of Jesus Christ to be with the faithful disciples to the end of the world is very comforting and soul-inspiring to the minister, who desires to represent the Father's work correctly, for by its leadings, as it thrills the soul of the minister, and speaks to that soul that which it shall hear, we will not be mistaken in regard to our ministrations; and its effects upon those who hear the word administered will be that they will be reproved of sin, of righteousness, of judgment, the thing necessary to be done that a soul may converted to God.

The two great incentives to faithful devoted service to God is to be assured of what is truth, as asked by Pilate. These are equally important now as they have ever been, and the guide "into I truth," is the spirit of truth, the Holy Ghost. It will also reveal the things which God hath prepared for them that love him. John 16:13 and 1st Cor. 2:9, 10. The Spiritualists do not accept this Christian explanation but claim that the truth, and the things of God that are prepared for human beings is revealed by the return of the spirits of departed ones, who have been where the future conditions have been experienced. This is too unreliable, for even the Spiritualists admit that the spirits of those who have died have not changed since leaving the body but little, if any, and the proportion of false spirits to truthful spirits that return are as five or more false to one true; then they have no standard by which to determine when the truth is being told, for they deny what Jesus has said about it, and refuse to accept what men claim to have revealed to them by the Holy Ghost in regard to the resurrection and the future state.

Since it was the work of the Spirit by which the first man of the natural creation, was created, so by the same Spirit must the first born of the new creation, even Jesus, be brought into existence, that the latter existence of man in Christ Jesus may be of as high a nature as the existence of man through Adam and Eve. That is the reason it is so important to believe what the angel told Joseph, "fear not to take unto thee

Mary thy wife; for that which is conceived in her is of the Holy Ghost."-Matt. 1:20. It is equally important for us as it was for Joseph, so that we may receive him as one who has overcome the world, and through the reception of the same Spirit, by which we are born of God a new creation, we may overcome the world, and gain the victory over every carnal and mortal condition, and be like Christ. To those who deny what the angel said about Jesus being born of the Holy Ghost, it can be clearly seen why they should deny the necessity of man being born of the Spirit to be a child of God; and who are actuated by a spirit that advocates such corrupt doctrines as polygamy and polygamous cohabitation, the Adam-God theory, and man's blood atoning for some of his individual sins, will be consistently led to deny that Jesus was conceived and born of the Holy Ghost, as is the case with those who claim that Brigham Young was a prophet of God, and who now claim that Joseph F. Smith, who is now confessedly living with five women as his wives, is a prophet of God.

The child of God in the New Testament times believed that Jesus was conceived and born of the Holy Ghost; believed that Jesus' work was to baptize his followers with the Holy Ghost; be-lieved only such as are led by the Spirit are the sons of God, believed that no one's mortal body would be quickened excepting those in whom dwelt the Spirit of God; and that none will inherit the kingdom of God except those who are born of the Spirit as well as of the water, and so we conclude that only those who thus believe are children of God today. Those who expect the indwelling of the Holy Spirit of God must have a desire, to be like it in nature, and their bodies, which are called "temples of the Holy Ghost," must be kept pure and holy that it may abide there, because we are informed that to defile the temple of God will bring destruction. Much might be said of the Spirit's work in the vegetable and animal kingdoms aside from man, of its operations, and various manifestations in the church, and of its fruit in contrast with the fruits of the flesh, but we have, we think, said sufficient to lead the minds along right channels so far that they will continue their investigations and more fully drink of the sweets that result as the honeydew of the Spirit of God.

THE FALL OF THE YEAR.

THE FALL O'THE YEAR.

The fall o' the year has come back again,
And it's jest as delightful as't ever has been,
With the odors o' apples and must o' the grape,
And the leaves all colored jest any old shape,
And plaintive Bob White whistles merriest when The fall o' the year has come back again!

The fall o' the year has come back again. And I let down the bars o' the stubble field then, And hie me away to the woods and the wold, And me me away to the woods and the word,
Where the leaves are all purple, the weeds are all gold;
And somehow or other—jest how, I can't tell—
I'm caught in the maze of a mystical spell;
And the breeze as it whispers in both o' my ears,
Brings back to me visions o' faraway years;
And I'm happy and sad both together jest when
The fall o' the year has come back again!

The fall o' the year has come back again, And the weather jest sizzles no longer like sin,
And the trees in the distance are hazy and brown,
And the lazy old cattle are standing aroun',
And I love jest to bask in sich halcyon days,
And throw away trouble that on my soul weighs:
They tinge up the future with some sort o' hope, seeing the things in a ka-leidoscope, I love all around me the tenderest when And I love all around me the tenderest of the fall o' the year has come back again! -Douglas Dobbins.

> WILL WE BE ONE. Low. Jesus is calling, His call now obey; For softly He's speaking, Come into the way.

Oh, turn from your idols; Give God all the praise. The weak He will strengthen, The humble He'll raise.

He'll furnish with bread, And if we will trust Him, We all will be fed

With showers of blessings last come from His love, Desconding from heaven, The city above.

DIVINE ASSURANCE. Given by the Spirit through Elder Joseph Luff, June, 1911. Tune, "Lead Kindly Light."

Sweet unto me the voice of supplication
From hearts sincere.
Sweet to my car the humble adoration
That greets me here. Be glad of heart; let not thy faith decline, I still am near and thou art ever mine

Walk in the light that on thy path now shineth-Church of my choice—
And whatsoe'er to me thy heart inclineth, Heed as my voice.

Talk not of night, nor give to sadness room-I am thy God, fore'er dismiss thy gloom.

Whose in love my counsel shall obey, No fear need know; My hand shall guide their feet and guard their way 'Gainst every foe, Yes, I will lead, thou shalt not plead in vain; My covenant with Zion shall remain

Lift up thine eyes! thy skies are now aglow With rays divine!

I am thy light! and o'er thy course below Fore'er will shine.

My Spirit shall thy daily portion be, And thou art safe if thou!'t abide in me.

In North Carolina under prohibition the average annual increase in property valuation has been over \$54,000,000.

Maine, from 1900 to 1910, increased its taxable property more than \$11,000,000 a year.

In Kansas there has been an increase of \$120,000,000 every year for ten years. In 1880 under license the tar rate was 5.5 mills on the dollar; in 1914, after thirtythree years of prohibition, it has been reduced to 1.2 mills.

(Continued from page 3)

Chico, Calif., Nov. 28.
Editor Ensign:—Bro. C. J. Cady and I came to these parts during the first week in September and I was much surprised to find such a good branch here. The local work under the presidency of Elder H. A. Hintz, we found to be doing nicely. The branch has a very neat little church in which to worship and all meetings have been well attended since we have been here. They know how to take good care of a missionary too and could teach some of the larger branches a lesson in that re-

teach some of the larger branches a lesson in that regard. We had turkey for Thanksgiving and hope the
other missionaries were as fortunate.

The gospel tent belonging to the Northern California
District had been stored here last fall by Brethren
Stead and Reiste and we unpacked it and held tent services for about five weeks with a fair interest. We succeeded in getting our work before many who had never heard it before. Six were baptized and others are still investigating and we hope to see them take the step soon. The tent is very large and as the evenings grew cooler we could not well keep it warm enough to be comfortable, so we closed our meetings on Oct. 20 and

packed the tent up for the season.

We tried holding meetings for several Sundays in one We tried holding meetings for several Sundays in one of the school houses about three miles out in the country, but little interest was manifest, though a few came out to hear. Then we tried Nord, a little village seven miles north of here. We secured permission to hold forth in the Methodist Church. A genuine interest was manifest from the start and we have been preaching there for several weeks and they seem to still want to hear

As necessity demanded, a few of the Saints assembled on the banks of the Big Chico last Tuesday and three more were buried beneath the liquid wave to arise to a newwere buried beneath the liquid wave to arise to a new-ness of life. One was a very fine young lady from Nord and the other two were the daughters of Sr. Jessie M. Chase, formerly of Colorado. My father baptized Sr. Chase in Denver in 1895 and it seemed rather unusual that I should have the pleasure of baptizing her chil-dren. Several more from Nord have expressed their intention of uniting with the work, and we sincerely hope

Bro. Cady and I made a little missionary trip to Paradise also where we stayed two days. This is not the Third Heaven, as some might suppose, but is a nice little town up above Chico in the foot hills among the pines. We canvassed the neighborhood distributing tracts and talking gospel and held meetings in the town hall with an attendance of 15. Some seemed interested and we may return there later.

My mind often turns toward those who were so kind to me in my travels in the Hawiian Islands and as I have not time to write to them personally I take this means of extending my greeting, saying, "Aloha nui ia oukeu apau.

Praying that the work everywhere may have abundant access and with implicit confidence in the final triumph of the truth.

In gospel bonds, M. A. McConley.

Thayer, Mo., Nov. 30.

Dear Ensign:—To the Saints of the Southern Missouri district: I wish you a merry Christmas and a happy new year, and as the year is near to a close and our works will be on record, to forever stand, let us honor God's law by paying our tithes into his store house that there may be plenty for all. Let us have our names on there may be plenty for all. Let us have our names on the bishop's books for the year 1914, if it is for but \$1.00, so when the reckoning time comes we will bave on record that will show we have honored God's law in a financial way. There are a number of Saints in this district

who have never paid tithes. The Lord says in Doctrine and Covenanta he that is tithed shall not be burned. How are we to escape this? By honoring God's laws, not a part of them, but all. For the progress of this latter day work depends much on the Saints. If they fail to do their duty in a financial way then our missionaries will have to be called in because there will be nothing in the star-shapes for their families.

in the storehouse for their families.

Then let us ask ourselves the question, whose fault is it, then if we are honest with ourselves and with God,

we will confess that it is our fault.

we will consess that it is our fault.

So let us make a resolution like one of God's servants
of old—"As for me and my house we will serve God."

So Saints let us put it all on the altar for the Lord, and
when we come before him we will hear it said, "well done thou good and faithful servant, enter thou into the joy

Yours in gospel bonds, Geo. A. Davis, Bishop's Agent.

Kansas City, Kans., Nov. 28.

Editor Ensign:—I am a poor hard working young man. My father has been in the Independence Sanitarium for any latter has seen in the interpendence santarium for awhile. He was so bad when he went, but we think he is better now. Mother has gone to see him every day. They think it is grand, that it is a fine place for a sick person. They are all so good and kind, and Doctor Harrington is the right man in the right place.

I have been working with a carpenter and also mixing vectors and that it have been working with a carpenter and also mixing

mortar, and that is hard for my condition and if any one could inform me of something, better I would be glad. My parents need me at home till father gets better, as I am all the help mother has. I love to read the dear Ensign. Trusting you will remember us in your prayers. May God bless you is my prayer. ou is my prayer. Your brother in the faith, Ed Jordan.

Dexter, Mo., Nov. 22.

Dexter, Mo., Nov. 22.

Editor Ensign:—Please accept my thanks for the continuation of my paper after expiration. I could not do without it. I have been a reader of it every since the second week of its publication and expect to read it as long as I live. I am seventy-two and I have been a memlong as I live. I am seventy-two and I have been a member fifty-five years. I am lonely for church fellowship. I love the work and know this is the true church. I could give some strong testimonies, and I have been greatly blessed in sickness. Though I am far from any elder God will care for his children. I have not heard a sermon for nine years. All the sermons I have had I have read in the "silent preacher." I lend my papers to all who will read them. nem. Your sister in Christ, Mary A. Asa.

Enola, Ark., Nov. 19. Editor Ensign:-I was requested by my mother on her Editor Ensign:—I was requested by my mother on her death hed that I would write and let the church know of her death. Her maiden name was Arissa Am Hill. She was born in Kentucky, Aug. 24, 1849. She moved to Arkansas when four or five years old. Was united in marriage to Jessie Hendrickson Jan. 24, 1884, and to this union three children were born, only one surviving her, together with her husband. She was paptized into the Reorganized Church of Jesus Christ of Latter Parks and the Christ of March 1869. into the Reorganized Church of Jesus Christ of Latter Day Saints October 7, 1894, by J. D. Erwin and she lived a faithful member until the time of her death, Nov. 5, 1914. She died at the age of 64 years, 2 months, 12 days. She leaves a husband, one child and a host of friends to mourn their loss.

Mrs. Jettie McCord.

#### DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MAUDE MILLS, EDITOR, 1514 W. Short St., Independence, Mo.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leatlets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence Mo. AUSCOPE ROLADD.

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#### THE SUNDAY DINNER.

In keeping the Sabbath many women forget that it is their duty to do as much of the Sunday cooking as postheir duty to do as much of the Sunday cooking as possible on Saturday. Simply because our meals are a necessity does not justify a woman in cooking a great deal on Sunday and especially in allowing it to take so much of her time as to keep her from attending services which she otherwise could attend. There are varied ways of managing this important question but it should be planned in some manner so as to eliminate as much work on Sunday as possible. We would be glad if every young wife when first learning to manage her own home would firmly resolve to do as little labor on Sunday as it is possible to get along with, and thus form a good habit to always be carried, on in her home. We once heard a young sister excusing her mother for always being absent from the Sunday morning service by saying that she, the mother, always cooked a large dinner on Sunday and she had never gotten in the habit of preparing for it on Saturday. The daughter had suggested and tried to carry out the better plan but the mother did not like the added work on Saturday and preferred to carry on her work according to life-time habit. So beware young house wives lest you cultivate the same useless and wrong habit and get so wedded to it that you will feel after a time that you cannot change.

And this is more than a mere matter of ophilon. We have been commanded along this line in latter day revelation. "Let thy food be prepared with singleness of heart." "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." These commandments cannot be carried out by the cook of the household unless she gives it considerable thought and planning. But fortunately the Lord does not command us to do impossible things, so let us set about an intelligent discovery of means to attain an end which will harmonize with the Lord's commands.

Probably the most beneficial plan and the highest one which we can attain is to olan more simple food for

to which we can attain is to plan more simple food for our Sunday dinner than we may do for other days. But as we are forced to deal with general conditions as they now prevail among the saints, the nearest approach would be to do as little of the work of preparation on that day as possible. For it is quite a general custom I think for the best meal of the week to come at Sunday dinner. Some arguments seem to favor this custom, but can hardly outweigh the word of the Lord in Sec. 59, par. 3, where we are told to prepare our food with singleness of heart "that thy fasting may be perfect."

"that thy fasting may be perfect."

We know of some women who cook everything on Saturday, which is to be served on Sunday. Others prepare everything which should be served warm and use the fireless cooker with very little work attached, on Sunday morning. In our family the latter method is used with oxcellent results, at all times of year when warm food is needful; but often during the summer everything is ready for putting on the table for dinner before we retire on Saturday night. Had not these plans been practiced we would surely have to decline to do work in the Sunday school, and the privilere of Sunday work in the Sunday school, and the privilege of Sunday morning services sometimes.

All vegetables should be prepared on Saturday even-ing ready to put in the kettles for cooking, and no baking of any kind should be left for Sunday morning. Make these rules your habit and never swerve from them unless circumstances compel you. Don't be easily moved by this excuse or that into breaking over, but moved by this excuse or that into breaking over, our carefully watch and plan for the execution of what you will find to be an excellent plan of action. Then you will find not only more time on Sunday in which to worship God, but a mind and heart more in tune for that worship, which makes it doubly beneficial.

#### NUTRITIVE VALUE OF FOOD.

In the first place let us determine just what is food. In the first place let us determine just what is 1000.

The most concise and comprehensive definition I find is this: "A food is any substance which when taken into the body is capable of repairing waste, building new tissues, or yielding energy or heat."

The body is composed of chemical substances very similar to those of the foods which nourish it, so the thing

similar to those of the foods which nourse it, so the thing for us to do it to supply the body with these necessary elements in the right proportion. For the sake of those who may not have taken time to study closely the classi-fication of common foods, will state that there are five main divisions or classes: fats, proteins, carbohydrates, mineral matter, and water.

Water is one of the most important of these and forms over sixty per cent of the weight of the ave and forms over sixty per cent of the weight of the average man, being a component part of all the muscles, fluids, and other parts of the body. It carries off waste tissue through the kidneys and also by means of perspiration. In the joints if turnishes the liquid part of the lubricating material. It regulates the body temperature through perspiration and the blood. It acts as cleanser both internally, and externally. We should drink daily no less than two and one third pints.

Next, to water in importance are the mineral salts.

Next to water in importance are the mineral salts which form a part of the bone, blood, muscles, fluids, and secretions. They maintain proper density and quality of blood for its best work in carrying food and waste, provide proper media for best work of the digestive juices, stimulate involuntary muscular action, prevent dis ation of body tissue, and make necessary chemical changes possible. The only one used in the free state is common salt. All others are found in different food stuffs. Calclum predominates in milk and is the bone-forming element. The lack of calcium causes "rickets" in children. Iron is found in beef, egg yolk, fresh vegetables, as spinach, onion, also in fruits. Phosphorus is in meats,

cereals, peas, and beans.

The carbobydrates are the foods which furnish energy for heat and work and also may be stored as reserve energy in the shape of fat. Vegetables and fruits come under this class and all the starchy foods, sugar, cereals, honey and grain.

noney and grain.

The proteins include lean meats, egg white, dry codfish, pees, beans, lentils, and these are the tissue building foods.

Under fair we have butter, lard, olive oil, cream, peanut oil, and cotton seed oil. Then we have foods which come under both fairs and proteins as: cheese, sat pork, eggs, bason, salmon. Fats are chiefly to furnish heat

although they give some energy.

Thus we see how necessary it is to have our menus varied so as, to include foods containing all of these different food principles. The person who tries to live

on tea and toast will soon feel keenly the want of proper

nourishment.

"We live not upon what we eat, but upon what we digest." Food as it comes from the market is not usually in a condition to be made into body structure nor to be used as body fuel. It must first undergo a series of chemical changes which we call digestion. This prepares it to be absorbed into the blood and lymph and carried to the various parts of the body where it may be needed. However there is much which we may do to render food more easily digested by proper methods of cooking. ooking.

Here are some points to be remembered about the cooking of eggs—one of the most common foods. Always cook them at low temperature to obtain proper coagulation of albumin. Boiling temperature to obtain proper coagulation of albumin. Boiling temperature changes it into a tough and leathery substance. For soft cooked eggs, pour boiling water over eggs, using one cufful of water to each egg. Draw to cool part of range and let stand from eight to ten minutes.

Hard cooked eggs prepare same as for soft cooked. Let stand from thirty to forty-five.

A good receipt for baked eggs.
2 Tablespoons soft bread crumbs.

1 tablespoon thin cream.

egg.

Salt and pepper to taste.

of buttered individual baking dish with erumbs. Break the egg, slip on to the crumbs, Add seasoning, cover with remaining crumbs, add cream, and bake in moderate oven until white is set.

Bertha Anderson-Hulmes.

Supt. of Domestic Science Dept.

#### MISCELLANEOUS

#### NOTICES.

To the Saints of Oklahoma and Arkansas:-

J. D. Evini is reported to be assuming at times the rights and prerogatives of a minister among the Saints of Oklahoma and Arkansas. Notice has heretofore been published to the effect Brother Erwin is under silence and is not authorized to represent the church, although he has persistently refused to surrender his license. This is to again notify the Saints that J. D. Erwin should not be permitted to officiate in the priesthood in any way and his ministerial acts will not be recognized by the church. Branch authorities in these districts should see to it that he is not permitted to impose upon the Saints as a minister of the gospel.

Frederick M. Smith, Sec. First Pres. Wm. M. Aylor; Minister in charge.

Independence, Mo., December 3, 1914.

#### APPOINTMENT.

With concurrence of the Presidency and the signed, Elder Thomas Newton has been appointed to labor in the S. E. Illinois District; and Priest A. C. Martin has been appointed to labor in Southern Kansas (unorgan-Respectfully,
John W. Rushton.
President of Mission No. 2. ized territory).

MISSION ADDRESS.

James C. Page, Taylor, N. Dak.

#### A PERSONAL LETTER.

Dear Brother or Sister:—

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Did you ever think how the light of the gospel has een sent to hundreds of dear souls through Zion's Ensign?

you not know that hundreds of dear Saints have stated that they knew nothing of the restored gospel until some one sent them the Ensign?

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This appeal is made to you, brother or sister, in your own personal interest, as well as in the interest of the church in general in the way of spreading the gospel, because the Esign belongs to you individually as well as collectively. Let us hear from you.

Ensign Publishing House,

#### THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-mem-bers at half price. This offer, as usual is good only in bers at half price. This offer, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. It is good only during the months of November and December. It is unfair and hardly honorable for member to stop their paper and then subscribe in the name of a member of their family who does not belong to the church for the sake of getting it at half price. That is not the object of this offer. It is for the sake of spreading the gospel among outsiders.

No subscription on this offer is acceptable for less than 25 cents.

than 25 cents

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#### CONFERENCE MINUTES.

The Eastern Montana District Conference convened with the Culbertson branch at Andes, Montana, Nov. 21. District President, Walter Hillman associated with J. C.

District President, Page presiding, Reports: Culbertson 57, gain 14; Fairriew 25, gain 2. Present district officers were sustained until the next district conference. A committee was appointed to draft. Present district oneers were sustained until the next district conference. A committee was appointed to draft a set of rules for the district to be presented to the next conference for adoption. Time and place of next confer-ence was left to the district presidency and minister in charge.

Lester Bronson and Chester Constance were ordained elders by W. P. Bootman and J. C. Page. Joseph Johnson was ordained a priest by J. C. Page and W. P. Bootman. was ordained a priest by J. C. Page and W. P. Bootman, three were confirmed members of the church during the conference. Sr. J. C. Page was chosen as a member of the district library board. W. P. Bootman was chosen as our delegate to general conference. Preaching by W. P. Bootman, J. C. Page and Robert Newby. Attendance was fair and a very spiritual conference was enjoyed. Adjourned to meet at call of district presidency.

Chester Constance, Sec.

Vida, Montana

### CONVENTION MINUTES.

Eastern Montana Religio convention met at Andes, Eastern Montana Religio convention met at Andes,
Montana, at 2:30 p. m., Nov. 20. Officers elected: President, Lester Bronson; vice president, Mark Hutchison;
secretary, Chester Constance; treasurer, Arthur Ritter;
member of district library board, Carl B. Freeman;
superintendent Temperance Department, Eli Bronson. Superintendent Home Department, Cora Bronson. A committee was chosen to draw up rules of representation and by-laws for the district to report to next convention.

and by-laws for the district to report to next convention. The following were chosen as delegates to the general convention: J. C. Page, Lester Bronson, Robert Newby, Sr. Robert Newby, Jot Bronson, W. P. Bootman, and Laura Stout. Time and place of next convention left with the executive committee. Adjourned as per resolution

Chester Constance, Sec.

Vida, Montana.

DIED.

DIED.

Williams.—James Williams of Bevier, Mo., died at St.
Joseph, Mo., Nov. 24, 1914, aged 75. He was born in
England, January 15, 1839, and came to this country
when a young man, settling in Pennsylvania. Having
lost his first wife he was married to Dorothy Davison
in 1861, who survives him. The aged couple came to
spend the winter with their daughter, Mrs. Howe, at St.
Lecenh, where he died. He leaves three sons and five Joseph, where he died. He leaves three sons and five daughters. Funeral services conducted by Charles Fry. The remains were sent to Bevier for interment.

Miller.—Mrs. M. M. Knight Miller, nee Boyd, was born near Thompsonville, Franklin County, Illinois, July 7, 1840. Was married to Joshua L. Knight, Oct. 29, 1863, 1840. Was married to Joshua L. Knight, Oct. 29, 1868, to which union were born seven children, five boys and two girls, four of whom still survive. The husband and father Joshua L. Knight died near Thompsonville, Ill., during September, 1876, leaving the care of the family entirely in the hands and to the efforts of the mother entirely in the hands and to the chorts of the mother who bravely assumed the responsibility until the Autumn of 1881 at which time she was again married to Isaac the continued of the state of the sta of Latter Day Saints in which faith she continued stead-fast until her death, Sep. 6, 1914, at Cape Girardeau, Mo., while on an extended visit to her son George M. Knight. Her remains were laid to rest in the family cemetery in Mill Springs, Mo.

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Anyone can arrange dates and events in their order, but not everyone can make that arrangement readable. The principal events of church history took place in widely separated places, and it is no easy task to make the history seem consecutive, yet we believe this has been done in a pleasing manner. The dates of the events are over each page, so one can easily locate them. There are numerous side notes in the reading page, showing at a glance the principal facts treated on in the page. The type is the pica, a large face, with the footnotes in brevier. No eyestrain. Bound in durable cloth. Size 5½ by 8 inches, over 400 pages.

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### THE AUTHOR

The book was written by Mrs. Vida E. Smith, wife of Church Historian Heman C. Smith. She is well known to church members in general by her poems and other literary productions. Her long association with the people and things historical, coupled with her natural ability, enables her to present all these matters in a pleasing and attractive manner.

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VOL. 25

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 11, 1914

NO. 51

# President Joseph Smith is Dead

President Joseph Smith died at 1 p. m. Thursday, December 10, 1914. He was conscious until the last and peacefully passed away with a smile on his face, thus finishing a long life of usefulness in the service of the master and for the uplift of humanity. On the morning of Thursday, November 26 he was taken suddenly ill, and at one time during that day those watching over him thought life had gone out, but he revived and his condition was intermittent from that time, better then worse, and on Sunday, December 6, he seemed to be so much better that hopes were entertained of recovery, but on Monday came a change for the worse, and he gradually grew weaker until the sad

end came. Sad indeed for those left behind, but joyous to our noble and good prophet and president. He welcomed the released and was glad to be called home to mingle with the worthies of past ages.

Naturally we mourn, we feel heart broken, but he has left his record behind for our consolation, a well spent life, a noble career, and instruction. As God's mouth-piece he has left words for the guidance of the church over which he was the earthly head. Although his usefulness as regards active work in the church was at an end, yet we hoped that the Lord would spare him to us yet awhile. But the Lord knew best and took him home. He is gone to his reward for his labors. Gone! yet he will live on in memory for generations to come. He will live on with the prophets and patriarchs of old, never to be forgotten. Blessed be the dead that die in the Lord.

W. H. D.

# ARRANGEMENTS FOR THE FUNERAL SERVICES.

The services will be held at the Stone Church, West Electric St., Sunday at 2 o'clock. Elder Joseph Luff will preach the sermon and will be associated with Bishop E. L. Kelley and G. E. Harrington who will have charge.

All regular services will be dispensed with, and the body of President Smith will lie in state at the Church from 8 a. m. till 1 p. m. for those who wish to view it.

Interment will be at Mound Grove cemetery, Independence, Mo.

President Smith left the following instructions regarding the funeral:

To my son, Frederick M. Smith, Counselor, and E. L. Kelley, Bishop of the Church:

I make the following suggestions, touching what I desire to be observed regarding the funeral services and funeral of my body when death occurs:

First. I do not desire an expensive funeral service. A plain casket dressed in black, without metal trimmings, similar to those in which the bodies of the Saints at the Saints' Home are laid at rest in, is all I desire.

Second. I want the funeral services to be without extra expense, as I desire no ostentatious display, either in draping the pulpit or the building.

Third. I wish no expense to be incurred further than absolutely necessary for carriages or any other show of service.

Fourth. I desire that my body be clothed in such ordinary clothing as I have at my disposition at the time of my death. I do not want my black suit used for that purpose, as it has been a favorite of mine.

Fifth, I desire that there shall be no lavish display of flowers. A single wreath of native

grown flowers, should my death occur in the flower season, will be all sufficient, either on the casket or at the grave. Should my death occur in seasonable weather, I should like that my body might be exposed in the casket in the open air on the Church lawn, where as many as choose to review the remains could do so. If in the cold weather, the ordinary routine of viewing the body will be satisfactory.

Sixth. I desire that there shall be no extra song service. The ordinary funeral hymns which our books contain will be preferred. I have no preference as to who shall preach the funeral sermon, but should like the services to be under the charge of the branch authorities, my body to be consigned to the care of the Mound Grove Cemetery authorities. I should like the choir or select-

PRESIDENT JOSEPH SMITH

ed singers to use the following hymns, in their order: No. 135 and No. 187 in the Saints' Hymnal; and if the weather is seasonable, let the hymn, "There is a Land Immortal," 207 in the Saints' Hymnal, be sung at the grave before the benediction.

As to other arrangements not named here I leave them for consideration between my son, Frederick M., Bishop Kelley, and the branch authorities.

Signed, Joseph Smith. Independence, Mo., March 29, 1911.

#### DESIRED TO GO.

For some years our beloved Prophet has felt that his work was drawing to a close, and when his last sickness came upon him nearly three weeks ago, he expressed a desire to go, and requested that the saints do not hold him by praying for his recovery but to pray that he might be permitted to depart in peace. During his illness he was cheerful and often jovial, his mind being clear and active. He constantly inquired after current events in the Church and in the world.

In his illness he was waited upon by Doctors
Joseph Luff and G. Leonard Harrington and
Nurses Miss Mabel Clark and Mrs J. W. Peterson.

#### THE CHURCH IN MOURNING.

Notwithstanding his advanced age, and the repeated warnings of his recent illness, the death of President Smith came as a great shock to the Church. He was a man greatly beloved of his people because of his humility and uprightness of character, and his pearly fifty-five years of official association with them, and had won a deep and abiding place in their affections. The Church throughout the world mourns the loss of one dearly beloved. The influence of his life and work will not be fully appreciated by the world ,nor the Church, until future years shall bring the rich harvest of his sowing.

#### THE TWELVE CALLED.

Announcement of the death of President Smith has been made by telegram to each member of th Quorum of Twelve except Bro. U. W. Greene, with the request that they come to Independence, where a council of the leading authorities of the

Church will be held to make proper arrangements for the carrying on of the Church work until general conference convenes in April.

Since the entrance of Turkey into the European war no word has passed to or from Apostle U. W. Greene who was then in Palestine and whose whereabouts are at present unknown, It being impossible to reach him no word was sent.

# BIOGRAPHY BY THE CHURCH HISTORIAN.

President Joseph Smith, Son of Joseph Smith, the Prophet, and Emma Hale Smith, daughter of Isaac Hale, was born November 6, 1832, at Kirtland, Ohio. The Smith family came to America in 1638, sectling at Topsfield, Mass., where they lived for one hundrel and fifty years or more and maintained an honorable name. No suspicion of evil attached to the family name until the religious movement began with which they were so prominently connected. Then their names were used in connection with disreputable stories as a religious persecution. Some members of this family were prominent in the founding of the Government of the United States, and Captain Asael Smith, Grandfather of the Prophet, was engaged at the head of his company in the battle of Lexington and

Concord April 19, 1775. Samuel Smith, the father of Asael Smith was a member of the legislature of Massachusetts for several succeeding terms. The families into which the Smith family married in these early days, the Frenches, the Townes, the Goulds, the Curtises, the Dutys, the Macks, the Golds, and the Hales were all families of high respectability.

The story of the Prophet Joseph Smith in translating the Book of Mormon from the golden plates is well known. His chief counselor, advisor, and co-worker, Oliver Cowdery, was also a member of a family of great distinction among the nobility of England. They came to America in 1630 and settled at Lynn, Mass., but there is no evidence that the two families ever became acquainted while in Massachusetts nor in Vermont, where they again resided near to each other but after members of both families went to New York, Joseph Smith and Oliver Cowdery became associated and were the prime movers in this religious movement that has gained such notoriety in the world.

President Smith passed through the trials and persecutions that his father was subject to while in his boyhood, and in 1838 was thrust from his father at the point of a sword by a mob militia, and when under the cruel edict of Governor Boggs of Missouri, his mother and her children left the State while his father was confined in a dungeon, he clung to his mother's clothes while crossing the Mississippi River on the ice.

He was familiar with the scenes at Nauvoo and had a very distinct memory of some of the leading acts of his father and some of the teachings. His father on several occasions in public and private declared that he should be his successor, and when Brigham Young lead a party valleys of the mountains, Emma Smith, the President's mother stayed in Nauvoo with her children and reared them up with a love for honesty, sobriety and virtue, and instilled into their minds a hatred for immorality and evil practices especially polygamy and its kindred evils. President Smith had three brothers who were reared to manhood, namely; Frederick, Alexander and David. All of these were as uncompromising opponents of the evils of the Utah system as was President Smith. They all passed away before President Smith, each leaving a posterity of honorable, virtuous citizens, not one of whom has ever been in any way allied with the people of Utah, nor has any person connected with this family by marriage ever given allegiance. to those evils. President Smith associated with that part of the membership of the church under his father who protested against the work of Brigham Young and his colleagues, and in 1860 was accepted as President of the Reorganized Church of Jesus Christ of Latter Day Saints, to which position he was entitled by the organic law of the church, as well as his appointment by his father. He has held this position from that time until this by unanimous consent, there never having been a single vote to the contrary, thus sustained each succeeding annual Conference.

In 1855 President Smith was married to Miss Emaline Griswold at Nauvoo, Hancock County, Illinois. By this marriage three daughters were reared to womanhood, namely; Emma J., wife of Alexnder McCallum of Independence, Missouri, Carrie L., wife of F. M. Weld of Lamoni, Iowa, and Zaide V., now deceased, who was the wife of R. S. Salyards, now Secretary of the Church, of Lamoni, Iowa. President Smith's wife died in 1869 and he subsequently married Miss Bertha Madison, Who was the mother of Frederick M., Israel A. and Hale W. Smith, all of Independence, Missouri, Audentia M., wife of B. M. Anderson, of Independence, Missouri, and Lucy Y., wife of J. M. Lysinger of Lamoni, Iowa. His second wife died in 1896 and subsequently he married Miss Ada Clark, who survives him. She has three sons, all living, namely; R. C., Wallace and Reginald. All his living children were present during his last illness and death. His nephews, Elbert A., son of his brother David, and Frederick A., Joseph G., and Arthur M., and his niece Vida E., wife of Heman C. Smith, children of his brother Alexander, were also present. There were present also several grandchildren, to witness the closing scenes of his life.

President Smith removed from Nauvoo, Illinois, to Plano, Illinois shortly after taking his position as President of the church, where he became Editor of the Church Organ, the Saint's Herald, which position he held during his life. From Plano, Illinois, he removed to Lamoni, Iowa, in 1881, and was the most prominent citizen of that place until 1906, when he removed to Independence, Missouri, making his home there until his decease.

President Smith has always been an uncompromising opponent of the liquor traffic and always took a prominent part on the public platform and otherwise in the advocacy of temperance. Under his leadership, the membership of the Reorganized Church of Latter Day Saints at Plano, Illinois, Lamoni, Iowa, and Independennce, Missouri, cast over 99 per cent of their vote against the sale of intoxicants.

By revelation through President Smith, his son, Frederick M. Smith, has been designated as his successor, and if sustained by the Church in General Conference will doubtless occupy that position. Frederick M. and Elbert A. occupied as the counselors of President Smith at the time of his decease.

Heman C. Smith.

# PRESIDENT JOSEPH SMITH'S FIRST ADDRESS TO THE CHURCH.

Joseph Smith the son of Joseph Smith the PropLet, came to the church in its reorganized state on April 6, 1860, at a conference held at Amboy, Ill. After being introduced to the assembly he said: I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church, but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

I know opinions are various in relation to these matters. I have conversed with those who have told me they would not hesitate one mement in assuming the high and powerful position as a leader of this people. But I have been well aware of the motives which might be ascribed to me, motives of various kinds, at the foundation of all which is selfishness—should I come forth to stand in the place where my father stood.

I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

I have endeavored as far as possible to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

There is but one principle taught by the leaders of any faction of this people that I hold in atter abhorence; that is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the bible.

I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least those of them with whom I have conversed. I am not very conversant with those books, [pointing to a volume before him,] not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me, that it seemed as if the thing could never be possible.

The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrong doing. It was my determination to do right and let Heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints of thoughts from the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

It has been said that a Mormon elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach, and it is this feeling that I do not wish to trifle with.

I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupplous and bad man, accordingly as circumstances differ.

Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

Some who had ought to know the proprieties of the church, have told us that no certain form was necessary in order for me to assume the leadership, that the position came by right of lineage; yet I know that if I attempted to lead as a prophet

by these considerations, and not by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

I believe that we owe duties to our country and to society, and are amenable to the laws of the land and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

The people of Hancock County [Illinois] have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I held no enmity to any man living who has fought this doctrine, nor do I know any who hold enmity towards me. I hope there are none.

In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

I have my shortcomings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation; for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

A gentleman from Utah informs me that a majority of Brigham Young's people are restive, not satisfied with their condition, but dared say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of the matter.

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.—Church History, Vol. 3, pp. 247-250.

#### BIOGRAPHICAL SKETCH.

Joseph Smith was born at Kirtland, Lake County, Ohio, on November 6th, 1832, being the son of Joseph Smith, Jr., and his wife Emma Hale Smith. He came with his mother to Missouri in 1836 and shared in the persecutions of the saints which resulted in their expulsion from the state. Leaving the father and husband in the custody of legalized conspirators he and his mother with two other children traversed the state with the fleeing saints and on foot crossed the frozen Mississippi River to Quincy, Illinois, and shortly afterward settled at the newly founded city of Nauvoo.

In June 1844 when twelve years of age, he stood by the murdered form of his father, and from that time forth was deprived of a father's care and support in the perilous times which followed. Prior to this terrible event he had been baptized by his father into the Church, and on a later occasion, which was shortly before the Prophet's death, he was blessed by him by the laying on of hands and designated as his successor in a public meeting. His mother rejected the claims of Brigham Young and remained at Nauyou when the latter and his followers were forced to leave for the West, As he grew up to manhood the hand of persecution which had been so bitter, was gradually raised and through his uprightness he became a respected and honored citizen.

In the year 1852 he with his brothers managed a farm near Nauvoo, and the next year subcontracted to grade one half mile of the Warsaw and Rockford Railroad. In this last transaction he was unfortunate for after spending eight hundred dollars in addition to his own work during the season the original contractors failed and the returns upon his contract amounted only to \$12. Up to this time he had kept aloof from the many factions into which the Church had divided since the death of his father under the teachings and power of the men who had claimed to be leaders, and though efforts were made by some of these factions to gain his support he steadily rejected them all. The reproach cast upon the name of the Church and his father because of the corrupt teachings of some of the factions which about this time were becoming generally known to the

public, made any thought of succeeding his father an uninviting one, but nevertheless during the year 1853 he had his first serious impression relative to his connection with the work of his father. He had been brought to the verge of death by a fever and during the time of his convalescence had opportunity for reflection.

He had been reading law under the direction of a lawyer named William McClellan and expected to continue his study when sufficiently recovered from his illness. One day while considering his future prospects in that profession the question of his possible connection with the work of the Church came up, and while considering the perplexing question, he relates that the walls of his room suddenly disappeared, and he saw stretched out before him "towns, cities, busy marts, courthouses, courts and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and re-He noted that whoever entered into this busy whirl of life were submerged by its din, bustle and confusion. The scene suddenly changed and he found himself looking upon prairie land where he saw "hill and dale, hamlet and village, farm and farm house, pleasant cot and home like place, everywhere betokening thrift, industry, and the pursuits of a happy peace were open to the view." He says:

"I remarked to him standing by me, but whose presence I had not before noticed, 'This must be the country of a happy people.' To this re replied, 'which would you prefer, life, success, and renoun among the busy scenes that you first saw; or a place among these people, without honors or renoun? Think of it well, for the choice will be offered to you sconer or later, and you must be prepared to decide. Your decision once made you can not recall it, and must abide the result.'"

He was given no time for replý before the vision vanished, and he was left to ponder it at his leisure. He continued his study of law at Canton, Illinois, under the Hon. William Kellogg, and for a time worked in the post office as assistant postmaster in order to meet his expenses. Having exhausted his means he returned home in 1856 and again took up farm life with his brother Frederick, and in October of the same year was married to Miss Emaline Griswold, and made their home upon the farm.

Other spiritual manifestations beside the one related above were received during the years up to 1860 which made clear to his mind what his connection to the Church work should be and prepared him to answer the question which had previously been propounded to him as to his life course.

Since 1852 the scattered remnants of the Church had been working toward unity and reorganizing under the directions of the Spirit of God which they had received. Through these divine manifestations there had come the promise repeatedly given that upon conditions of their faithfulness God would send them a leader, and as the year 1860 drew near Joseph Smith, known by the familiar title of "Young Joseph," was ed out as the one chosen of God to lead his people. Though having no intercourse with this body of saints except one or two delegations which came to him and to whose pleadings he refused to yield, the manifestations of the Spirit which came to him pointed out the part of the Church which alone had found favor with God and which had received his acknowledgement. This fact came to him in a very direct way in 1859 when he was told: "The saints re-organizing at Zarahelma and other places, is the only organized portion of the Church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful."

This revealment left in his mind no doubt as to where he should cast his lot in taking up the work of his father and in the early part of 1860 entered into communication with the authorities of the Church and it was decided that he and his mother should attend the general conference which was to convene at Amboy, Illinois, on the sixth day of April of that year. If Joseph had been caraful to place himself only where God approved, the Church was none the less careful to accept a leader which had the approval of God, as indicated by the statement mde by William Marks: "If God has called you, we want to know it. If he has, the Church is ready to sustyin you; if not, we want nothing to do with you." Lut the evidences on both sides had been satis-

factory, and when Joseph appeared at the conference the saints whose hearts had been moved with expectancy for years wept for joy at his coming.

On April 6th, 1860 he was received into membership in the Church, declaring that he had not come there of himself but by the influence of the Spirit. On motion of Elder Isaac Sheen it was Resolved that Brother Joseph Smith be chosen Prophet, Seer, and Revelator of the Church of Jesus Christ, and the Successor of his father,' and after its adoption he was ordained to the office of President of the High Priesthood, becoming thereby the president of the Church. In his address to the conference he made plain where he stood as to the various doctrines which had been taught by the various leaders, and declared his opposition to polygamy. Soon after his brothers Alexander and David came into the Church and gave it their active support.

He remained at Nauvoo until 1865 when having been chosen editor of the official Church paper known as the "True Latter Day Saints' Herald," he was under the necessity of moving to Plano, Illinois. He continued as editor of this paper—the name being changed to "The Saints' Herald,"—until the time of his death, a period of over forty-nine years. He travelled much, preaching the gospel and building up the Church, going in 1875 to the Atlantic coast states, and in 1876 to the west where he labored in California, Nevada, and Utah, and in the last place found much opposition.

Subsequent visits were made to the West and to other parts of the country, and in 1903 he spent the summer in the British Isles in company with Elder R. C. Evans who was at that time one of his counsellors, visiting the various branches and strengthening the work in that land. In all of these places and in all these years he stood for the principles of truth, justice and honor, and which were grandly exemplified in his personal life. Without a stain upon his character his influence has been unceasingly uplifting to both member and non-member who may have come into association with him.

Though of late years he has been obliged to leave many duties which he formerly did, to others to do, because of the weakness and defects due to old age, yet he retained an active interest in the affairs of the Church to the last. He was equally interested in the affairs of the nation and of the world, and never missed an opportunity of voting his preferences at the poles. He ever stood on the side of temperance in opposition to the liquor traffic and this year at the special local option election at Independence he cast his vote with the rest.

In 1910 a Jubilee was held on April 6th colebrating the fiftieth anniversary of his coming to the Church and his ordination to the presidency, but his labors have continued nearly five years beyond the Jubilee. The Church has felt safe under his leadership, and has grown from a small body to a membership of about seventy-five thousand, distributed in many lands. History will record him as a wise and faithful leader.

#### A HISTORIC EPISTLE

The following is an extract from the first general epistle of President Joseph Smith, addressed "To all the scattered saints," and dated July 19, 1861:

"In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightsome allegiance to the principles of the gospel of peace, to the paths of wisdom to to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely

leads to the tree of life; to remember that those who live to the Lord, keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of hosts, I call upon all of the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the alter have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion." -- Church History Vol. 3, pp. 294, 295.

#### MEMORIES OF EARLY DAYS. By Mrs. W. H. Garrett.

On the eightieth birthday of our venerable and beloved Prophet, my thoughts wandered backward many years to the time when I saw hin for the first time over forty years ago, when our good Brother Josiah Ells, brought him to my mother's home in Allegeheny City, Pennsylvania, to abide with us awhile, he having been to Washington on Church business and was then on his way home to the West.

Widow Hulmes, her sons and daughters felt it a pleasure indeed to have beneath their roof the man whom God had called to gather out, and lead his scattered people back to the good old path which had been marked out by our blessed Lord and Savior: to

The old, old path,
Made strangely sweet
By the touch divine
Of his blessed feet

How well I remember the appearance of Bro. Joseph at that time. A man in the prime of life, and withal of a noble type, tall, with dark hair and eyes, and a face beaming with truthfulness and kindness such as could not easly be forgotten.

While he was yet with us the district conference convened and we expected to entertain quite a number of the saints at my mother's home. Of course we had given Bro. Joseph our best room, and felt it a pleasure to do so, but as the conference time drew near he informed mother that he would give up his room to the visiting brethren and he would sleep on the couch in the sitting room. Of course we did not want him to change, but he was unselfishly firm, and slept on the couch down stairs. We were young in the faith, and had learned to love the gospel of Christ in its fulness as we had received it, and we were inclined to look for the servants of Christ to be almost perfect. Such incidents as we have related did not disappoint us.

Bro. W. W. Blair was with us for awhile, some time before this when passing through on his way home to the West, and he also was blameless in his daily walk and conversation. Such men always brought a holy influence with them, and when they went away they left with us the great peace of God's Holy Spirit resting upon our humble home as a benediction from heaven, for which blessing we were deeply thankful.

When the Sabbath day came, the saints went joyfully to worship God in their hall on Fourth Avenue, Pittsburg, and we were truly edified as we listened to the sweet gospel message which fell from the lips of our beloved Prophet. The room was filled with attentive listeners including some ministers of other churches, and at the close many waited to greet him and to shake his hand.

When I look back, after the passing of so many years, I can not help wondering at the humility of the man in his intercourse with his brethren, proving him to be a true follower and servant of our Lord and Master. The times of social intercourse when the saints gathered at mother's home were pleasant indeed. I remember one expression made by Brother Joseph when conversing with the brethren to the effect that when stopping in a city or place he made it a rule to be found at the same place at night, rather than to be changing his stopping place, and I have often thought since that it was a good, commonsense rule, which was safe to follow. The time

of his visit passed all too swiftly and at the part ing we felt thankful for such a season of spiritual rejoicing.

Many of the saints there had passed through the dark and cloudy day of the latter day apostasy, but they had again heard the voice of the good Shepherd through his servant, and strangers they could not follow, as I have heard my mother say when bearing her testimony. Tried and true men and women were numbered with that little band of saints at Allegheny and most of them have gone to rest. Surely their rest will be soulsatisfying and glorious in the presence of our blessed Redeemer. O may we all be enabled so to live our days that we may be permitted to enter with the righteous into the blest abode of God.

#### NOTES.

President Smith had a high sense of honor and justice in business between man and man, and maintained that no one could lay claim to all considerations in the way of benefits in transactions, that when one party made claim that he should be favored because of relationship or because of church association over another the other party in the deal could lay claim to the same. Once when a brother, a painter, gave him figures on painting his house he thought the figures a little low and he asked the brother if that was his usual price. He was told that it was one-third or onehalf lower. He asked him why he made him so low a price. The brother replied that it was because he was his brother in the church, whereupon President Smith remarked that on the same hypothesis he should pay him more because of such relationship. In such deals he maintained that a fair and reasonable price was just to both sides. He did not believe in "robbing Peter to pay Paul."

He had a remarkable memory and any one he . may have met in Maine, no matter whether such a one was a person of note or anything connected with him to specially impress his name and likeness on the memory, should he have met such a one in California years after he would instantly recognize him and call him by name.

He always believed in helping the weak, strugling ones and in giving the boy a chance and never believed in discouraging enterprise and ambition. He was perfectly free from pride, dressed plain and did not believe in ostentation or show. He had a high regard for other people's opinions and

treated all alike, favoring none above others.

The last meeting President Smith attended was the communion service November 1, when at the end of his testimony he gave these remarkable words of the Savior: "My peace I give unto you not as the world giveth, but my peace I give unto you." Following is his testimony complete:

"Beloved Brethren:-

you." Following is his testimony complete:
"Beloved Brethren:—
"It is now fitty-four years and seven months from next
Friday since I took upon myself the responsibility of answering unto God and unto the people of this generation
the responsibility that was placed upon me by Divine
call, and this morning, reflecting that next Friday I will
round out my eighty- second year, if permitted to live,
that this was the last Sunday in that eighty-second year
and the first day, the first Sunday of the month, the day
of our sacramental service, I remembered the obligations
that I took upon myself. I remembered the first time that
I made public acknowledgment before the church of the
Spirit of life and salvation that had been born within
me in the baptism of water by my father, and I deemed
it but right and just and that it would be a pleasure for
me to meet you this day and partake of the sacrament
once more with the people of God's choice.
"I am thankful to Him this day that during the service
of the fifty-four years that I have been permitted to
give it and to give to you, He has not forsaken me nor
left me without sufficient strength to name His name
among the people of God. Hence, my testimony today is
that which it has been during all the years that are past
in which I have been engaged in this labor, and this testimony has been sanctified in the different missions which
I have taken, in the performance of the different duties
which I have been called upon to perform, in the performance of the duties of my office. I feel grateful today that

I have taken, in the performance of the different duties which I have been called upon to perform, in the performance of the duties of my office. I feel grateful today that he has ever thus granted unto me a seal of my mission in the blessings that have followed my ministration in the name of the Lord, Jesus Christ, and today if there is one thing I should more delight to say than any other, it is to repeat the words of the Samot. My peace I give mto you... not as the world giveth, but My peace I give mto you...

W. H. D.

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#### THE PRESIDENT AT REST.

According to previous announcement the funeral service of President Joseph Smith was held at the Stone Church, Independence, Mo., Sundey December 13th, at 2 p. m. The expressed wishes of the deceased President were followed in almost every detail, the body, reposing in a plain black casket without metal trimmings, having occupied its place before the altar since 8 a. m., from which time till 1 p. m. nearly three thousand persons came to view the remains, notwithstanding the bitterly cold atmosphere, and snow. The room was modestly draped with black, with a single leaf of fern at the fastenings.

At the opening of the doors the room, including the balcony was quickly though quietly filled, save the reserve space. Upon the platform sat the Quorum of Twelve, Apostles G. T. Griffiths, C. A. Butterworth, R. C. Russell, J. A. Gillen, J. E. Kelley, P. M. Hanson, J. F. Curtis, W. M. Aylor and J. W. Rushton; of the Presidents of Seventies, James McKiernan, W. E. Peak, T. C. Kelley and J. A. Davis; of the Presiding Bishop-ric E. L. Kelley, and E. A. Blakeslee; of the Presidency of High Priests J. A. Tanner and Charles Fry. Other ministers also occupied with them. With Elder Harrington were Bishop Kelley who offered the prayer and Elder Doctor Luff, who made the remarks. The immediate relatives of the deceased President occupied the front seats upon the main floor.

Nearly two thousand persons gained access including such friends of the dead leader as exgovernor Hadley, Mayor Christian Ott and many athers.

The only flowers in evidence was a single wreath of white chrysanthemums which lay upon the casket; this being in harmony with the President's wishes. The whole service was simple, there being no effort at display in decoration or in action, and lasted a little over one hour.

Though moved deeply by feelings of love and respect for the man who had so long been a cherished friend and leader to him, and by a keen sense of the weight of responsibility resting upon him on such an occasion, Elder Luff was able to deliver the message of the hour, following lines which he felt were in accordance with the wishes of the late President, and avoiding in the main, any extended eulogy.

The congregation stood in respectful silence while the pall-bearers, viz., G. T. Griffiths, J. W. Rushton, E. A. Blakeslee, T. W. Chatburn, J. A. Tanner, and E. L. Kelley led the way from the room, followed by the casket, and the mourners The remains were deposited temporarily in the Hulmes-Criley vault in Mound Grove Cemetery, a simple service of a hymn—"There is a land immortal," by the choir and a benediction by Apostle J. W. Rushton.

Thus was the parting service by and for the sakes of thousands of devoted followers of a great and good man,-a man who had himself been a hunable and devoted follower of his Lord and Savior Jesus Christ, whom he ever pointed to as the only perfect example, and whom he honored in his own life. In his eighty-two years of pilgrimage, and fifty-four years of official service, he has left a record clear of any stain or reproach, and it was stated by him shortly before his death that he was not conscious of ever having done any man a wrong.

Though his work was done, the Church was still reluctant in giving him up. In the gradual loss of his sight several years ago he was under the necessity of yielding much of the official work to his councelors. In this way his son and counselor, Frederick M. Smith, who has been designated as his successor, has gradually received the burden of responsibility and the work will proceed without any shock to the Church. He was a faithful instrument in the hand of God, in whose divine Hand the work still remains, and as it has been so abundantly provided for in the past, so will it be in the future.

#### JOINT COUNCIL.

On Monday, December 14th, a joint council was held at the Presidency's office at Independence, Missouri, to take into consideration the present situation in the Church and take such steps as would meet the emergency. An official report of the proceedings of this council will be published next week. Those present were the two counselors, F. M., and E. A. Smith; nine of the Twelve, viz. G. T. Griffiths, R. C. Russell, J. A. Gillen, J. E. Kelley, P. M. Hanson, C. A. Butterworth, J. F. Curtis, J. W. Rushton and W. M. Aylor. Four of the Presidents of Seventy, viz., James McKiernan, T. C. Kelley, W. E. Peak, and J. A. Davis; and the Presiding Patriarch F. A. Smith.

#### A GRAND TRIBUTE.

The "Kansas City Journal" gives editorally the following tribute to our late President. His many acquaintances both within and without the Church are well aware that this tribute is nit in the lest overdrawn, but fittingly describes his qualities of character in the lines mentioned.

"In the ecclesiastical dogmas which made up the denominational belief of the late Joseph Smith the general public has no particular interest. But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful churchman into whose keeping had been committed the destinies of one of the great denominations of the world. Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectionable acceptation of that term, will not appreciate the theological distictions between the two nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eves of the average American.

"But all who ever came in contact with Joseph Smith could readily appreciate the broad charity of his tenets, the untarnished private life he lived, the unswerving devotion to duty which he always displayed and the simple modesty of his relations toward his church and the world at large. To his church he was the prophet whom all its communicants revered, but he was also the unostentatious leader who constantly practiced the virtues which he enjoined upon his followers. To the world he was the blameless citizen who walked before all men as an example and whose interest in the movements that made for the welfare of the community always had his heartiest

"Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral. Disliking nothing so much next to sham, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to leatify to the honor in which they held him. He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived, as such he died, as

such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisement of the people among whom he lived and labored so many years. Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joesph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character."

#### WHAT INDEPENDENCE AND KANSAS CITY PAPERS SAY.

Immediately following the announcement of President Smith's death the local papers of Independence and Kansas City gave liberal and quite favorable accounts of his life and work. As these cover many points of interest which could not otherwise be brought out in the Ensign we reproduce parts from each, though in so doing it is scarcely possible to avoid duplicating some items. The saints will be interested in knowing the sentiments of the local secular papers.

From the Independence Examiner,

"Joseph Smith was a well known figure in Independence and has made his home here for many years. Many citizens knew his kindly face and heard pleasant words in his voice. For some years the curtains have been drawn over his eyes and the doors of his ears have been almost closed. His spirit never wavered. His was a life of love and service and in this way he ruled his people, holding each one of them in chains which galled not but were not to be broken. During the past few years the more arduous duties of the church have been taken from his shoulders by his son, Frederick M. Smith, and a few years ago was named as the successor to the presidency. During this time he has lived quietly with his family at his home here. He appeared at the last General Conference of the church and spoke from the platform. It was through him that the revelations were given to the church.

A few days ago the editor of this paper sent to President Smith an article in which it was ably held that God did not send pain and misery for sin and discussing this subject from a standpoint of love. The dying man sent back his thanks and a part of his comment was "That to hold that pain was an infliction of punishment for evil would be to make the Creator of Life a copartner in punishing a moral wrong where moral wrong does not exist. That to a large degree suffering in the world is endured by those who unfortunately have been forced to live under conditions where they have not consciously done moral wrong."

Kansas City Journal.

"The Prophet left no special message to his church aside from that already prepared. For several weeks he was aware that death was near. As early as 1911 he made every arrangement for his funeral. This was in the shape of suggestions which he wrote and sealed, handing one to his son, Frederick, and the other to Bishop E. L. Kelley, with directions that it be opened after his death. He feared hat owing to his prominence in his church organization he would be given great attention, while he wished to be buried in a simple manner, without display and in keeping with his teachings.

#### Know Followers by Voice.

Joseph Smith was a familiar figure in Indopendence during the latter part of his life. He had a kindly smile and a pleasant word for everyone. His eyesight failed him some years ago and he was generally led about town by some member of his flock, but he recognized his acquaintances by His descernment in this particular their voices. was very acute.

During the last days of President Smith's illness

hundreds of members of his church called at the home and bulletins were issued hourly for their benefit when the end seemed near. All the digni-

taries of his church organization have for some time been at his home and a stenographer sat by his bedside day and night to catch his last sayings, which will be published in his memoirs.

During his life the venerable leader was besleged by newspaper men, whose mission oftentimes was to get a spectacular 'story' as to his revelations to his church. He always met them half way and explained to them how the "spirit of God was made manifest to His people by the still small voice." His personality was such that when the interview was concluded a warm friendship existed.

President Smith stood close to his followers, from the highest to the lowest, and ever cautioned them to be humble and not given to display in personal adornment. In this he set them an example. The little home where he lived was unpretentious. It was modestly furnished, but comfortable. His life among his people was more like that of a member of a large family, for he called all of them by name, usually the baptismal name.

#### Leader Half a Century.

A history of Joseph Smith, who was a son of Joseph Smith, the founder of Mormonism, is a history of the Reorganized Church of the Latter Day Saints. It was he who brought together the little bands of Mormons in Illinois, Iowa and Missouri left behind when the main body emigrated to Utah. He became the first president of the reorganized church, and held that office more than half a century, until his death. He was a cousin of Joseph Fielding Smith, in recent years president of the Latter Day Saints in Utah. The greater part of his life was a struggle, as had been the life of his father, to place his faith upon a sound footing."

The Kansas City Post.

"Joseph Smith, president of the Reorganized Church of Jesus Christ of Latter Saints, was born in Kirtland, O., November 6, 1832, the son of Joseph and Emma (Hale) Smith. He went with his parents to Independence when 2 years old.

When he was 12 years old his father was assassinated near Nauvoo, Ill. He was the eldest of four sons. There were no daugnters. All his brothers have been dead several years.

Prsident Smith was baptized into the Mormon church when a small boy.

In 1860 he attended a conference of he Reorganized church at Amboy, Ill., and there connected himself with the ecclesiastical body of which he has ever since been the head.

President Smith married three times and to him seventeen children were born.

His first wife was Emma Griswold, his second Bertha Madison and the third was Ada Clarke. He has six living sons. They are Fred. M., Hale W., Israel I., Richard C., Wallace and Reginald A. Smith. His living daughters are Mrs. Emma McCallum, Mrs. Carrie Weld, Mrs. Audentia Anderson and Mrs. Lucy Lysinger.

President Smith's life work was to repudiate the fact that his father, the martyr and seer of the church, had anything to do with polygamy. He fought polygamy consistently as well as other beliefs of the Brighamite branch of the Mormon church which he considered heresies. During his presidency he announced to his followers he received fifteen communications of divine nature. These have been endorsed by the church and given a place in its written laws and doctrines.

#### Father Founded Church.

Joseph Smith's father was the founder and prophet of the Church of Jesus Christ of Latter Day Saints, known as Mormons because their sacred book, supplementary to the Bible, purports to be the history of an aboriginal American race by that name to which they believe Christ appeared in keeping with his reply to the "Other sheep have I which are not of apostles, this fold."

When Joseph Smith, at the age of 28, assumed the high priesthood of the church it was bounded by Nine Eagles, Ia., on the west, and Shabbona, Ill., on the east. Now its missions are in all parts of the globe.

Then it was a weak flock, preyed upon by false shepherds, or by 'bling leading the blind,' independence members say. Now its congregations number thousands. Twenty years before Brigham Young had led the exodus into Utah. But there were those who said to him, 'Go your way and we shall go ours and cling to Nauvoo and the ancient faith untouched by polygamous doctrines.'

Many Saints in Independence.

Several thousand members, often called 'saints,' live in Independence, the Zion of their prophecy, where 'Joseph, the Martyr,' stood on an eminence in the early part of the last century and set the metes and bounds for the temple of the true faith eventually to arise, wherein the most holy ordinances of the church should be performed. No tabernacle elsewhere might be sanctified thus.

President Smith's late home in Independence is a neat frame building. Its eight rooms have been kept in the best order by his third wife, his first and second wives having died successively many years ago. He has ten living children, twenty-nine grandchildren and five great grandchildren. Every year the descendants of the founder of the church hold a reunion at which about 100 are present."

"He was liberal toward other denominations. He was very patient with his own people. Morally he came up to that standard developed from the days of Plato, 500 years before Christ, which requires that a moral man should have eduction, a true, fixed and unselfish conscience which finds satisfaction in the righteousness of the individual, the church and the state and should have a personality that reflects sympathy, naturalness, optimism, patriotism and refinement, avoiding spite, hypocracy and self seeking.

He was almost blind and slightly deaf, the results of chronic neuralgia. But he had a fresh, boyish voice and, though he never lost his dignity, he overflowed with goodfellowship toward those whom he liked. He suffered almost constantly with facial pains. For thirty years he refused to consult a physician. When he did, they told him it was death of the nerves. He had a horror of narcotics. Latter Day Saints' teachings taboo tobacco and eschew the use of coffee and tea. These might have brought some relief, he was told, but he suffered stoically. Talking aggravated the ailment but as soon as he could compose his features and get his breath after an attack he would take up the thread of conversation where he left off. He was neither arrogant in his attitude nor dogmatic in his views but with breadth of vision that was like looking from a mountain summit.

#### Wrote Several Church Songs.

President Smith was fond of music but could not understand the classics.

He wrote several songs which are sung in his church. This is the first stanza of a favorite one: "Tenderly, tenderly, lead Thou me on,

On o'er the way that my Savior hath gone; Bright on His pathway the sunlight hath shown,

Tenderly, tenderly, lead Thou me on." Close to His hand I so tremblingly clung. Faint were the songs I so doubtingly sung, Brokenly falling from faltering tongue, Tenderly, tenderly, lead Thou me on."

### Read Modern Novels.

Last summer he heard 'Lalla Rookh' read for the eighth time. He retained his fondness for Scottish Chiefs' the first novel he ever read. On his library table lay 'Shepherd of the Hills' and other modern novels. He read and enjoyed 'A Certain Rich Man.' In his library were works of such writers as Aristotle, Kant, and Spinoza, with such present day writings as Culver's Psychological Phenomena of Christianity,' Ladd's 'Confusion of Pragmatism,' 'Islam, the Religion of Common Sense,' by Ishak and 'The Message of Modern Mathmatics to Theology,' by keyser. He was no bookworm. He confided:

'I like 'Sohrab and Rustum' and 'The Light of Asia,' but the latter like 'Parsifal,' was written to exploit a Hindoo cult and the opera house at Bayreuth has become a Buddhist temple.

'I don't think a man should withdraw himself from society and become a hermit to keep himself unspotted. Let him take the knocks, temptations and contumely and live among men.

#### Old Compard With New.

We find that illustrated in the life of Loyola who withdrew from the world for a season but came forth to set up the great, beneficial Jesuitcal order. But those that come out of the caves are usually strange and darkened. I recently compared a sermon delivered several hundred years before Christ with one of Annie Besant's and one of Mrs. Eddy's and the only satisfaction I got out of the later ones was the increase in learning.

I believe the dead can return to us under proper conditions. I once had an interview with a little daughter I had lost. She was playing with other

children and happy among the flowers and is comforted me.

Swedenborg's 'Heaven and Hell, is too finespun for me. All baseless metaphysics. uel movement is all right but the Methodist and Congregational ministers do not go far enough. They do not claim all the works of the Spirit as found in Mark's gospel."

#### Against Socialism.

There is a universal movement of mankind toward God today. Scientific men have found the narrowness of that which can be scientifically defined. The savant is no longer affronted if the Deity is proclaimed in his presence, as half a century ago when agnosticism and Darwinism went hand in hand.

A man will not have to belong to any church to be saved. He will have to be obedient to Christ's commands.

I believe with Lincoln in a 'government of the people, by the people, and for the people.' I do not believe in Socialism. We teach a church socialism, holding goods in common, not identical with political socialism. No church, king or trade union can take the place of Christ's love in the brotherhood of man. What is called the commercial spirit is the saving grace of the material world. Look at the spread of the English language throughout the world, thus making possible the extension of Christianity. I cannot conceive the time when the whole world will belong to the Latter Day Saints' church, but I can believe the time will come when all nations wi's return to the Christian economy taught by Christ.

#### Imposing in Appearance.

In appearance, Joseph Smith was of imposing height. His benevolent face was crowned with white hair and beard. He had an intellectual forehead with strikingly handsome, luminous, large brown eyes that dominated his whole countenance and held the farthest groups in his congregations. Blindness did not dim their lustre and intensity. He was more logical than persuasive in debate and was a thorough parliamentarian as might have been expected of a man who had twice served as justice of the peace in a community that mobbed and killed his father.

Trials and sadness entered his life. He byried two wives. 'With one of these was buried a son.

He found it hardest to bear the erroneous stigma of polygamy. He always asked pathetically if his fifty and more years of labor to exonerate his church from that false reputation will not at last be recognized. He always asserted his father neither taught nor practiced polygamy; that Brigham Young introduced that heresy a thousand miles from the scenes of his father's ministry and ten years after his father's death.

Talking about the days of his youth in Nauvoo, President Smith said: 'I was 12 years old when my father was murdered. He was in Carthage, twenty miles away, but we heard of it before midnight. We stayed there and I grew up among those people. Many of them had been in the mobs that persecuted us.

I did not permit myself to become embittered, though my earliest recolection was of being carried across the frozen Mississippi by my mother when 12,000 of our people were driven like mad dogs from Missouri.

I left those early times with the Lord. For years the church wanted me but I would not go until I had the call at the age of 28. Then I was confronted with the fact that I could not say the Lord's prayer unless I forgave my enemies. I forgave them.

President Smith was fond of yellow, probably because it was to him the only true color. He was color blind as to red and green, not knowing a red apple from the green leaves. When asked which color he recognized he would smile and reply, 'How do I know?' "

From the Kansas City Star.

The history of Joseph Smith, Jr., son of Jeseph Smith, prophet and founder of Mormonism, is the history of the Reorganized Church of Jesus Christ of Latter Day Saints. For it was Joseph Smith, Jr., who assembled the scattered bands of followers in Illinois, Missouri and Iowa which had been left behind when the main body emigrated to Iowa under the leadership of Brigham Young. That occurred upon the killing in Iowa [Illinois] of the first Joseuh Smith, known since in Mormon annals as "Joseph the Martyr."

Joseph Smith, Jr., became president of the Reorganized church, which discarded Brigham Young's dogma of polygamy as heresy. In fact he was the first and only president to date of the reorganized body, having held office continuously for more than half a century. He was a cousin of Joseph Fielding Smith, present president of the Latter Day Saints in Utah.

In the last four years of his life President Smith was blind, Failing evesight gave way entirely some years ago. Nevertheless he attended all annual conclaves of the church at Lamoni, Ia., and Independence, presiding over the deliberations.

He was born November 6, 1832, at Kirtland, Ohio,, where his father had gone two years before with a small band of followers from Manchester, Soon aferward, inspired by one of his "revelations," the lad's father migrated with his colony to Missouri. At Independence he established the "holy land" of the church, the "Zion," again inspired by a revelation.

The Mormon band at Independence in the early childhood of the little boy grew enormously. Converts flocked in. County elections in Jackson County were controlled by the members of the new sect. They established a paper, the Morning and Evening Star. Then began those years of turmoil with other settlers which were to end in the expulsion of the Saints from their Zion.

The Star preached abolition. For the Mormon converts were Northern men and filled with fanatical zeal. Consequently, there soon were clashes with the other settlers, pioneers of the slave-holding states, Virginia and Kentucky. Other contentions arose. The prior settlers organized bands of vigilants. Mormons were seized, tarred and feathered on numerous occasions. Even Joseph Smith, the elder, did not escape. The state militia was called out several times to quell the riots.

Finally, when Joseph Smith, Jr., was 5 years old, his father and the latter's followers were driven out. Up through Clay County they fled and at Liberty Joseph Smith was arrested and placed in jail.

There, says the legend, while the younger Joseph, the child of five, sobbed himself to sleep in jail, his father bent above him and commended the hopes and aspirations of the harried church to his care.

Little Joseph's mother accompanied his father to Liberty, too. But, fearing for her life, the elder Joseph induced her to go with other members of the church to Illinois.

The child, with a band of Mormons, trekked across the almost uninhabited prairies of Missouri to Nauvoo, Ill. There, upon his release from Liberty jail, the prophet rejoined his wife and child.

One day in 1844, when the boy was 12 years old, the dead body of his father was brought to their home. Joseph Smith, founder of Mormonism, had been shot by a mob in Carthage, Ill.

After the death of the prophet came the "Great Higera." Most of the Mormons, grown to considerable numbers, migrated to Utah under Brigham Young. But young Joseph Smith stayed behind, working as farmer or clerk and studying

But that oft-repeated admonition of his father, first told him across the tear-drenched pallet in Liberty jail, was never forgotten. Joseph Smith, Jr., was a man with a purpose. And so, when he was only 28, he at last effected the reorganization of the Eastern Mormons. The reorganization was formerly accomplished at Amboy, I.I., in 1860. And Joseph Smith, jr., became president.

For twenty years the Church had headquarters at Plano, Ill. In 1880, however, headuarters was removed to Lamoni, Ia., and in 1906 to Inde-

At Independence, President Smith made his home, living simply, occupying only a modest cot-tage, one room of which was his office. He arose early and was hard at work until his health began to fail a few years ago and blindness settled down. His days were devoted to editorial work for the Saints' Herald, official publication of the Church, and to governmental affairs of the organization.

With his heavy whitened beard and plain dress, the aged church head had all the appearance of a well-to-do retired farmer. He was a familiar figure on the streets of Independence. He was always in close touch with the members of his church and was familiarly addressed by them as "Brother Joseph."

Much of the active conduct of his office President Smith turned over in 1912 to his son, Frederick M. Smith, of Lamoni, Ia. He declared he had a revelation that his son should succeed him.

President Smith was married three times. His first and second wives died.? He always denounced the polygamous teachings of Brigham Young and emphatically denied that his rather. the first Mormon prophet, had taught, sanctioned

or practiced polygamy.

Much of Joseph Smith's life was spent in literary activity, some of which will become important in the church for its historical value. His early literary work was when he was editor of the Saints' Herald and several other periodicals used in the controversy between the Reorganized Church and the Western church dominated by Brigham Young. His memoirs, a work of several volumes, he worked on up to his death. Since his blindness, in 1910, he dictated the material for his autobiography to a stenoprapher. The work also will be an exhaustive history of the Mormon Church.

#### INDEPENDENCE ITEMS.

There were no services on Sunday other than those held over the remains of our dear departed President, "Brother Joseph," as he was inmituraly known to 'll Saints and many not of the church. The body Inid in state from 8 in the morning till 1 p. m. At each end of the casket stately white-gloved sentinels stood dressed in brack, while one at a time friends quietly wended their way up the east isle with bowed heads looked for the last time on the remains of him who in life had been a blessing the church individually and collectively, and as most all passed from the bier they could not restrain emotion and tears springing from their eyes. You Yet all realized ing to his wishes. In his life he was a blessing to the church and to all who came in the way of his kindly ministrations. In his greath he left a benediction to the church that will extend the world over. The kind words expressed by the press quite generally show that the public has been watching his life and has found it full of virtue and honor, and have found no occasion for anything but the highest praise fer him, speaking well for him and the church. While he lived they had no occasion to find fault with him, and in death they found nothing to say of him but that which was commendable, and in some instances exceptionally so.

Bishop E. A. Blakeslee came to attend the funeral and incidentally attend to some matters in connection with Bro. Kelley in the bisnop's office, stopping a few days after the funeral for that purpose.

Three of the Twelve were absent, namely, Brn. Sheehy

and Anderson who are in the west and Bro. U. W. Greene

who has just arrived in the east from the Holy Land.

President F. M. Smith returned Tuesday evening to
Worcester, Mass., to take up his studies in the Clark University, from where he was called because of the sickness

W. H. D.

### THE SERMON AT THE FUNERAL OF PRESIDENT SMITH The funeral sermon of President Joseph Smith will ap-

pear in next week's Ensign. It was delivered by Elder Joseph Luff, and was a splendid elucidation of the life, work and character of our beloved President. We anticipate that and character of our beloves rresident we among a character of the being demand for extra copies of the sermon, and will print extra ones to meet the demand. However, those wishing extras should order as many as they want the copy of that we may know how many to print. This at once, so that we may know how many to print. This sermon with comments from the press throughout the United States on the life and character of the man that no one can say a word against ought certainly to be for the church over which he presided. In his he has left the church a legacy that is invaluable unlift for the and far reaching. A man loved by all acquaintances regardless of creed. A man who having lived 82 years was conscious of doing any person any harm in all his long

#### OMAHA, NEBRASKA

"Peace, perfect peace, death shadowing us and ours, Jesus has vanquished death and all its powers; It is enough; earth's struggles now have passed,

called him to Paradise at last."

very interesting and impressive memorial service was held in honor of our beloved prophet and leader, Sunday, December 13th; Elder M. A. Petersen in charge, Brethren H. W. Scott, Paul N. Craig and H. A. Scott were the

speakers.

Branch officers elected last week for the ensuing year as follows: president, H. A. Scott; pricsts; W. E. Stoft, W. N. Hill, and W. T. Lowe; teachers, C. M. Hollenbeck, J. C. Howe, R. W. Scott and D. S. Conôit; elecans, S. E. Marmoy, C. C. Coffeen, C. T. Self and T. A. Hicks; branch clerk, David Lewis, chorister, Paul N. Craig, organist, Jeanette Craig, member of library book, H. A. Scott; correspondent, as per signature below.

The Woman's Auxiliary will hold their bazaar in the Bee Building, 17th and Farnam Sts., on the 16th and 17th inst. We trust they will meet with even better success than last year. The Lord will surely bless those who give their work and time as well as others who part with their

Religio officers elected for the next six months are as follows: president, Paul N. Craig; vice president, C. T. Self; secretary, E. Larser, treasurer, A. E. Stoft; member of library board, Margaret Keatley; chorister, Anna Hicks; organist, Mary Marmoy; temperance superintendent, S. E. Marmoy; home class superintendent, your cor-

May all the workers resolve to be more prayerful, enernd careful the next year, than the one that is

fast slipping away.

"Lives of great men all remind us,
We can make our lives sublime,
And departing, leave belined us.

"Lives of the condens of time."

Foot prints on the sands of time Alice Cary Schwartz.

345 Omaha National Bank Building.

#### SEATTLE

SEATTLE.

Our sacramental service Sunday was another spiritual refreshing from the Lord. Evidences of spiritual advancement were plainly visible. It is a great pleasure to hear and feel the revealments of the Holy Spirit but to make the service of the spirit but to make the service of the s them of real worth they must become a part of the actual life. May the Saints heed the admonition to become stalarts for the Lord.

Bro. W. H. Annett was with us Sunday from Calga

Dro. W. H. Annett was with us Sunday from Calgary Ont., seeking employment. He thought of going south if not successful here. Bro. and Sr. C. F. Oliver of Everett spent a pleasant day in the church services Sunday. Bro. Oliver speaks encouragingly of our mission work in Everett where we visit the second Sunday of each month. Saints living near there please take notice.

We feel loth to sever the long continued and loving ties of gospel friendship, so strong and pure, that has bound us to our beloved President Joseph Smith. The news of his severe illness casts a gloom, but we sorrow in love and hope. He has so long time been walking in the footprints of his Savior that it is getting time for to be nearing the arrespoid that will usher him into his divine presence, however we would love to hold him just a little longer.

We learn of the very sudden death of Bro. Douglas of Berkeley, Calif., closely following his companion, Sr. Douglass, who recently passed to the other shore. ere fervent saints, hence prepared for the change.

Our city authorities are perploxed over the question were fervent saints, he

of the unemployed as there is quite an army of them congregated here. Our brethren are fairly fortunate in getting employment.

The pastor spoke Sunday night on the subject of "Eternal Judgment" to a good hous; and with good

102 North 39th, Seattle, Wash., Dec. 10.

J. M. Terry.

#### GRAND VIEW BRANCH.

A series of meetings was recently held at this place, continued for two weeks. Bro. R. Bullard and

which continued for two weeks. Bro. R. Bullard and Bro. George Jenkins of Independence were the speakers. Previous to the series of meetings two more precious souls were added to our number. No others as yet have given their names for baptism, but we trust ere long, to see the fruits of the seed which has been sown. For to see the figure of the seen which has been sown. For the brethren did certainly bring forth good thoughts for the saints as well as those not in the fold. May our heavenly Father add his blessings, and may we all work together for the advancement of the cause in which we ate engaged, is my desire.

Mrs. W. A. Curtis.

3216 Barnett Ave., Kansas City, Kans., Dec. 8.

### CENTRAL CHICAGO BRANCH.

At the memorial service Sunday morning our district president, Jasper O. Dutton was the speaker. He brought in his remarks the beautiful and sound characterout in his remarks the beautiful and sound characteristics possessed by our beloved Prophet, who has just passed on to his reward. The hymns selected by Joseph to be used at his funeral, were sung at our service and many were the tears that flowed as the sweet Spirit. of God consoled our hearts, grieving the loss of a be-loved friend, but comforted in the thought that his crown was sure. What a world of comfort as we view his atti-tude depicted in his last testimony manifesting his great love for the church.

Bro. David E. Dowker occupied at the evening giving a rousing sermon upon what constituted

Since changing the Religio from Sunday to Friday vening it has mede marked progress. The Sunday evening it has made marked progress. The Sunday school is still marching in the front rank under the able management of Bro. John J. Oliver.

The mid-week prayer services are spiritual and well

The first week of January has been set aside as selfdenial week-all moneys saved to go into branch treas-

Commencing January 10th a series of special meetings commencing January 10th a series of special meetings will be held in this branch terminating with the district conference January 23rd and 24th. Patriarch J. W. Wight and Elder J. O. Dutton will be the speakers. We are looking for our missionary in charge, J. F. Curtis to drop around and take a hand. 3m2m2m2M2m2m2m2m2m2

### CORRESPONDENCE

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Marshall, Mo., Nov. 9

Dear Ensign:-Elder F. L. Sawley of Independence, Mo., Dear Ensign:—Elder F. L. Sawley of Independence, Mo, who has been with us three weeks, preaching nearly every evening, and on November 1st three sisters were baptized by him. We believe there are others near the door, and that a branch will be organized here in time. We have a band of twenty. All are trying to set a good example before the world, and may the efforts that are being put forth to get the truth before the people here, as well as in other places, not be in vain.

In gospel bonds Joseph Kirby.

(Continued on page 6, col. 2.)



#### THE IMMUTABILITY OF GOD'S LAW. WHO IS GUILTY?

A sermon by Elder J. S. Roth Beloved hearers. I am truly glad that I have this opportunity of presenting God's word to you for your consideration. I do not think there is a class or people under the sun that is so misunderstood, and so misrepresented, as the people represented by your speaker. We are accused of adding to, and taking from God's holy word, just because we believe that God is unchangeable, and does speak to his children today, just as he did anciently; and for that reason we are warned by men that we have no right to add to God's word. I believe with all my soul that no man, or set of men, have the right to add one single word, or sentence to God's word, and present it to the people for their consideration as God's law; for God is unchangeable, and his law is immutable. But I think I can show from the Scriptures, that those who claim that we have added to, or taken from God's word, are the very ones who have done so. Now if I prove that I am sure no one should object to it. But should I fail, then one contention goes by the board.

Now I want to read a text, and you will find it in Ecclesiastes 3:14, 15. It says: "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; [that is by man] and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been: and God requireth that which is past.

Now we might meditate on that text for hours, or even days, and we would still find more food for thought in it. I want to impress the first thought deeply upon your minds. That sentence proves that God is unchangeable—for what he doeth, it shall be forever-and that his law is immutable. Therefore the plan of salvation never changes; and the organization of his Church is not to be altared by man. But I have heard the statement made that God has one way of saving the Jews and then another plan for saving the Gentiles. I have a book that teaches that. If that is true, then my text is false; which will you take, the Bible or man's teachings? Can you believe that the writer of the text made a mistake when he said "whatsoever God doeth it shall be forever"? I cannot afford to believe that he is wrong. I cannot believe that when they wrote by inspiration, they made mistakes. If we could believe that they were all false prophets, then we might believe that they were wrong. There were some false prophets at that time for Peter says so in 2 Peter 2:1. But they were not inspired by the Holy Spirit. But our text was written by a true prophet. And he says, "I know," no guess work, he understood what he was talking about. I would not dare say that God did not inspire him to say what he did.

But before I examine that any farther I want to give you another text found in Deuteronomy 4:2. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." The same warning is repeated in chapter 12:32. I can conceive of no other reason for God to be so very particular about it, than because he is unchangeable and his law is immutable; and I fully believe that when God gives man a law, that man has no right to change it, either by adding thereto or subtracting therefrom. James says in 1:17, that God has no variableness, neither shadow of turning. That confirms the first text, that what God doeth shall be forever. Now I will give you the strongest text in the whole Bible, and the one that is hurled at us the most of all. It is in Rev. 22:18, 19. "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Now that surely belongs to us, and to every son and daughter of Adam's race, no difference when he has lived or when he shall live. He has no right to add to, or to take from God's word. is just as great a crime as the other; for he that

addeth, shall have the plagues added, and he that

diminisheth, shall lose his glory.

Now the question may arise, what right have we as a church, or individually to receive revelations from God when it positively forbids man to add to God's word? Yes, that is the very point at issue. It does not say that God has no right to add to his word; he withholds that right from man only. He still holds the right to speak to his people. If he cannot and dare not speak to his children any more through his prophets after he gave that instruction to Moses; then Isaiah, Jeremiah, Daniel, Hosea, and all the prophets will have added to them the plagues, written in that book. Can you see the inconsistency of such a position. God did not curtail his own right to add, but he will not allow man to add to it, for Peter says in 2 Peter 1:21 that "prophesy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." A very good reason I think why God will not allow man to add, because he would be liable to make mistakes, but when God moves on him by the Holy Ghost then he will tell the truth and it is God and not man that adds. So now we have firmly fixed it, that no man has a right to add or diminish from God's word.

But we will procede by adding another text. euteronomy 32:31, "For their rock is not as Deuteronomy 32:31, our rock, even our enemies themselves being judges." Their rock is not our rock; that is, they do not stand on the same ground or foundation that we do. That is, our enemies do not believe that we have a right to have a revelation now and we do, that is the difference; and I shall prove that we are right, and they (who oppose us) shall be the judges. That is surely fair to all, is it not?

Some people are ready to throw up their hands in holy horror when we talk of God giving us revelation now. "O" they say, "that is dangerous doctrine, it opens the way for heresy to get into the church." They say, "a man might give a false revelation." Yes, of course a man might. But we are not talking about a man giving revelation, but of God giving them. Cannot we trust God now, just as well as they did anciently? I admit that there have been false revelations given, but not by the Holy Ghost, but by a false spirit or by the spirit of man, that is why God forbade man to give revelations, because he is liable to err, and to express his own carnal desires, just as Brigham Young did when he gave that false revelation on polygamy. For that revelation makes God contradict himself; and God never contradicts himself. So we are sure that Brigham's revelation was from the wrong spirit.

But we are fold that we need no more revelation, we have the Bible and that is all we need. I have a letter from a preacher in Pennsylvania in which he says, "We have all that we need, since the day that Christ ascended to heaven, we have all in the Bible, or all the revelation that we need for our salvation. For that reason, says he, "the L. D. S. church claims too much, for we need no more revelation." Can you believe all that? Can you believe that we do not need the whole New Testament? For not one word of it was written when Christ ascended. All that Paul, Peter, James, John, and all of the Apostles wrote, was done after that. And Paul says in Galatians 1:12: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." So you see that if we had all that So you see that if we had all that we needed when Christ ascended, then Paul was deceived. But I prefer to believe that Paul was right, and that man is wrong.

Will you believe that the Holy Ghost always told the truth? If so let us see what promise he made on the day of Pentecost; Acts 2:17. "And it shall come to pass in the last days, saith God, I will nour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. You see it does not say that they should prophesy till we had the Bible, then no more. But when they got the Holy Ghost, in the last days. Is that true? or did the Holy Ghost make a mistake? What think you about it?

Jesus says in John 16:12, 13, 14. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you." Now I wish those who claim that Now I wish those who claim that we have no right to hear from God by revelation now, to tell us how they know that Jesus has told all that the disciples could not hear at that time. He says that the Holy Ghost will show them things to come. Has he done all that? If so how do they know? Have they received a revelation since the Bible was written? If they have, then why cannot some one else. If they have not, then they do not know a thing about it. Has God told man all that he, God, knows? Has he nothing more to say to us? Is that the way an earthly towards his family? After they have served him, and loved him, and lived with him for years then he says to them, "Weil I am done with you now. I will have no more to do with you. I will never speak to you again. I told you when you were little children all that I ever intended to say to you, so do not bother me any more, for I will not talk to you again." And he goes into his parlor and slams the door shut after him, and that is the last that those good children ever hear of their loving father. Did any of you ever hear of a father that was "compos mentis" talk that way to his children? No you never did, and never will. If God will not speak to us any more, why do we pray to him. No use of praying, if God is retired, and will not answer.

But if Jesus has not told all, or revealed all that he had to tell his disciples, then I claim that he will still show us things to come, man to the contrary notwithstanding. Jesus says in the last chapter of Matthew, 28:20, "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Now if the world has not come to an end then Jesus will be with his church. on the condition that we observe all that he How can Jesus be with us alway? Only by his Holy Spirit. And that is to confirm the believer by the gifts which follow the believers. The Spirit showing them things yet to come; as also stated in Mark 16:17. "And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues," etc. They shall speak with new tongues; God is going to show them something, and they will have power by the Spirit to reveal it to others by an unknown tongue, and the interpretation of it. Jesus has promised to do that till the end of the world in his church. Man says that he will not. Now who has taken from the word of God? Are they not those who say Jesus will not do that? Therefore they shall have taken from them their part to the tree of life. I think the question is well answered in 2 Samuel 12:7: "Thou art the man."

They shall cast out devils. So says Jesus. have heard people say that there was no devil, but all that was evil was devil. I heard a preacher says that all the devil that there is, is our evil wicked desires, the evil that is within us, that is all the devil that there is. Well if that is true. then it puts Jesus in rather a bad light. See Matthew 4:5. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. Is it possible that the evil desires of Jesus led him up there. This translation says it was the devil, so you see some one else has taken from the word of God and has added something else. now who is guilty? Thou art the man. The 9th verse says, The devil said all these things will I give thee, if thou wilt fall down and worship Is it possible that it was only the evil desires and wicked thoughts of Jesus that did all that talking? Now who is guilty of adding to God's word? Thou art the man. Let me give you another quotation along that line. Matthew 25:41. "Depart from me, ye cursed, into everlasting fire, prepared for-wicked thoughts and desires and their angels? No, no that is the way the man that adds to God's word talks, but Jesus said,-"Prepared for the devil and his angels." wicked thoughts and desires is the devil, who are his angels? are they small wicked thoughts or desires? Is there a devil? Jesus says there is, In Luke 10:18, we read "I beheld Satan as light-ning fall from heaven." Was that only wicked thoughts or desires that fell from heaven? But how about Paul in Galatians 1:7-9. If man or angels preach any thing else than Paul preached, he shall be accursed. So then there is a devil,

and he caused Adam and Eve to sin and fall down from the holy condition they were in. But the poet has truly portrayed the mind of some people in this age of the world. And if they did not do so by inspiration, they were good guessers, as one wrote in the following words.

Men don't believe in a devil now, as their fathers used

They've forced the doors of the widest creed to let his

majesty through,
There isn't a print of his cloven foot, nor a fiery dart
from his bow

To be found in earth or air today; for the world has voted it so.

But who is mixing the terrible draught that palsies heart and brain?

Who loads the bier of each passing year with the hundred thousand slain?

who blights the bloom of earth today with the fiery breath of hell?

If the devil isn't and never was, won't somebody rise and

Who digs the steps of the toiling saint? Who digs the pits for his feet? sows the tares in the field of Time, wherever God sows the wheat?

The devil is voted not to be, and of course the thing is

But who is doing the terrible work which the devil alone

can do?

We're told that he does not go about like a roaring lion now; But whom shall we hold responsible for the everlasting

To be heard in church and state today to earth's remotest bound. If the devil by unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make

his bow and show,

How the frauds and crimes of a single day spring up.

We'd like to know. The devil is voted not to be, and of course the devil's

gone. But simple people would like to know who carries his

But if we are in Christ's church, we have a right to receive revelations from God, and to prophesy by the Holy Spirit. As we see in Acts 2:38. "Then Peter said, Repent, and be baptized, every one of you in the name of Jesus Christ for

the remission of sins, and ye shall receive the gift of the Holy Ghost." Here is a promise to all who obey his word, then and now. And in the 17th verse is another one to all flesh. That is in the last days, your sons and daughters shall prophesy. Now who has taken away from

this book? Thou art the man.

business on.

In 1 Corinthians 12:28, we learn that God set in the Church first, apostles; second, prophets; and in the 12th verse he says the body is one; and in Colossians 1:18, it says the body is the Church; then if the body is the Church, and Paul says that the body, the Church is one, not two or three hundred, then somebody has added all the rest, and whosoever did that will come under condemnation. For the first text says that "whatsoever God doeth shall be forever." No man has a right to add to it, not even in churches or organizations. Now who is guilty of adding to what God has done? Thou art the man.

God set into that one body apostles, and what he doeth it shall be forever. No man has the right to take them out of it, and if twelve apostles are not in the Church today as they were when God set them there-living men-then somebody has taken them out, and he shall have taken from him his part of the holy city. Who is guilty now of taking out of God's word, or Church? They who have dispensed with those officers,they are the men. I told you in the start that I would prove that those who blamed us for that crime were the guilty ones, and I will continue to prove it to the end of this sermon. The 18th verse says that God set them in the body (not bodies.) as it pleased him. Now if it pleased God to set twelve live men in his church as apostles, and next prophets, and they were all live men, when and where did he ever tell man that he was displeased with his work now? and that he made a mistake, and would change his plan, and for man to take them out for their work was all done? O. that will not do. for they say God does not speak to man any more. Then where, O where, did man get the right to organize churches so diverse from the one Christ organized? Yes, who, O. who, dare to preach, and do so contrary to what Faul did? Thou art the man.

But those who take the right of adding to and subtracting, say that when the twelve apos-

tles died, then they had no more use for new ones; but they forget that as one of them was kill d the vacancy was filled by another one chosen by revelation. - See Acts 13:2. Ghost said, "Separate me Barnahas and Saul for the work whereunto I have called them." see without revelation, we have no God-called ministry. For they must be called by revelation. See Heb. 5:4. "No man taketh this honor on He must be called as was Aaron by revelation. But as I said, when one of the officers was killed the vacancy was filled by another (because the office still remained) till we have the names of some 18 or 20 anostles, but only twelve at a time. So you see what God doeth it shall be forever, and that which hath been is now, and the same organization of the Church that has been in Christ's day is now, and ever shall be. For no man has a right to change it by addition or subtraction. Now if any come to you and tell you that you do not need those officers nor the gifts, they are taking away from the word of Who is guilty? Thou art the man.

Paul says in Galatians 1:8, 9, that if a man or an angel preach anything different from that which he preached, he shall be accursed, that is he shall have taken from his part out of the holy city; you see it is a fearful thing to trifle with God's word. Now see what Paul says in 1st Corinthians 14:1: "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." Verse 5. "I would that ye all spake prophesy." with tongues, but rather that ye prophesied." "If any man think himself to be a prophet, or spiritual, let him acknowlege that the things that I write unto you are the commandments of the Lord. \* \* \* Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." Are we spiritual? Can we have the Spirit of God, and deny these gifts? No, verily no. He that denies them is taking from the word of God, and he shall have taken from him his part of the tree of life. So again you see that those who accuse us of adding or subtracting from the word of God are the guilty ones. Thou art the man.

I read in John 3:5: "Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I quoted that to a man some time ago, and he said "Well that was all right for the Jews, but it is not for us. We can be saved without being baptized." Another man said, that Jesus did not mean water. But he meant the word, that we must be born of the word and the Spirit. Another said it meant the truth; and another said it meant when we were born into this world. Jesus said it meant water. Now you can readily see that each of these men were adding or subtrasting from the word of And yet they were all ready to cry, "deceivers, false prophets," when we claim that God had revealed more of his word to us. Now who is the guilty one? Let our enemies be the judges.

I heard a man say once, that any one who believed that he had to be baptized before he could be saved, was mistaken and made water his God, for Jesus Christ saved us by faith. Now was he adding or subtracting from God's word? Let us see what Jesus says about that in Acts 9:6-8. "And he [Saul] trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, [only believe on Jesus. No, that is man's way]. Jesus said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Now what did Ananias tell him that he must do? See Acts 22:16, "And now why tarriest thou? 17 for the answer. arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Also John 3:5. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. Is it possible that any can be so blind as not to see what Jesus meant when he told those, Saul and others, what they must do to be saved and then turn around and say that they can be saved and not do what he or they had to do? He that does that is guilty of both adding and subtracting from God's word.

A preacher told me that baptism was not essential to salvation, because Paul said that he was glad that he had baptized none. I asked him, Did Paul say that he had baptized none? and the answer was "Yes." "Well," I said "I never saw that." We got the Bible and turned to 1 Corinthians 1:1-4, and read, "I thank God that I bap-

tized none of you but Crispus and Gaius." That does not say that he was glad that he baptized none. And in the 16th verse he said that be baptized others. And I can show you that Paul baptized Lydia and her household. And in the 28th verse we read, Paul baptized the jailer and his household. Acts 18:8, he baptized still others. Acts 19:5, he kept right on baptizing. We that man guilty of adding? Thou art the man.

I read an account of a preacher in Chicago who took roses and pulled them to pieces, and then took a handful and scattered them on some babies heads, and while so doing, he said, "I baptize you in the name of the Father and of the Son and of the Holy Ghost." I fail to find anywhere that Jesus said that ye shall sprinkle roses on the children, but he did say "Except a man [not babies], be born of"-roses? No that is for him who adds to God's word--"water and the Spirit he cannot enter into the kingdom of God." Chicago preacher add and subtract? He certainly is the man.

I read in Colosians 2:12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." I can see no chance for any one to construe that to mean sprinkling roses on for baptism, without taking away and adding a lot and changing all.

I read some time ago that Elijah of Chicago, had baptized 225 in one day, and he baptized them all three times, face forwards. Some one asked him, "Do you claim that is the way that Christ baptized, three times face forwards? Elijah said, "No, but Jesus did not have the proper mode," What do you think about that? Did that man add to or subtract from God's word? Does that not sound a little like blasphemy? A man knew better than Jesus, and Jesus said I came not to do mine own will but the will of him that sent me. Did Jesus not know that the Father wanted him to be buried in baptism? And yet we read in Matthew 3:16: "And Jesus when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Is it possible that Jesus did not know the right mode of baptism? And yet he did just what pleased his Father. But perhaps the Father had not learned that sprinkling was just as good as a burial. Too bad that some one was not there to tell him which was the right way. They should have told him, Lord, in this enlightened age of the world when we bury a man, we put him half way into the ground, or still easier, we just sprinkle a little dirt on him, and that is what we call a true burial. Some one should have been there and said to Jesus; "O Jesus, why do you want to go into that water? why you will get your clothes wet, don't you know that you can be buried in baptism just as well by having a few drops of water sprinkled on your head? Don't you know that we have changed that so that into doesn't mean into any more? now it means near to, just close by, that is the way we bury now, just get near to, close by." In John 8:29, Jesus said, "And he that sent me is with me; the Father hath not left me alone for I do always those things that please him." So then from that I get the idea that Jesus was baptized all right, when he was buried in water, for he says that he always does that which pleases his Father. So then that leaves a great many who do that which does not please the Father.

In the 31st verse, "Then said Jesus to those Jews which believed on him: If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." I cannot see any license in that for any one to add or subtract there. Others say that did not have the right mode of baptism, for Jesus did not say "If ye continue in so much of my words as suiteth you, then I will make you free." No but it is just the same as in Matthew 28:19, 20, teach then to observe all things whatsoever I have commanded you. No chance for and one to add or subtract there. Others say that baptism is not essential, because John says in his first Epistle, 1:7: "And the blood of Jesus Christ his Son cleanseth us from sin." Yes, it does say so, but that does not say that we need not to be baptized. To whom is he talking? those who had been baptized, and that is the way and the only way for us to apply the blood of

Jesus. If you were in a deep hole in the ground, and no earthly chance for you to get out, and you would plead with a loud voice to those upon top of the ground to help you out, and some one would set a ladder just long enough to reach you so you could get out by it, and then you would shout, "O, I am so happy now for I am out! yes the ladder saved me for I am out; what good would that ladder do you unless you made use of it? You would have to apply yourself to the ladder, and apply the ladder to you. Just so with the blood of Jesus, we must apply the blood to us, and we must apply ourselves to the blood, by obeying all that Jesus commanded us to do. That is the only way that his blood will cleanse us from our sins.

Paul says in Hebrews 6:1, 2, that the principles of the doctrine of Christ are faith, repentance, baptisms-and you will notice that it is in the plural, water and the spirit-and then the laying on of hands? See Acts 8:17. Here we have Philip on of hands for the gift of the Holy Ghost from the doctrine of Christ? Paul says in 1st Timothy, "If any man teach otherwise and consent 6:3-7. not to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." So that gives nobody license to deviate from the doctrine of Christ. Now what is Christ's doctrine about the laying on of hands? See Acts 8:17. Here we have Philip baptizing men, women and-babies? No. No. Philip knew better than that, for he knew that they had to repent first, and babies have nothing to repent of, therefore they cannot be baptized. Who added baby baptism to God's word? Thou art the man.

When Peter and John came down from Jerusalem they prayed for those who had been baptized that they might receive the Holy Ghost, and they got the Holy Ghost just because they prayed for it? No, no, that is man's doctrine. But then they, Peter and John, laid their hands upon them, and they received the Holy Ghost. That is God's way. That is Christ's way also, as we see in Acts 9:6: Jesus told Saul what he must do. See 17th verse. And Ananias went his way, and entered the house and putting his hands on him and said, "Brother Saul, the Lord even Jesus, that appeared unto thee in the way as thou camest hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Can any one twist the laying on of hands out of that? Mark it. Jesus sent him to lay on hands. Jesus said he must do that. And Christ said, teach all things whatsoever I have commanded you. And Paul said that if men or angels teach otherwise, he shall be acursed.

Now in Acts 19:6 we find out whether Paul complied with Christ's word and commandments. Paul remembered what Jesus told him, and the very first talk he had with him Jesus told him what he must do, that he must be baptized and have hands laid on him for the gift of the Holy Ghost. Now Paul comes to Enhesus and found some of those christians who did not believe in the laying on of hands. The man who baptized them did not teach it; so Paul rebaptized every one of them and then laved his hands on them so that they might receive the gift of the Holy Gnost. Paul remembered that Jesus told him that he must lay on hands. For that reason he rebaptized them all. The man who had baptized them was not called of God, see John 3:34,-he that is sent of God will speak the words of God. Just so today, he that does not preach the laying on of hands is not sent of God.

In Matthew 19:13, we have another use of the laying on of hands. "Then were there brought unto him little children, that he should put his hands on them and pray." Who has taken that out of the churches today? That ordinance was in the church away back there, as, you will see in Genesis 48:14, where Jacob blessed the two lads. Did they have more gospel in Jacob's day than now? Who is guilty of taking that ordinance out of the Bible? But thank God, that it is still practiced in the true church of Jesus Christ of Latter Day Saints, so we are not the ones who took away from the word of God, but thou art the man.

But just see what Paul has to say about those who teach wrong doctrine, Titus 1:10: "For there are many unruly and vain talkers and decivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not,

for filthy lust's sake." So we see there was money in the play, that is the reason they taught things that they ought not; and omitted some things that Christ taught, the laying on of hands, for instance, and taught things which he did not teach, such as sprinkling, which they teach to-day instead of baptism. Perhaps the money that is in it has something to do with that kind of preaching today? But when we turn to Paul's words in 2nd Thessalonians 1:7, 8, we learn that there is not much consolation for those who add and subtract from the teaching of Christ. We read there, "And you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Not very consoling for those who teach only part of the gospel and leave out the rest, and substitute something else instead Now let me read the 9th verse, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." O what a terrible, terrible punishment it will be for those who add or subtract from the teachings of Christ.

In John 14:12, we read: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he also do." And again in Mark 16:18, Jesus says they that believe in him shall lay hands on the sick, and they shall recover. Who has taken that from the teachings of Christ, Thou, who hast accused me of adding and subtracting, art the man.

In James 5:14, we read that if anybody is sick they shall-call the best doctor and if he gets well, the doctor did a good job; but if he dies, you must not blame the doctor for it is not his fault?-O I believe I got that a little mixed; but you must not blame me, for my father was a preacher, and I must watch very closely that I do not get his old ideas mixed in, and preach according to my old creed. But let me read it from the book now "Is any sick among you? [of course that means in the church of Christ1 let him call for the elders of the church: and let them pray over him anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up." Has anybody taken that out of the teachings of Christ? If so, why?

We believe all these things are still a part of the gospel and will continue to be, without adding to or taking from the word of God. Those who have rejected these things, and substituted others in their place, are the ones who have taken from and added to the word of God.

I will-close by quoting one more text found in Ecclesiastes 12:13: "Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is he whole duty of man." And when we do that there is no chance or danger of anyone adding or subtracting from the teachings of Christ. May our God help us all to fear him with reverential fear so that we will kep all of his commandments, and not eliminate or add, but that we may be saved in his celestial kingdom. Amen.

#### (Correspondence Continued from page 3.)

Gentry, Ark., Dec. 2.
Editor Ensign:—The Riley-Hiner debate is a thing of record now. The usual Church propositions were under consideration between the Missionary Baptist and the Reorganized Church of Jesus Christ of Latter Day Saints. The debate was a six-day session, two sessions a day, two hours to the session, divided in half hour speeches each, commencing Nov. 2. This debate grow out of a series of meetings, held at Siloam Springs, Arkanass, by Brn. Dubose and Erwin. It was signed up to be held in the Baptist Church, by the Reverend Hiner, who came as a representative of the Missionary Baptist Church but they backed down and out and would not let us hold the debate in the church, thinking there could be no place secured to hold it. So we got together and rented a building that would seat about 500 or 600 people.
Well to say the least the debate was a complete victory

Well to say the least the debate was a complete victory for us. The Reverend Himer, from the commencement of the debate, began to sling mud and was the weakest man to be put up as a debater that I ever saw, but as a mud dobber he fills the bill. While we had our propositions on trial the Reverend Himer would say, "I do not charge my opponent nor his moderator of being polygamists, but the church they represent are polygamists and are a polygamous outfit, and would yell "Old Joe," and all such things, and tried to bring up and show that the Book of Mormon was a fraud and a farce, and said it was written from the Snaulding romance. Then Bro. Riley took up the Book of Mormon proposition and showed where the original writings of the Spaulding romance was placed in the Oberlin College as a record and it was

never written from it and took the Book of Mormon also the Spaulding romance and laid them down on the Reverend Hiner's table, and laid a silver dollar on top and said, "Brother Hiner, if you will find just one single passage or sentence in those two books that read alike the books are yours, and also the dollar;" but Hiner never made the attempt, but dropped it like a cat would a hot potato. Then the last for him to fall back on was the old copper sorghum pan story, so thin it would not even make a shadow, and Bro. Riley showed how silly it was. When their propositions came on the dissecting table the Reverend Hiner could not affirm them, and did the best he could and tried to trace their Church back to

When their propositions came on the dissecting table the Reverend Hiner could not affirm them, and did the best he could and tried to trace their Church back to Christ and even back to John the Baptist. Bro. Riley then told him not to do it, for he would put him into one of the worst polygamous outlits ever was, but the Rev. Hiner wanted to go there, for he kept trying to get back to John the Baptist, so Bro. Riley was forced to snow them up, and read from Mosheim's history where one Bockhold a Missionary Baptist preacher and a body of members were assembled and prayed and then stripped themselves naked, men and women, and run through the street and said they were the naked truth. Now Bro. Riley said, "I told you not to try to get back, you did it yourself."

Bro. Riley is a competent debater and showed all

Bro. Riley is a competent debater and showed all through the debate a spirit that cometh from the Mester, while with his opponent it was dirt and mud from the commencement to the close.

This has been a very bitter place, one of the bitterest I was ever in, but the debate has done much good and removed lots of prejudice that never could have been removed save by a debate.

moved save by a debate.

The Baptists certainly went down in defeat. Three days while the Baptist Church was on trial they began to decorate the dead, but at the close Bro. Riley was covered with blue ribbons. So we feel satisfied with the outcome of the debate. At the close Bro. Riley led three precious souls down into baptism, and buried them in a watery grave for the remission of their sins. We feel there can be much good accomplished here at this place if the work is kept up. Your humble writer acted as Bro. Riley's moderator.

We ask an interest in the prayers of all of God's people that we may have a portion of the Master's Spirits ow emay be able to live lives worthy of being called Saints, and be redeemed when the Master comes to claim his own. Ever praying for the welfare of His people and the upbuilding of His kingdom on earth, I am your brother in gospel bonds,

A. L. Miller.

Wesselsgade, Copenhagen, Denmark, Nov. 24. Editor Ensign—I send you a few lines from this northern country, having seen nothing from this field in your columns lately. I need not go into details about the war, and the troubled conditions that are causing so much anxiety in the minds of the people in Europe and which no doubt is felt more or less in all parts of the world, as you have all the news in regard to this terrible condition as complete as we do here. Besides, anything I might now write would be stale and out of date by the time it would reach your readers, and probably be overshadowed by later events and developments.

I spent about two weeks in Germany recently and saw

I spent about two weeks in Germany recently and saw some of the dreadful effects of the war, that to me seemed extremely sad. I saw the young and strong, happy and gay, many of them boys yet in their "teens," being drilled and prepared for war. I saw large trainloads of men rolling on towards the battlefield, shouting and singing, but could not fail to observe the contrast between them and the sick and wounded who were constantly returning. With the latter war had evidently lost its charms, if ever it had any. I saw wives and children, also parents of some who were in the war, and observed to some extent, the sadness and anxiety that prevails in so many homes.

Fourteen of our brethren have been compelled to respond to the call to arms; how many of them were yet among the living was not known, as all had not been heard from, but out of six that were gone from Hannover and Braunschweig, (Branswick) one was dead, three wounded and only two were well and unharmed when last heard from. It is hoped that the others have been more fortunate and that their lot has been less serious. Our German brethren consider it a sad thing that some of our members are found as volunteers, in the opposite army, while they are compelled to serve by the law of their country.

While the many are embued with the spirit of war and

While the many are embued with the spirit of war and the general intorest centers around carnal victories, even when that has cost thousands and thousands of lives, and untold sorrow and suffering, I am happy to report that a few have enlisted under the banner of "the Prince of Peace," whose kingdom is not of this world, and whose servants are not engaged in the shedding of blood. True, this army is comparatively small and has no prospects of immediate triumph, yet they are confident of final victory, and a few are now and then enlisting with them to further swell their ranks.

In the city of Hannover we have a branch of 24 members, with prospects of further additions in the near future. Bro. Gustav Huvendick is the presiding officer and seems to be the right man for the position. He was ordained an elder while I was there, having since last February occupied as a priest, and has been blessed, and been successful in his labors. He has been assisted by Brethren Hundertmark and Retimeyer as teachers, but the latter has lately been called into the military service, thus taking him away from his work in the branch, for which he seems better adapted than to go to war, as he is known as a peacemaker rather than a man to fight. I was pleased to find a lively Sunday school, which the day I spent with them had an attendance of 45, a large percentage being children whose parents are not in the church, and the day was by no means pleasant, as it rained all morning until the Sunday school hour. Both Sunday school and the regular branch meetings are held

in a commodious hall in a good location, and much credit is due the little band of Saints for their sacrifice and devotion during the disturbed conditions and nard times that prevails in the land.

We have also a branch at braunschweig of about the same size as in Hannover, and here also has been made excellent progress since I was with them nine months. They have, however, on account of the hard times, been compelled to give up their hall, and were houding their meetings in private homes. This condition had led to the discontinuance of the Sunday school for the present, but it is hoped that they, in the near luture, may find themselves in position to obtain a permanent place and themselves in position to obtain a permanent part for worship, where also the Sunday School may inter its part. Dro. Gustav Gerwich, nothing the office of priest, is in charge of the branch and has occupied instability and well and has been permitted to see several unite with the church that bigs jair to become useful members. Bro. Ernst Engelske was ordained a teacher, and it is hoped that he, under the biessings of the Lord, may be able to watch over the little flock and help preserve them from the evil intuences, that seemingly had come very near bringing in division among them, causing discouragement to some. I test them feeling well, nowever, and I trust the late sad experience may be the eans to make all concerned wiser.

We have also a branch at klein Rashen which I did

not visit, but I have had encouraging reports from there. I would have been pleased to have met Bro. Johan Smoiny who is in charge, but as he and other branch officers are called away into the cruel war. I could not them, even if I had found it practicable to visit the place.

There are also a small membership at Hamburg and at a number of other places in that land, and Germany promises to become a very important field that must be looked after. I found the Samus kind and nospitable, seemingly esteeming it a privilege to minister to the needs and comforts of the missionary. My preaching to them was by the aid of Bro. A. Rippe as interpreter. I met him in Hamburg and we traveled togetner to Hannover and Brunschweig. I am indebted to him for his assistance, as without it I could have done but little or nothing. Both Saints and non members paid carnest attention, and many expressed regrets that we could not converse together, only with disculty, which otherwise would have made my sojourn among them, not only more pleasant, but also more profitable. It was learned that pleasant, but also more profitable. a family at Eimbeck was awaiting baptism which Bro.

Kippe would attend to the following Sunday.

Notwithstanding the dreadful disturbed conditions that prevail I encountered no difficulty in Germany. All of war, while I was there, causing no little stir, but I suffered no inconvenience, but on the other hand was treated with kindness and great courtesy from all. I had obtained a passport from the U.S. legation in Copenhagen, and had the same endorsed by the German Consul, also in that city, before venturing to the land of war. I would not otherwise felt safe under present conditions; in fact, I would not have been permitted to enter upon the soil of

I returned from Germany to Denmark on Nov. 13, and spent Sunday, the 15th, at Copenhagen, preaching to a few. Bro. P. T. Anderson is at present looking after the interest there, which is not as encourging as we could wish, but we are hoping for better, and more favorable con-ditions. On the 17th I took train for Goteborg, Sweden passing through Helsingborg, quite early in the morning. passing through Helsingborg, quite early in the morning. Here I was pleased to meet Bro. C. A. Swenson who is laboring in that part of the field and also Sr. Nellie Powlson, both of whom had come to the landing to greet the traveler. The latter had remembered that the physical man also have to be fed and had brought a lunch for me to devour on the journey, which was highly

appreciated.
Bro. J. H. Hansen met me at the railway station Goteborg, so I was still in good hands and Bru, and Sr. Johnson and Bro, and Sr. Bodin ministered to my needs and comforts during my two days stay in that city. On the evening of the 17th I preached to a nice audience of intelligent looking people, largely non members, but I only occupied part of the time, giving Bro. Hanson also believes the action of the control a chance to speak, as I feared my Danish brogue did not sound altogether comprehensible in Swedish ears. I learned, however, afterwards, that some understood me fairly

well, while others only partially so.

I came to Christiana, Norway, on the 19th, where I visited among the few saints and tried to secure a hall for preaching, but failing in this, I came on to this place on the 21st. Here I met Bro. P. Muceus engaged in the work and we have had good meetings while we have been together, preaching twice last Sunday and will preach

we expect to remain here over Sunday after which we return by way Christiania expecting to visit Porsgrund,
Kragero, Arrendal and possibly other points as the way
may open up
In gospel bonds,

H. N. Hanson.

#### THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-memduring which time the Ensign will be sent to non-members at half price. This offer, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. It is good only during the months of November and December. It is unfair and hardly honorable for membecomer. It is unfair and hardly honorable for member to stop their paper and then subscribe in the name of a member of their family who does not belong to the churca not the sake of getting it at half price. That is not Cay object of this offer. It is for the sake of spreading the gospel among outsiders.

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DEPARTMENT OF

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88. MAUDE MILLS, EDITOR, 5 8 0 1 subspendence, Mo

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# THE EDUCATIONAL DEPARTMENT OF THE WOMAN'S AUXILIARY.

Note: Many states have associations or societies which publish Hand Books of the State, for instance The Hand Book of Iowa is published by the Iowa Columbian Cimmission. These Hand Books with reports made by the State Park and Forestry commissions by Hor-ticultural Societies, and other associations will furnish sufficient material for Lessons 4 and 5.

In addition to this, much information may be gained from those geography texts which are published with special editions for each state, such as the Tarr and Mc-Murry text. The state geography is universally given in the back of these texts and will furnish very satisfactory information on most of the topics.

Outline for Lesson Four.

State History, eg., Iowa. Location.

the United States 1. 2.

- With reference to other states (give boundaries.) Size
- Area, length, breadth.
- Compared with other states and countries. C.
- Topography. . General slope, altitude.
- 2. Specific features of surface.
  - Elevations. Watersheds and divides.
- (1) Watershe (2) Valley
- Streams and Lakes.

- (1) Beauty.
  (2) Commercial value—used for power or transportation. D. Natural Resources.

- Soil.
- Climate.
- Minerals. Water (medicinal wells, etc.)

References: All this material is in the Iowa Hand Book. Much of it is treated in Iowa geography texts. The material in the Hand Book for 1893 will be found between pages 8 and 51.

Brief: When one is really alive to his surroundings, the state in which he lives may be found to contain much of the blessing of God, the beauties of nature and the abundance of provision. The Hand Book gives such excellent pictures of land of Ioya that we quote this work as written by Charles Ashton, James O. Crosby, and J. W. Jarnagin.

"Geographical Location."

"An artist once represented Columbus as standing an surveying the North American continent. surveying the North American continent. When his eyes rested upon the brightest spot, central in the vast expanse, that spot was named Iowa. Geographically it is centrally located in this union of states. On the forty-second parallel its eastern boundary is upwards of one thousand miles from the Atlantic's tide by Plymouth Rock, while on the same parallel from its western border Rock, while on the same parallel from its western bourded to the Pacific's surf-beaten shore, fifteen hundred miles intervene. From the northern line of the state to the British possessions by the Lake of the Woods, the distance is four hundred miles, while between the southern border of the state and the Gulf coast lie the states of Missouri, Arkansas and Louisiana, covering an expanse of 760 miles. A position so central in the richest, freest and most powerful nation of modern times, and central in the vast system of river navigation connected with the great streams that form its eastern and western boundaries, and so situated that the principal lines of railway binding ocean to ocean must cross its territory, must ever possess incalculable advantages in the security its location affords, the markets it assures, and the commercial advantages that must ever accrue to its

"Topography."

"Iowa is not only princely in its era and highly fortunate in its geographical location, but it is winsome in its topography. In the days of a geographical ignorin its topography. In the days of a geographical is ance, which an intelligent world remembers now ance, which an intelligent world remembers now with smiles, lowa may have been placed in school book maps in "The Great American Desert." But if this beautiful and fertile state was ever a desert, then spoke when he declared, "The wilderness and the soli-tary place shall be glad for them and the desert shall rejoice and blossom as the rose. \*\* The glory of Lebanon shall be given unto it and the excellency of Sharon." No grander cedars ever grew on Lebanon than

now adorn Iowa homes, and no more beautiful or fragrant roses ever bloomed along the sunny slopes of Sharon than now grow in this realm of Edenic loveliness.

Sharon than now grow in this realm of Edenic loveliness. One of the more noticeable features of the topography of Iowa is the entire freedom of the state from barren, rocky elevations, or other waste lands. It has no Saharas, dismal swamps, nor fever-breeding everglades. From railroad surveys and other sources of information we have definite knowledge of the elevation of the chief portions of the state. Low water in the Mississippi at the southeastern corner of the state, its lowest point, height 444 feet shayes as level. being 444 feet above sea level.

The crest of the state or the summit forming the water shed between the waters of the Mississippi and the Missouri lies diagonally across the state; its gen-eral trend being from the northwest to the southcast. Entering Iowa from Minnesota where it separates the waters of the Des Moines and Little Sioux rivers, it leaves the state entering Missouri near the southeast orner of Appanoose county, there separating the waters the Chariton from the Fabins creek.

Any map of Iowa will show that the rivers in that part of the state which lies east of the great watershed, trend toward the southeast and flow into Mississippi trend toward the southeast and now into Mississippi, and that in the portion lying west of that summit all the rivers flow into the Missouri with the southwesternly trend. The traveler crossing lowa soon discovers that, although a prairie state, and lying under the moderate elevations given, it is not a breadth of swampy levels, but a realm of beautiful undulations,—in some places rising from the streams somewhat abruptly, but seldom precipituosly. The divides separating the numerous streams, generally rising to an altitude of 175 to 250 feet afford a constant succession of changing seenery. No country affords more graceful landscapes when clothin summer's green or when its groves are dyed in their autumn robes of silver, scarlet, gold and purple. Iowa land-scapes are grandly beautiful, and the traveler sees a breadth of farm homes beautiful in situation and surronding. The great fields of growing grain, in their season, add beauty to the delighting panoramas by every shade of green, covering the broad and billowy areas over which the eye extends. In the summer season great herds and flocks enchanting variety to the inviting picture. In that season enchanting variety to the inviting picture. In that season the enriching, life-giving sunshine paints the fioral gemmed meadows with a brilliancy of hue that makes the broad landscapes over which the vision reaches, constantly discovering new charms, superbly winsome. Paraphasing the language of inspiration we may truly continuity for the property of the property "beautiful for situation, and the joy of her people, beautiful, fertile Iowa.

### **MISCELLANEOUS**

CONFERENCE NOTICE.

The semi-annual conference of the Northeastern Illinois district will meet with the Central Chicago Branch, corner of 66th Street and Honore Street, Jan. 23 and 24, 1916, at 10 a.m. Branch officers please take notice and have statistical reports on hand in due season. All branch officers please report your labors from June 1st to Dec. 1st, using the blanks in Herald Publishing House to Dec. 1st, using the blanks in Herald Publishing House catalogue No. 16b. we area desire reports from all holding the priesthood not acting as branch officers, reporting on the same blanks. Make it out when you read this. Do it now! Address the undersigned at 4339 Jackson Blvd., Chicago, Ill. Let us come with the good Spirit that a profitable season may be enjoyed.

J. O. Dutton, Dist. Pres.
F. E. Bone, Dist. Sec.

Novemeber 30, 1914.

To the Sunday School Superintendents:

To the Sunday Senool Superintendents:
I desire to supplement the letter sent you by Bishop Kelley under date of October 30th, in which he called your attention to the coming opportunity that your school would have to make a Christmas offering for the benefit of the work.

Since reading his letter I have been prompted to write Since reading his letter I have been prompted to write you that if possible I might aid in impressing upon you this great opportunity that the members of your school will have in bringing a Christmas offering and giving it to him who said "Come unto me all ye that labor and are are heavy laden and I will give you rest." The work has so grown and expanded that there is special need for a more generous gift this year than before. We fully realize that the schools in the aggre-cate have does religible in helping slong the work by

gate have done splendidly in helping along the work by their Christmas offerings each year; but I have been so favorably impressed with the thought since reading the letter of Rishon Kelley, that with just a little extra effort the amount received last year might be doubled, and instead of the gifts amounting to about \$10,000.00 they might easily amount to \$20,000.00, and the opportunity is now present to use this amount for great good in the advancement and care of the work.

Will you kindly join us in urging your school to be one of the many to double their Christmas offering so that when the accounting is made we may find that while our hearts have been filled with the Christmas spirit each one has not forgotten to render unto Him who gave up his life for us a Christmas token in remembrance of his great goodness and love.

very sincerely yours,

E. A. Biakeslee

NOTICE.

The books of the stake bishopric close on Dec for the current year. Bring in your tithes and offerings for we have need of them. Help us help others who are in need. Room 8 Heredick Building.

Richard Bullard.

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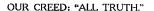
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#### ZION'S ENSIGN

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### CHARLES FRY, EDITOR W. H. DEAM, Bus. Manager

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At this Christmastide the attention of the

Christian world is again called in a special way to the great central Figure of the Christian religion, Jesus Christ, at whose birth more than

nineteen hundred years ago the angels sang "Glory to God in the highest, and on earth peace, good will toward men," and at the thought of this angelic message the mind involuntarily turns to view the world now torn with dissention and war, and wonders how and when the heavenly song will have its fulfillment. That Jesus did not expect the world to come immediately to universal peace may be seen from his teachings, and especially from his statement to his disciples that "I came not to send peace, but a sword." The mission of Christ included the establishment of universal peace, but the years from eternity to eternity are his, and a purpose so vast and so mighty in its accomplishment is not worked out in a day. The years are gradually unfolding the divine plan, and today in the midst of world disaster the star of peace begins to appear in its rising, and through the mists of trouble and disconsolation hope begins to shine.

As life came to the world through the death of Jesus Christ, so may it be that peace will come through the sufferings of war. The working out of the divine purpose for peace extends like a mighty river down through all the ages of which men in any one generation sees but the smallest part. It is like one standing upon the bank of a great stream; he sees the water passing by, or perhaps he notes the return eddy nearest his feet and is confused as to the course of the current, but he does not see the great course of the stream outside of the narrow limits of his vision; he does not see the rapids where the waters rush madly in their onward course, nor the placid lake where the movement of the water is no longer perceptable; but through all the variations the stream flows steadily onward until its motion is lost in the sea. Could we but see fully and clearly the stream of God's purpose as revealed in the events of the ages there would be no doubts as to the ultimate results of his working.

Eternal life did not come to the world but by the great sacrifice and mighty struggle with the powers of opposition of the Son of God, nor can the world attain to that life except by sacrifice and struggle upon its own part against the conditions and forces that bind men to the old conditions. Man is a participant in the work of redemption, and as long as he is willing to abide in the conditions from which strife and war spring he will have no peace. Jesus came to enlist men in the service of God, giving promise of peace and joy to all who followed the path of truth and honor, and warning them against the disasterous results of following error and sin, but as some men align themselves with the right and some with the wrong there must be conflict, not only with the unseen forces of evil but between man and man. It was probably for this reason that Jesus said to his disciples, "In the world ye shall have tribulation," though in him he promised them peace.

Christ is not dead nor sleeping. His interest in the world is as deep and sincere as at any

time in the past, and his hand is still working for the consummation of his purposes, including the establishment of "peace on earth, good will to-ward men." In the extensive preparations for war made in the last generation we might be led to believe the stream was flowing backwards, but nothing in all the centuries have created so much of a demand for universal peace as the present world wars, and thus by sacrifice and struggle there is being wrought out a result other than those determined by human will, and which will bring us a little nearer the realization of the song of the angel choir sung so long ago. Today the listening ear may catch above the noise of battle the refrain as it continues to resound through the ages "Glory to God in the highest, and on earth peace, good will toward men." the stream of God's purpose is seemingly turned backwards there comes the voice of revelation saying "Zion shall be redeemed." The Lord promised Israel through Isaiah that "I will extend peace to her like a river," and today his hand is moving among the nations for the reclamation of his chosen nation in which his peace will be planted.

We celebrate the coming of the Prince of Peace as a babe, but we look forward to his coming as a King, when the hopes and aspirations of all the righteous for universal peace shall be fully realized. Then men will see the greatness of his purpose and work, and will be able to join in the new song of "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.'

ACTION OF QUORUM OF TWELVE, PRESIDING

PATRIARCH, AND PRESIDENTS OF SEVENTY. Inasmuch as it has pleased our Heavenly Father to take from us the presence of our beloved brother Joseph Smith, who departed this life December 10, 1914, we sor-rowfully express our resignation to the Divine will; and in profound reverence offer our gratitude to Him whose in protound reverence ofter our gratitude to Him whose inscrutable wisdom and inexaustible love characterize all of His providences, for the long life, gracious and noble example and unswerving fidelity to the cause of our "common salvation" which ever were leading virtues of our beloved brother's work, and for the long life so full of honor, justice and good works, and his final departure to a well-carned and honorable release.

And inasmuch as in this sad bereavement the family of our late beloved president has been called upon to m the loss of an exemplary father, an affectionate husband

the loss of an exemplary latener, an anectionate ausoand and its most honorable pillar and support.

And further, in the event of death, the church is bowed down in inexpressable sorrow realizing that indeed a "prince in Israel has fallen," and lost a father, brother and companion in a most intimate and affectionate sense. Also this intrusion of death has left us with the wrighted and evident evident ev ate sense. Also this intrusion of death has left us without a president and official head for the time being, and consequently the chief presiding quorum of the church has been partially disorganized, we therefore as members of the Twelve, Presiding Patriarch, and Presidents of Seventy, whose names are hereafter subscribed, do hereby present the following resolutions:—

1st. Be it resolved that we offer to the family of the late President Joseph Smith our profound condolence in this hour of loss and grief, and assure each and all of our sympathy and prayers, beseeching God, to supply the promised grace to all who thus are called to mourn the death of so good and true and loving a head.

2nd. Be it further resolved we hereby pledge our con-

and no so good and crue and nowing a nead.

2nd. Be it further resolved we hereby pledge our confidence in support of the fidelity of our beloved brethren F. M. Smith as the members of the Presiding Quorum of the Church; and acting in the Presidency of the Church, until the convening of the Conference of 1915.

Resolved that we willingly acquiesce in the suggestion Resolved that we willingly acquiesce in the suggestion made by the presiding quorum that they in conjunction with the Quorum of the Twelve now in Council prepare a joint epistle of advice, counsel and direction to the church at 'arge in the present sad emergency.

Signed. Twelve. Gomer T. Griffiths,

J. W. Rushton, C. A. Butterworth, J. F. Curtis,

R. C. Russell, J. E. Kelley,

J. E. Keltey,
J. A. Gillen,
P. M. Hanson,
W. M. Aylor.
Presiding Patriarch,
F. A. Smith, Seventy: James McKiernan,

J. Arthur Davis, W. E. Peak.

Independence, Missouri, December 14, 1914.

JOINT EPISTLE FIRST PRESIDENCY, QUORUM OF TWELVE, PRESIDING PATRIARCH AND PRESIDENTS OF SEVENTY.

To the Saints and Friends of the Reorganized Church of Jesus Christ of Latter Day Saints in all the World Greeting:

It is with deep sorrow that we are called upon to officially announce to you the death of our beloved leader and president, Joseph Smith, which occurred at one o'clock in the afternoon of December the tenth, 1914. After a brief illness throughout which he was permitted to enjoy his mental powers unimpaired and the associ-ation of the members of his family in his closing hours, the silent messenger called him from the scenes earthly labors and faithful service to the rest and peace which is the promised reward.

We share this common loss with all; and while our hearts are sad and we feel the loss of his courageous and cheering presence, yet we are grateful to our Heaven-ly Father for the long life, unsullied record, and peaceful departure into the heritage of "the saints in light."

As we bid adieu to the grand and noble leader of our cause whose passing we mourn today, we also hail with love and esteem our brother who now will bear the responsibility which has been laid down by our departed

The Presidency called a council of the Presidency, welve, Presiding Patriarch, and Presidents of Seventies for 9:00 a. m., Monday, December 14th; the following brethren responding to the summons: Of the Presidency, For M. Smith, of the Tresidency, F. M. Smith, of the Trekley, G. T. Griffiths, C. A. Butterworth, J. W. Rushton, J. F. Curtis, R. C. Russell, J. E. Kelley, J. A. Gillen, P. M. Hanson and W. M. Aylor; F. A. Smith, the Presiding Patriarch; J. McKiernan, T. C. Kelley, J. A. Davis, and W. E. Peak of the Presidents of Seventy.

This was in accordance with the "Letter of Instruction" This was in accordance with the "Letter of Instruction" which had been presented by President Joseph Smith March 4, 1912, and had been endorsed by the Quorum of Twelve. In harmony with this instruction, the Council unanimously decided that Brethren Frederick M. Smith and Elbert A. Smith, who are the remaining members of the Presiding Quorum should continue as the presiding officers of the church for the present.

We cannot but express our appreciation of the fore-sight and even superhuman wisdom which are exhibited in this document, which our late President himself char-asterized as "one of the most important ever given to the church"; the splendid spirit and the absolute and al-most unprecedented unaminity of the Council is the fruit and testimony of the inspiration which developed the movement and policy contained therein. It is carnestly hoped that this unity and co-operation which binds the brethren of the leading councils may spread and deepen among all hie Saints throughout the world.

Because of these happy conditions in the provision already noted and the harmony resulting therefrom, it is the unanimous opinion that there exists no need of a special conference; and owing to the fact that our work has been so organized and developed and that everything is progressing smoothly, it is considered advisable and excellent the later matter or the rest. Should there as in the contract of the second state of th pedient to leave matters as they are. Should there arise any necessity for change or re-arrangement in the interim between now and the general conference the Presidency will take care of the matter in the usual manner.

We pray that God will mercifully comfort and sustain the household of faith in this crisis and give to us all

the household of faith in this crisis and give to us all grace to carry forward to final triumph the cause which is dear to us and our fathers who lived and died in noble endeavor and unflinching faith.

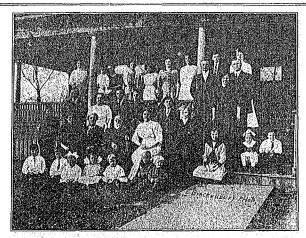
As we pray for the household of faith we solicit the faith, prayers and support of the Church in our work, and especially that the brethren upon whom now rests such heavy expressibility may have expressibility may have expressibility may have expressibility. such heavy responsibility may have grace and power as their need.

With thanks to God for the guiding and support of the past, and with profound thankfulness for the lack of apprehension of the present and the splendid promise of the future, we subscribe ourselves,

Your servants for Christ. Frederick M. Smith, Pres. Joint Council. John W. Rushton, Secretary.

Human society reposes on religion. Civilization with-Human society reposes on religion. Cavilization with-out it would be like the lights that play in the northern sky—a momentary flash on the face of darkness ere it again settles into eternal light. Wit and wisdom, sub-lime poetry and lofty philosophy, cannot save a nation, else ancient Greece had never perished. Valor, law, amtiss anient. Greece had never persisted. Yator, hav, and bitton, cannot preserve a people, else Rome had still been mistress of the world. The nation that loses faith in God and man loses not only its most precious jewel, but its most purifying and conserving force.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensible sup-ports. In vain would that man claim the tribute of patriotism who should labor to subvert those pillars of human happiness, those firmest props of the duties of men and citizens.—George Washington.



nt Joseph Smith and family, including children, grandchildren, great grandchildren, and sons- and daughters in law

INDEPENDENCE, SECOND BRANCH,
All meetings were canceled for Sunday; the 13th, in
us respect to our departed. President Joseph Smith.
Our young missionary, A. T. Martin, left on Dec. 16,

Our young missionary, A. T. Marin, lett on Dec. 19, for his field in southern Kansas, where he has labored heretofore. On the same date Bro. Charles Joice arrived home after an absence of nearly six months among saints and friends in Montana and other states.

At the last Religio session the following were elected At the last Rengio session the Injurying were elected for the ensuing term. For president, R. A. Sherman; vice president, J. A. Curtis; secretary, Sr. Nettie East-wood; treasurer, J. C. Douglas; librarian, Geo. Tousley; organist, Sr. Clara Curtis; chorister, Sr. Goldie Wisemore; supt. home department, Sr. Lettie Hughes.

On Sunday last two good sermons were enjoyed by those present. Elder Hale W. Smith occupied the morning hour, using Eph. 2:8, as a basis for his remarks. He defined the statement of Apostle Paul in regar dto the saving grace as meaning unmerited favor, strength given to overcome. Bro. C. A. Butterworth of the Twelve was the speaker for the evening, 1 Cor. 15:3, being selected as a text. He showed that men's sins are not forgiven without something being required of the individual to bring them into a saved condition.

A Sunday school treat has been planned for the pri-maries and juniors; also a program has been prepared for Thursday, Christmas eve.

To both the cheerful and forlorn,
Bringing back to memory dear, The day when Jesus Christ was born

G. W. T.

#### WALNUT PARK.

The heavy deep snow kept many at home from the Sunday services, however a fair crowd attended Sunday school. At the 11 o'clock hour we had the privilege of hearing Bro. Bushnell, in his usual interesting way, encouraging and instructing along lines in the Religio work. Sr. Arthur Allen and Bro. Lee assisted, which was much

The usual meetings followed during the day and in The usual meetings followed during the day and in the evening Bro. Hale Smith, in his practical way, gave a splendid talk on the subject, "By Grace ye are saved through Faith," portraying so beautifully that we re-received grace not necessarily because we have merited it but because it is needed and given to us by God, the bring subjects are the control of the con kind and loving Father.

Our little branch is getting along nicely. We have many earnest workers trying to live by word and example and help carry on this great work to the best of their ability; trying to make it a part of their lives, and the spirit of brotherly kindness, oneness and the desire for growth and development speaks for their encouragement

> "And I thought as I held my darlings, Of that good Father above Who has for each of his children Far more than a mother's love."

But how hard it is to fully realize this. Our hearts have been made sad, at this busy, joyful time of the year, at the severe sickness (diphtheria) and death of one of our bright buds of hope and promise, little Etta Louise Wood, daughter of Bro. and Sr. Welton Wood. She was so bright, so loving and tender—to know her was to

It is human to grieve for departed ones and not only our little Sunday school is saddened at its loss but the entire branch grieves with the parents; however we know she is better off, for she has been taken, escaping many sorrows and wees, to a land of joy, peace and

many surrous .....
bliss, and

"Although she was laid away in deep sadness,
Yet not without hope in our breast,
For again she will join us with gladness,
the Heaveniv Rest."

F. K. S.

### BENNINGTON HEIGHTS, KANSAS CITY.

We are pleased to report that our branch is progress-ing nicely. During the month of October, Bro. F. C. Smith, and Bro. A. V.Closson held a two week's meet-ing. No one was baptized at that time, but the word as as seed sown on good ground, as our presiding elder has had to go into the water several times since, and we believe others who are interested will unite with us later. For this we feel grateful indeed. Bro. and Sr. F. C. Warnky have moved to Indepen-

dence from our branch. We miss them but are sure they will be a great help to those where they now live.

We feel to mourn the loss of our young Sr. Eva Beaman

Surwall, who so suddenly passed over to a brighter, hap-pier shore. We feel to extend our heart felt sympathies As the old year is drawing to a close, we wish to begin

As the old year is drawing to a close, we wish to begin the New Year by being more active, and more conse-crated to the service of God, than we have been in the past, thanking our Father for the blessings of the old year and trusting him for those of the New, we are yours in the faith.

Branch Reporter.

#### ST. JOSEPH, MO., SECOND BRANCH.

Bro. and Sr. George Mauzee from Edgerton Junction, were visiting at our Sunday school and the following preaching service, Bro. Mauzee addressing the school after the lesson period. Bro. P. I. Rogers was the speaker of the morning service. We are in the midst of reparations for a Christmas entertainment to be held riday evening by the Sunday school and if the success depends on the zeal of the committee it will surely prove

worthy the co-operation of all that take part in it.

Our branch has plodded along through difficulty and trials, even as other branches are doing. Where God has people, Satan comes in to try them, but we thank God for his promise to support those who will lean on him, although they are being tried as by fire. Bro. John L. Bear has been doing most of the preaching, assisted by the local priesthood.

Occasionaly missionaries have come also to strengthen us from the pulpit, among them were Bro. J. S. Roth, William Lewis, F. A. Smith, Charles Fry and others. The growth of our branch has been slow in the last half

The Woman's Auxiliary gave their Thanksgiving dinner and supper, from which they cleared \$80 for the benefit of the church debt.

Our branch was represented by at least two members at the funeral of our beloved President, Bro. Joseph Smith. Mro. T. S. Lawton, Bro. A. A. Richardson in company with Bro. Charles P. Faul, Bishop's agent of Far West District, went to Independence Saturday and stayed over Sunday, bringing back to us the assurance of the peaceful countenance of our departed Brother Joseph's face. We are touched by the eulogy given to him by the secular newspapers, and may we all so live as to be worthy members of the church over which he was the head. It was announced from the stand at our Our branch was represented by at least two members as to be worthy members of the church over which he was the head. It was announced from the stand at our morning service that a Memorial service will be held in behalf of our departed President of the Church at the first St. Joseph Branch Sunday Dec. 27th, 3 p. m.

Sr. A. A. Richardson.

#### SEATTLE.

Bro. F. W. Holman was the speaker Sunday morning Bro, F. W. Homan was the speaker sunday morning to a good audience. In the eyening the pastor preached. The general temper of all the services during the day was very good and encouraging. It is a pleasing sight to see our children so earnestly engaged in the best-work on earth—to hear the beginner's class repeat their golden text with such vigor, causes a feeling of praise to our Lord for such work.

Sunday was our regular day in Everett where we held two services and taught their home class. The services were good—the afternoon being well attended. The few Saints there have their faces in the right direction and their heart in the proper place. A number there are deeply interested.

Our missions are still continuing and doing good and

we are looking for some new openings.

The bazaar given by our untiring workers—the sisters of the Ladies Aid—passed off very pleasantly and

A pall of sadness was cast over us by the receipt of the news of the departure of our beloved President, Bro. Joseph Smith, at one o'clock. Our city papers gave a very nice account of his life and church work. A memorial service will be held at our church on the 20th in his loving memory.

On Sunday evening a young man expressed a wish for haptism. He spoke very feelingly at our meeting last night. Baptism will occur on Sunday after the morning service. A number are near the door.

J. M. Terry.

102 North 39th St., Seattle, Wash., Dec. 17.

#### SAN FRANCISCO, CALIFORNIA.

SAN FRANCISCO, CALIFORNIA.

Elder J. A. Saxe, our branch president baptized one here Nov. 18. He was formerly a member of the Utah Church. He was confirmed by the writer and Elder J. A. Anthony.

Elder R. J. Parker was the speaker here Nov. 22, his subject being "Why the Re-organization." It was a very instructive discourse. In the evening we had a musical Thanksgiving entertainment, with a short talk on "Hanksgiving Bro. Jones and family enroute for and a musical rainksgying of entertainment, with a snort talk on Thanksgying. Bro. Jones and family enroute for Lamoni, from Navada, attended our service. On Nov. 29th Bishop Parkin united in marriage Bro. Ray Hawley and Miss Nortia Lemon. He evidently thinks that not all California Lemons are sour. Bro. Virgil Hawley is wearing a broad smile now. His first child, a daughter has arrived.

has arrived.

The ladies aid has just closed a very successful bazaar, held last Thursday and Friday. They also served lunch and other refreshments. They cleared about one hundred dollars. Bro. and Sr. Jones arrived here Wednesday, Dec. 9, from Honolulu. He was the speaker at the church this morning. Elder C. E. Crumley has been announced as our speaker this evening. We are all grieved on account of the death of our beloved President Joseph Smith, but realize that God rules for the best. Elder J. A. Saxe is at Irvington today. at Irvington today.

Geo. S. Lincoln.

Extra copies of this Ensign will be ma led in quanities for 2 cents apiece.



Williamsdale, Nova Scotia, Nov. 20

Dear Ensign:—On the fifteenth day of April we (my sband and I) left Nova Scotia for Montreal, then to Ottawa, the beautiful Capital of our Dominion, where Ottawa, the beautiful Capital of our Dominion, where we spent eight days with my sister; next to Toronto where we stayed another eight days, and where it was our privilege to meet many of the Saints of the Toronto Branch and hear Bro. R. C. Evans preach four splendid sermons. We have not forgotten any of the Saints there, or the pleasant associations with them.

After stopping at Niagara Falls, the grandeur of which is haved my resemble accept.

After stopping at Niagara Falls, the grandeur of which is beyond my power to describe, we started for Kirtland, the mecca of our journey, and on a rainy, gloomy morning at 6:30 arrived at Willoughby, expecting to be met by Bro. Ebeling, we started walking to meet him and kept on walking until the Temple loomed in sight, and then a welcome from the brother we knew and esteemed in Nova Scotia, and his good, kind wife. He was preparing to meet a later train.

We spent two hanny months in Kirtland where we

We spent two happy months in Kirtland where we met all the Saints and attended all the services—Sunday met all the Saints and attended all the services—Sunday school 9:30, preaching 11, prayer and testimony meeting 2:30, and preaching at 7. The sermons preached by Elders Ebeling, Stone, Thomas and others will not soon be forgotten. Then we had the pleasure of greeting Bro. F. G. Pitt and his estimable wife (the first Patriarch we had ever seen.) and receiving our blessings in the early morning hours in the beautiful historic temple.

Our next visit was to the reunion at New Philadelphia, where we spent fifteen days and were instructed, edified, and built up in our most holy faith. So many faces came up before me, and I greet you all, and wish you every blessing that your hearts desire. Prior to leaving for New Philadelphia I received word of the death of my mother in the komeland, whom I expected to greet me on my return and to be with me the remainder of her life, and Bro. Johnson heard that our property was not receiving proper care, so with burdened minds we could not fully enjoy the reunion. After reunion we went another one hundred and five miles to Mt. Vermon, Ohio, to visit friends who are Seventh Day Adventiats, and their camp meetings had just begun, as also the "Holiness" meetings. We attended two of the latter and several of the former. After returning home at the several of the former. After returning home at the close of an evening sermon I became engaged in a discussion with a lady who assailed our faith. I began to tell her what we believe and the Spirit came to my assistance in power, and it seemed as though those to whom I was talking were not visible to me and I testified to the truthfulness of the latter day work and that the church of which I am a member is the true church and Joseph Smith a true prophet, and quoted the words used when he was evicined and much more; then I used when he was ordained, and much more; then I seemed to realize where I was and for some time discussed our faith with them. My husband was sitting on the veranda, and though he could not see me he, too, felt the Spirit's influence and he said to me when we were alone: "You spoke in prophecy to those people, did you not?

It certainly was a wonderful testimony to me, and when (the next evening) their ablest preacher said, we Latter Day Saints traced our authority to Joseph Smith and he did not deny an angel ordained him, but it was an angel of the Devil. My faith was not even a bit

We arrived in Boston on the 12th of September and on Sunday morning in Bro. H. Wood's auto we were soon at Sewall Street renewing acquaintances of sixteen years age, and heard once more a serion from that faithful Elder who taught us the gospel and baptized us, the present president of the Boston Branch. We also met with them on Wednesday evening. Bro. Johnson having to hasten home, I remained to visit relatives, none of whom ever heard a Latter Day Saint preach, but some promised

December 24, 1914,

On Saturday, October 3rd, with others from Boston, I went to Fall. River to conference where I saw Fres. F. M. Smith. It was the first time I wes privileged to see one of the presidency. I spent Saturday night with a kind sister whose street address I neglected to take dawn, so will thank her now. I left in the afternoon for Providence, R. I., arriving in time to hear Bro. Ralph Farrell in Bellevue Ave Chapel, also attended the . Farrell in Believue Ave Chaper, and attended was 'educaday evening meetings, the theme of which was ork—doing something to spread this gospel. While some one was talking of some method of letting

their light shine in Providence, there passed through my mind the streets of the city, and the young Saints handing tracts and announcements of the meetings at the doors. ot speak of it, but when Bro. Farrell arose to speak I did not speak of it, but when Bro. Farrell arose to speak he hald, it was his determination to have tracts and announcements of the meetings left at every house in Providence, and that he had made arrangements about printing, etc. Of course I knew nothing about it. Others also were impressed in the same direction. "For by one spirit are we all baptized into one body," is as true totate at twe gieldeen hundred years ago. day as it was eighteen hundred years ago.

any as it was eigniveen nunarea years ago.

One more day in the Hub and on the 10th of October, just five days short of six months, I am at home again in dear old Nova Scotia, ready to do our duty in the great conflict that has come upon us, but praying for eace in our Empire, and protection for our missionaries abroad.

While associated with those of like precious faith is ied us at present, blessed memories are ours and hope of the time yet to come when we can use the talents God has given us in this great work.

Mrs. Leander Johnson.

Jonesport, Me., Dec. 4.

Dear Ensign:-As you have not heard from this part of the Lord's vineyard for some time. I thought I would write you. We cannot but help feel and know that the Master is interested as well as pleased with his children who are putting forth every effort for the uplifting and upbuilding of his church and kingdom here upon carth. upounding of his charter and angular net dynamics. We certainly appreciate our heavenly Father's kindness and goodness and also his mercy and unfailing love toward us as a people. We are confident that the little stone that was cut from the mountain without hands is still rolling and who can stay its progress. We realize we are but a small part of the church of the great Jehovah. Nevertheless we realize our duty and obligations in regard to our soul's salvation. This work gations in regard to our sours savation. This work calls for service. The Scriptures inform us the idle man shall not eat the bread of the laborer, and that proves to my mind beyond a doubt that God requires service, and willing service, from those who profess to be his followers.

Bro. H. O. Smith is with us again, zealous in the work of his office and calling as that of a patriarch. Those who have had the pleasure of receiving their patriarchal blessings feel that they have been greatly strengthened and benefitted thereby. He also preached us some excellent sermons, always admonishing the Saints to be steadfast and unmovable. He has given us some beautiful food for thought.

food for thought.

Bro. Ebelin has left us for a short time for his home in the west to pay his last tribute of respect to his mother who has passed from this life of toil and sorrow to the great beyond. He certainly has the sympathy of the Saints in his great sorrow and bereavement, and we certainly hope his loss will be her gain. We a anxiously awaiting his return, for we admire so valie and loyal a warrior in the true cause of Christ. has awakened a good interest here in Jonesport, outside the branch as well as in. The Saints are responding more readily to their duty than ever before. There are no candidates as yet for baptism, but we feel sure that the good seed is being sown and that good results will follow and many more be ushered into the church and kingdom With King Jesus as our leader and commander and such fearless, loyal hearted men as Bro. Ebelin at the front, we feel like marching steadily onward in the great bat tle of Jehovah, until the millening. the of Jehovah, until the millenium is ushered in and he shall come whose right it is to reign.

We care not for the enemy with Jesus by our side,

For he'll protect his children whatever may betide, Though all the powers of earth arise and all the hosts of hell.

We'll conquer, yes we'll conquer, Hail King Immanuel. Till he comes, your sister, Mrs. Mertie L. Faulkingham.

Independence, Mo., Dec. 9

Editor Ensign: -- I have been with my compaion in mission field and promised the saints to write a letter so hey could hear from me. I enjoy d the trip very much and met so many good saints, anxious to live the gospel. Was at Derby to the reunion. There we fine lot of Saints there. I never heard one speak There were a

fine lot of Saints there. I never heard one speak ill of another and they seemed to love one another so much. I hope God will bless them. I have a great desire to help in this great work that God has given us. I love my home and companion, but an glad to give up all for the work's sake. The Spirit often comes on me and I feel like encouraging helping all. I love them all and hope when the time comes for the Bridegroom to come that every one will be prepared. I have been made to feel how necessary it is to love one another and not to speak ill of each

other.

I am taking care of a sister that is afflicted and does not expect to get well. How my heart aches for the poor sick and afflicted ones. I sometimes long for the Savior to Come so 'Rice will be no more sickness and May God help us all to come to the standard is my earnest prayer.

Mrs. Fred Rowe.

Vera, Okla., Dec. 13

Dear Ensign:—It has been but a short time since Bro. J. N. Madison was ordained to the office of priest, after which he started with the angel message. He came to Collinsville, he had some trouble in securing a house to hold services in, but by the help of Bro. Cheaney he senot services in, but by the neigh of Dro. Chemicy he se-cured a house and he began preaching Nevember 6, hold-ing 4 weeks, and he led eight into the water and bap-tized them, after which they came to Vera, 6 miles north, and were confirmed by Brn. Lee Quick and W. Shoe-maker. Many more were interested, some being able to testify that this work is of God.

Your brother in gospel bonds,

J. A. Faulks.

Wheatfield, Mo., Nov. 30. Dear Ensign:—My desire was to write and tell the Ensign readers that we still have a few faithful members at Oak Grove, in spite of the unbridled tongues which run throughout the country, trying to discourage the faithful; but bless God, we have His Spirit and their lying tongues have not hurt us. I ask the prayers of those who wish to pray for us, that we may continue so forever and never grow discouraged in this blessed work of God, for we know that we are in the light.

Bro. Higdon was the first person I ever heard preach, and I became convinced of the truth at first and later I and I occame convinced of the fruith at first and nated was baptized by him. May God ever bless the minister of whom I have spoken, for bringing us the blessed gospel and showing us the light which shines for those who are earnestly seeking the love of Christ and salvation, for we were in utter darkness. Now we have Sunday school and prayer meeting, but some have quit coming to Sunday school, and they, I believe, know we are in the light, but because of prejudice that they can not or will not see, and do not want to see, and ar ing to discourage and tear down those that are trying to live right.

Some preachers have come into our neighborhood bemeaning us as Latter Day Saints, saying everything mean they could think of, and dwelling upon the "Moun-tain Meadow Massacre." With the help of God we still ain true. We are trying to help roll the work on to victory.

Your sister in Christ.

Mary McCarty

#### NEATH THE SOUTHERN CROSS.

The writer has received many letters expressing regret at the sudden termination of the mission of Apostle Gomer T. Griffiths in Australia. He did a splendid work while among us, and it is to be regretted that he was not able while here to cover the whole of the mission. There were very few of the districts where our wor established that he did not visit, but those who did have the pleasure of having him labor among them feel it very much. However, all realize that our brother's departure was unavoidable and disappointments will soon swallowed up in whole-hearted endeavor to spread

the Master's cause.

While Apostle Griffiths was among us he organized no white Apostle Griffiths was among us he organized no white and the paper of the paper o less than six branches and two new districts; he bap-tized quite a number, and a good many were ordained to office by his direction. One of the finest things he did, to the mind of the writer, was the systematizing of the work of the local ministry. He believes that the priesthood is not conferred on men for their adornment, but that they should "minister for men in things pertaining to God." He sought to give every man work and made arrangements whereby all shall be kept busy. There is no room for the idler in Zion, nor can the drone be tolerated in any of her outposts.

We are pleased to report that about forty baptisms have been registered during the past few weeks. Two were baptized at Wondai, Queensland, and thirteen at Inverlaw, in the same vicinity, where Elders Hermann Peisker and B. H. Longfield have been laboring for some time. A movement is on foot to erect a church build-ing at the latter point. This is gratifying for the district as practically unworked before Apostle Griffiths and the writer visited it in the month of July. Brn. A. V. Robinson and Will Patterson have also

had some good experiences on the north coast of New South Wales, where they have recently baptized a dozen. Elder John Jones, our New South Wales District Presilaboring on the same coast, records the baptism He is now engaged in preparing a gospel wagon for the field, in which he and some other young brother will embark on a test of the value of the gospel wagon as an addition to our means of reaching the

der J. H. N. Jones of the Seventy, who is in charge of Western Australia, is now on the way to that field, accompanied by Bro. J. M. Argent, a young man from Nambucca, N. S. W. Bro. Jones is a tried and valuable campaigner, and we feel sure that the work in Western

Australia will receive fresh impetus under his direction.

Elder C. Ed. Miller seemed to be a little lonely at t
moment of the departure of Apostle Griffiths. He for the separation keenly, as he came to this country with Bro. Griffiths and expected to return in his company. But Bro. Miller is what the Australians term "a Briton," if it is excusable to apply that term to an American. We don't mean that he has thrown the United States over and adopted this country as hig. To call a man a "Briton" his pluck. We know that Brother Miller will not spend any time in idle repining. He is a live wire and will keep on just the same as if Bro. Griffiths were here. He

keep on just the same as it isto. Grininis were here. I loves this work and will keep busy in its promulgation. South Australia, Victoria and Tasmania of which field he is in charge are well served by such a superintendent. Elder W. H. Gammidge, laboring in South Australia reports ten baptisms for this year, which is an evidence that he has not been idle in "the city of churches." He and Sr. Gammidge are "live wire" workers in every department.

Elder George T. Rawson, one of our missionary recruits is laboring is Victoria, under the direction of Bro.
Miller and is "making good." He is a willing worker and
possesses good qualifications. He is also an active Sunday school and Religio worker.

day school and Religio worker.

Elder B. H. Longfield, who has been laboring on Queensland during the year is being transferred to New Zealand. He was successful in his former field of labor and possesses the power of initiative necessary in a new mission, so we look for good reports regarding his work in the new field. For a time he will labor with the brether nen of the Dunedin Branch. Elder H. W. Savage is expected to join him in December and then the field of their constitue. We will be heardened by the resenting P. operations will be broadened. In the meantime Bro. Long-field will reinforce Brn. M. Hall and Lebherz, who have for years held the fort on the streets of Dunedin.

The European war is having its effect in this country. The know nothing from the standpoint of actual fighting in this land, of war's devastating power, but our country is part of the great British Empire and owes its past peace and security to Britain's might. In the hour of the mother country's need our baby nation rushed to help. Our ships and men are already playing their part in the titanic struggle. Tens of thousands of our promising young men have volunteered for service. Some are already at the front. More men will be trained and sent long as necessary.

Our publishing house is feeling the strain. We have ages and heavy rent to pay. Unfortunately we were wages and heavy rent to pay. Unfortunately we were subjected to a heavy raise in our rent a week or two before the outbreak of hostilities. Like the American publishing houses we take in as much outside work possibly secure in order to keep our workmen fully em-ployed. The war has had the effect of reducing our trade so that instead of the office working full time, we have been reduced to the necessity of putting the staff on a half-time basis. This, of course, does not pay for we have the full rent and just the same amount of incidental expenses, with only one-half the profit-earning power.

Fortunately for us a movement was inaugerated by Apostle Griffiths to purchase a block of land next to the Belmain church and quite close to the present rented premises. The church has acquired this land and we propose to erect upon it, as soon as possible, our Mission Headquarters and printing office combined. For some years we have had a building fund in connection with the publishing house, but the funds in hand are quite inadequate for the purpose. We are therefore making fresh appeals for further help. We have a good, up-to-date printing plant, and it would be foolish to risk losing that through having to suffer the heavy burden of our present rent throughout a trade oppressing war. So we trust that the Saints will rally to our aid and make it possible

for us to escape this rent by building a place of our own. Now we do not appeal to the American Saints to help not we do not appear to the American Saints to he are not so independent that we will refuse any help forwarded; but there is a way in which America can help us just the same. In 1911, the Herald Publishing House printed for us a book called "The Fall of Babylon." The profits from its sale go to the building fund which now requires help so urgently. The price of the book is .25, and it may be obtained through the Herald Office. The sales of this book have been disappointing, possibly because the writer is unknown, personally, to the bulk of the American Saints, but it contains \$1.25 worth of good gospel goods just the same. Get the book and you will be satisfied with it. At the same time you will help our publishing interests in Australia at a most critical stage in their history. Readers will confer a great favor if they will act promptly on this suggestion. If a generous response is made to this appeal, our building will soon be assured and the church printing plant in Australia saved. Are you interested?

Owing to the great distance of Australia from the

Church headquarters in America, it is an absolute ne-cessity that we should have our own paper. News we send to the American papers is three months old before we ever see it. Our little paper has done much during the thirteen years of its existence, to knit together the various parts of this vast mission, and has been the means of whotting the interest of numbers for the gospel.

of whetting the interest of numbers for the gospei.

We regret to state that the sending of local newspapers out of this country is prohibited for the present,
consequently we cannot send the Gospel Standard to our
subscribers and exchanges. This will explain to our
friends why that paper will be stopped temporarily after the October issue from reaching our American subscribers.

Our New South Wales conference will convene on New Year's Day and extend over the two following days. rears Day and extend over the two following days.
We are looking forward to an unusually good spiritual
time. Each year our conference seems to become a
greater success. The State will be divided into two
districts at this conference and we hope, in this way, to
obtain better supervision of the efforts of the local workever from a district stringence. ers from a district viewpoint.

There is a universal desire among the saints to actively push the work. Everyone wants to do something, which is a good sign. We are also looking forward to what General Conference will do for us. This mission requires a good leader. Apostle Griffiths got us out of many old ruts and we mean to keep out of them as far as lies in our power. But we need a progressive man, full of vigor and possessing good administrative ability to take the place so suddenly made vacant by Bro. Griffiths' re-call. In the meantime we shall do our best to carry on the work and to bring success to the cause we love.

Your brother in Christ,

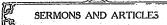
Walter J. Haworth,

323 Darling St., Bozelle, N. S. W., Australia

ADDRESSES.

Bishop E. L. Kelley, Box 125, Independence, Mo.

Extra copies of this Ensign will be mailed in quantities for 2 cents apiece.



#### FUNERAL SERVICE OF PRESIDENT JOSEPH SMITH.

The service was in charge of Elder George E. Harrington, President of Independence Branch and began with the singing of the hymn, "Father, when in love to thee," by the choir, the hymn having been selected by the deceased. Edmund L. Kelley, Presiding Bishop of the Church, then offered the following prayer.

Father, who art in heaven, we are gathered here to Father, who art in heaven, we are gainered here to-day in order that we might honor thee as we testify to our love and appreciation of this thy servant who has gone before. We know he tried to honor thee in life, and to glorify thy name, and in the good works that he en-deavored to carry out while in this life.

We come today, Father, as children of thine, and as brothers and sisters, and not only would we pay tribute to him, but we desire to honor thee, for thou didst give him long life. He was permitted to do much for thy children while here, and thou hast taken him away in accordance with thy great wisdom and pleasure; and we would ask thee, Father, that thou wouldst regard each one upon this occasion. We are weak children of thine, and need help and strength upon every occasion, and we especially need thy Holy and Divine Spirit upon this oc-We desire to come before thee in this worship and service in order that we may bear the token of ou that we may continue to honor thy name, who has given us of every good thing that we have in this life, and hast provided that as we depart to the other side we may still receive of thy goodness and mercy, and behold what thou hast provided for thy children who have wrought in honor before thee; and we ask thee, in the great name of Jesus Christ, thy Son, that thou wilt be with us now. That thy Holy and Divine Spirit may rest and abide upon us, and that the services may be such as shall be acceptable unto thee, for as children we desire to bring forth such an offering as will please thee and that will conduce to our helpfulness in this life, in order that we may be more dutiful unto thee than we have in times passed.

We desire, heavenly Father, as we may approach thee at this time, and ask, that thou wilt regard especially those who are near and dear to the one who has departed, by the ties of kindredship in this world.
Bless the one who has been his companion. Bles Bless, pray thee, heavenly Father, each one of these children who are called to mourn, and we especially, also, our Father, ask thee that thou wilt remember these brothers and sisters in the covenant of Christ, and the many others who have been gathered in order that they might honor him who has in his life always held that thy goodness and thy mercy was the highest and the grandest and the best thing that thy children in this life could reach out for, and walk in accordance with thy desires; and we pray thee, Father, in the name of Jesus, that thy Holy Spirit may bless each and every one of these; and as we shall depart from this house may it be with more hopefulness in life, in the integrity of thy truth, in the constant supervision of thy Holy and Divine Spirit as citizens of the kingdom of Christ, when bye and bye we expect to pass upon the other side and its manifold bounties because of thy goodness and love and mercy unto thy children in this world.

Then we pray thee that thou wilt bless the exercise

of the hour, each and every one. May thy Holy Spirit be with each and every one, and those who may speak, especially, our Father, wilt thou bless them, and bless especially, our Father, wilt thou bless them, and bless those who may hear, and unto thee, our Father, shall be the praise through Jesus our blessed Lord and Redeemer,

Elder Joseph Luff, Physician to the Church, and physician and life long friend to the deceased President then spoke, prefacing his remarks with the reading of the following items prepared by Elder Heman C. Smith, Church Historian.

Joseph Smith was born November 6, 1882, at Kirtland, Ohio. He was the son of Joseph and Emma Hale Smith. His father was born at Sharon, Vermont, December 23, 1805, he was the son of Joseph and Lucy Mack Smith. This Joseph Smith, the grandfather of President Smith was born at Topfield, Massachusetts, July 12, 1771, and

was the son of Asael and Mary Duty Smith.

Asael was born March 1, 1744, at Topfield, Massachusetts, and was the son of Samuel and Priscilla Gould Smith

Samuel was born in Topfield, Massachusetts, January 26, 1714, and was the son of Samuel and Rebecca Curtis Smith.

Samuel Smith the elder was born in Essex County, Massachusetts, January 26, 1666. He was the son of Rob-ort and Mary French Smith who came from England in 1633. President Smith, therefore descended from a long line of honorable and respectable ancestry, as the Smiths, Frenches, Curtises, Goulds, Dutys, and Macks were all of the most respectable families of New England pioneers; of the most respectable families of New England pioneers; while the Hales were among the leading families of Pennsylvania and were of Jewish extraction. These families were all highly respected in the places of their ancestral homes, and no suspicion attached to the reputation of any of licent until the religious movement with tation of any of lean until the religious movement with which the St. like were prominently connected began in Western New York; when unsavory stories were circulated by those opposed to their religious views. Through a long and active life President Smith has maintained the good name of his ancestors.

When in his sixth year his parents moved from Kirt-land Ohio, to Missouri, settling at Far West in Caldwell County. From this place as a result of religious perse-cution his mother and her children were, in 1839, driven from the State while his father, and his colleagues, were confined in a dungeon at Liberty, Missouri. He with his adopted sister Julia and his brother Frederick crossed the ce of the Mississippi River clinging to his mother's dress, while she carried in her arms his infant brother Alexander. The family settled during this same year at Commerce, (now Nauvoo) Illinois, where he grew to manhood. At the age of eight years he was baptized by his father, and on several occasions was designated by the Spirit, through his father, to be his successor.

When many of the church under the leadership of When many of the church under the leadership of Brigham Young moved westward in 1846, his mother, with her children, refused to go and denounced polygamy and its kindred evils. Joseph Smith and his brothers continued to be uncompromising opponents of these evils during life. On the 6th of April, 1860, he was ordained during life. On the bth of April, 1800, he was ordanical to the office of President of the High Priesthood, at Amboy, Illinois, under the hands of Zenos H. Gurley, William W. Blair, and Samuel Powers, of the Quorum of Twelve, and William Marks of the High Priests. By virtue of this ordination he became president of the Church and at each General Conference since he has been exceived as the brightness discontinuous vision.

sustained as such without a dissenting voice.

He was married in 1855 to Miss Emma Griswold by whom several children were born to him, three of whom were reared to womanhood, viz: Mrs. Emma. J. McCallum of Independence, Mo., Mrs. Carrie L. Weld, of Lamoni, Iowa, and Mrs. Zaide V. Salyards, now deceased. His first wife died in 1869, and he subsequently mar-

ried Miss Ada Clarke, by whom he had three sons who children, five of whom survive him, viz: Frederick M., Israel A., Hale W., and Mrs. Audentia Anderson, all of Independence, Missouri, and Mrs. Lucy Lysinger of Lamoni, Iowa.

His second wife died in 1896, and he subsequently married Miss Ada Clarks, by whom he had three sons who are yet single and reside with their mother, viz: Richard

are yet single and reside with their motinet, viz: Richard Clarke, William Wallace, and Reginald Archibald. His residence was in Nauvoo, Illinois, until 1885, when he removed to Plano, Illinois, where he became editor of the Church official organ, The Saints' Herald, which position he retained until his death. In 1881 he removed to Lamoni, Iowa, where he was the most prominent citizen of the place until 1906 when he removed to Independence,

Missouri, where he resided until his death.

In addition to his duties as president and his editorial work he performed much missionary labor throughout the United States, Canada, Sandwich Islands, and the

#### SERMON BY ELDER JOSEPH LUFF.

My duty on this occasion is such as rarely falls to the lot of man. This statement can, of course, be interpreted fully only by those of like faith with the departed. There is very much within my knowledge of our President which he deserves the expression of at my hands, but which I know he would rather would not be said. There is, therefore, very much expected of me in this line by some of those here assembled which will not be forthcoming in my effort. I know several men who could do better than I can, but I know of no man who could do full justice to the occasion.

I dare not trust my emotions nor my tongue in an extemporaneous effort, hence I have tried to commit my thoughts to writing, so that, should I fail of ability to read them, another may occupy and present them in my stead. The combined wishes of the General and Local Church officers as well as of the family that I make this attempt. and a complete willingness on my part to serve in any capacity where I may help to meet the solemn exigencies of the hour, and thus pay a feeble tribute to the man we all have so dearly loved, is my reason for attempting what I feel to be the task of my life, for in this event death has dealt as hard a blow as it can to me.

A reading of the instructions written by himself concerning the arrangements for and conduct of his funeral obsequies, in which he has plainly requested that everything that would present him more conspicuously in his deservings, before the public, than others of his faith-fellows, be avoided, will explain to you why my pen refrains from going into all the details of evidence that flood my memory and has marked his personal and official life and by reason of which a legacy has been left the church and his family more precious than accumulated gold or rubies and more imperishable than was ever acquired by the blare of trumpets, the clashing of steel and the roar of cannon.

By the appointment of God, Joseph Smith helieved himself to be largely the property of the Church and the servant of men, and hence, guaging his character development and facing his life obligations in the light of his Master's Sermon on the Mount, he gave himself to the people, and from the first moment of that consecration till that one when his heart suddenly ceased to heat. he never once evinced a desire to remove from the alter what he had voluntarily placed thereon.

No bait could lure him-no threat could drive him-no argument could persuade him to recall what he had once dedicated at the shrine of his love for God and man, and that dedication embodied his all, without reservation for sake of personal ease or wealth or pleasure. He had but one ideal before him in this and that ideal was Jesus Christ.

In the course of some remarks made by him shortly before his death, he said "I have never handled a dishonest dollar, nor am I conscious of having done any man a wrong." Later he said to me (a few hours before he left us), "You know, Joseph, that no man, unless it was my father, has ever passed through this life circumscribed as my life has been." The full meaning of that statement but few, if any, can fathom. his life of 82 years, and especially his official life of 54 years, from whatever angle we may, our vision cannot escape the divine factors that equipped him and furnished the elements for development or restraint which enabled him to so well fill his place as a man of destiny.

Born under the aegis of that Spiritual afflatus that characterized the Church at Kirtland in 1832, and nurtured under the anxieties that persecution later gave rise to; then swept from pillar to post in the forced migrations of the Church, from Ohio to Missouri and from Missouri to Illinois; torn at the sword's point from his father's embrace when that father was in the hands of a military mob and under sentence to be shot. Denied even the privilege of a parting kiss from the lips of that father who was afterwards incarcerated in a dungeon. Daily as a listener throughout his boyhood years to the recitals that told of the brutal treatment, including the tarring and feathering to which that father and others had been subjected; the family home invaded time and again under or without pretended process of law, by men who sought his father's life, and, finally, when but 12 years of age, confronted with the mortal remains of that father as they were brought home from Carthage, riddled with assassin's bullets; a mother widowed and a home desolated, for no other reason, so far as he could learn, than that his father had persisted in maintaining his religious convictions under the direction of God. And all this, as to its final enactments while his father was under the pledged protection of the State in which he lived.

Think of this, my hearers, and think how many men of strong will and natural impulses, have, under less provocation, became poisoned against all governments and men, and, becoming bandits or anarchists have Ishmaelized themselves against creation, arrayed their hands against every man and made vengeance their watchword for ever afterwards. Add to this the infamy of that apostacy that occurred within the Church when men, corrupted by lust and regardless of both divine and human law, first secretly, but afterwards openly (when drunk with self-assumed place and power) in Utah, gave free rein to their adulterous amours, and turned the once pure church avenues into veritable cesspools of iniquity; then, in an effort to sanctify or make acceptable to the great body their abomations, they fabricated a document, calling it a revelation from God, authorizing their bestialism and published it to the Church and the world, attaching the name of Joseph Smith to it in a way to indicate that as a Prophet of God he had received it a year before his death. This occurred in August, 1852. Joseph Smith had been in his grave over 8 years, and it was left therefore, for his true followers and his family descendants or survivors alone to protest against this infamous and slanderous imputation. This they did. The Reorganized Church which had come into being the April preceding had also announced itself as unalterably and unequivocally antagonistic to polygamy and kindred doctrines, believing them to be the doctrines of devils.

Think of it, my friends: Little Joseph, or Young Joseph as he was called, was then 20 years of age, just the age when budding manhood needed the help or support that makes for its encouragement in breasting the tides or launching forth to take advantage of the elements that the world should offer to every man who sees a purpose in life. But what did this young man find to encourage him to begin the prosecution of an upright career, or carve for himself a name of honor and credit.

The ear that he turned toward the world war saluted with the vituperation and anathemas that ignorance and religious bigotry through press and rostrum and pulpit was directing against his father's name and work, and even in the immediate locality where he lived the atmosphere was assume with threats and calumny.

The ear that he turned towards the largest gathering of erstwhile Saints (now in Utah) was saluted with the sounds of sensualism and violated law-both human and divine, and amidst this revelry of sounds he heard his father's name interblended disgustingly and, as he believed, without warrant. What was he to do? From whence was he to draw his help or hope or encouragement? The only passport to the world's avenues of success for him was a deunuciation of his father's claims in toto. The only passport to Utah and the aggrandizement it offered, was an admission that his father had been a criminal and an acceptance of the p..... Again I ask: offense to his righteous sense. Again I ask: me just'before his death, his life had been circumscribed as no other man's life had been.

Too just to arraign God as many had done: Too honorable to sacrifice a conviction in order to gain access to the world's avenues of promotion: Too noble to accept a bribe or to consent for a moment to the imputations upon his father's name so apparently unwarranted in the light of his personal knowledge of that father and of the record made by him: Too inexperienced to know how or where to turn in certainty as related to the walks of men. He resolved upon one thing, which I heard him publicly state years afterward in the City of St. Phomas, in Canada, in 1878 I think, namely: that, whatever the facts might be, he would endeavor to live so that no man would ever be able to speak an ill word of his father because of the conduct of his son. Thus determined and pledging himself within himself to a life devoted to the redemption of his father's name from the ignominy to which an unjust world and traitorous associates had consigned it, he betook himself to God and thence began the converging of the forces and graces within him, which, under the divine economy were to become divergent in their outshining and make his life a blessing to many. So brilliant and extensive was the lustre of that outshining that the mercy of it compassed even the cruelest of his father's persecutors in later years, and carried both forgiveness and aid from his heart and hand to certain of those whose hands carried the blood stains of his father's murder, while his great heart breathed a prayer, mingled with the tears that channelled his cheeks, that God, too, would forgive the man who had helped to make him fatherless.

In response to his earnest appeal to God for airection, he was invested and environed on one occasion with what he called a glorious light, and told among other things that the light where he then stood was greater than that attending the people in Utah. That he was to have nothing to do with polygamy except to oppose it. To this counsel, as we all know, he proved faithful, and never allowed a fitting opportunity to pass without antagonizing the evil by all means within his power. I have stood or sat by his side on the public platform in Canada and in different States, including California, Idaho, Montana, Iowa, Illinois, Missouri, Massachusetts, and in many cities and towns in Utah (where we were associated as missionaries for over six months) and have heard him denounce the evil in unmeasured terms, employing the Bible, the Book of Mormon and Doctrine and Covenants, as well as the Statutes of the States under which the Church had lived, to emphasize his arraignment and condemnation.

On one occasion in Provo City, Utah, in the largest public building, before an immense assembly and with a number of the strongest men and most ardent polygamists arranged in phalanx before him— their attitude betraying a determination to overcome him or minimize his effort by the magnetism of their presence and influence. I saw and heard him excel himself in the force and intelligence of the splendid effort he made as he measured out the cold facts, employed the strong arguments, hitroduced the law and laid the axe thereby as the root of their philosophy and then coly claffienged them to take an advance step toward him, if they dare, to disloge his position or offer even a faint apology for theirs. Needless

to say they did not attempt it; but with all their combined and concentrated efforts to psychologize the man, he paralyzed them and left the place triumphantly, though the effort made him reel, till I had to steady him in his walk all the way home. Again in the Walker Opera House in Salt Lake City in 1885, before thousands of people, I heard him deliver a powerful arraignment and then tell of the revelation authorizing him to oppose polygamy, after which he declared that he had never missed a proper opportunity for doing so, and, raising his right hand, he solemnly cried out "And so help me God, I never will."

ZION'S ENSIGN

In Ogden, Plain City, Springville, Payson, Spanish Fork, Pleasant Grove, Logan, Lehi, American Fork, Ephraim, Beaver, and a number of other cities of Utah, as well as towns in Idaho and Montana, I was his associate and listened to him as he repeated his efforts in the same line, often in the presence of leading dignitaries of the dominant church in these places.

In the year 1853, after a severe and protracted illness, his mind was greatly disturbed in regard to what his life-work was to be. He was then a student of law; but unsettled as to his future The Lord, however, was at work with course. him, and one day, in broad daylight, the walls of the building around him suddenly faded from his sight and there opened before him a vision of two conditions which we have not time to here detail. He was told by a personage who stood by him that he must make his choice between these, but to do it deliberately, for there could be no recall of his decision when once made. The vision then closed and he stood in the room as before. He acted upon the advice given, and settled himself as to his life purpose and about the beginning of 1860 he received what he believed to be the instruction from God to unite with the little band that had started the Reorganization, and in April, 1860, he accompanied his mother to the Conference at Amboy, Illinois, and there was welcomed, elected and ordained to the office which he continued to hold till the day of his death, by the assembled saints who had been notified by revelation of his coming.

Thus he began his public career and from thence he has been ours in an especial sense, to be studied as a man, to be regarded as a counsellor and leader, to be measured in the light of the gospel philosophy he advocated, and to have his entire career pass under our inspection and be judged by comparison with the Christ whose representative he claimed to be.

What is our verdict today as to the man, and what the character of the tribute we are justified in paying him-the last one while his mortal remains lie in our presence. He has asked that we speak but little of his virtues publicly, but this was only an additional evidence of his worthiness of a tribute at our hands. We must not go far afield, but his life was ours-he gave himself to us, and for fifty-four years he has walked among us—our companion, our brother, our servant by the will of God, and what shall our tribute be? God help us to pay it-not only in words of eulogy, but in life responses that answer to the virtue of his counsels and exhibit the fruit of his holy impress upon us--- the reflections of his course as a president—his love as a brother his deportment as a man. From every sphere occupied by him lessons have been learned by the observant and the benefits of them will continue to appear.

One lesson he diligently sought to impart was that the success of our church work depended not upon his continuance with us, or the presence of any man, save the man Christ Jesus. His example was one of lowliness. The consciousness of his official rank never took him above the social level of the rank and file of the great body. He was the companion of all and no air of superiority was ever exhibited by him in his cominglings with the people. He never sought an easy place but was always found where the heaviest burdens were to be beene and with his hands at the lifting handles. It was never "Go and do" with him. It was always "Come and do" what was required. He was a man with whom you could safely entrust your confidences without fear of betrayal, even though you should later become estranged from him and act as his enemy. He never allowed the wrong-doings or abuses or bad qualities of his enemies to blind him to the good that was resident in them, nor to prevent him from acknowledging it. He never allowed a

man to drop in his estimation or forfeit his affection because of having violently antagonized his position in public discussions within the Church. He acquiesced gracefully in the decision of the body even though they were sometimes contrary to the ideas expressed by himself, and was always willing to lend his aid to put those decisions into execution and to rejoice over their success, if they proved successful. If they proved a failure he never greeted the promoters of the movement with a tantalizing "I told you so," but usually found some modicum of good acquired by the experiment with which to congratulate them. He frequently paid high tribute to the nobility, the trustworthiness and devotion to principle which characterized the men who openly antagonized him at times and only a few days before his death he mentioned the names of a few of them to me and said frankly, "They understood the situation better than I did at the time, but even while they opposed me I never loved them the less for it. They were noble men and I could trust them anywhere." By divine help and early experience he had learned the lessons of self-denial and selfcontrol, and his entire official life furnished a magnificent exhibition of it, even under the severest provocation. His idea of the meaning of true religion made him a visitor in the sick chamber, a defender of the defenseless, helper of the helpless, and always a sympathizer with the "under-dog." He was a poor man, as to worldly possessions, when he accepted the church Presidency in 1860, and unlike many other religious leaders, he was just as poor a man when, at the bidding of death, he surrendered it in 1914.
Office brought him no emoluments. Money, to him, was only worth what good he could do with it. He never kept a dollar that he knew someone else needed more than himself. He never had a penny for luxury for himself but he had always one for the needy and a tear for the sorrowing. Many a journey has been undertaken by him under cover of night, to carry food and clothing, unseen, to the homes of needy ones with whom he was acquainted, and I could name some from whose door the "wolf" was kept thus by his ministrations in early days, and more than one missionary, far from home, has received in a time of extreme need, the contributions of this man from his own meagre store. But he always tried to keep the knowledge of these things from the public. There was no ostentation with him.

His early life and experience was enough to have embittered his entire life and made him revengeful and malignant of disposition toward all men; but instead of this he was the friend of all—he loved all men, and his chief delight was in drawing upon himself to his limit in his efforts to bless. Instead of being morose he was cheerful and even humorous and this disposition asserted itself almost to his closing breath, and inspired à like feeling in all around him.

The first time I saw him was at Plano, Illinois, in April, 1877, as he was trudging along the centre of the street, propelling a large wheelbarrow, filled with coal, from the coal yard to his home, and wherever I have seen him since that time, whether in private circles or public capacity, as the guest of my home or I at his, the same humility, the same distinguished characteristics of the man have impressed me and made me feel anxious to get in closer touch with the sources of his excellence.

As Presiding officer in the counsels of the Church, before increasing infirmities of suffering and age began to incapacitate him, he always appeared to me like a man made for the place. His decisions were made with firmness, yet tinctured always with those expressions that captured the hearts of belligerents. He seemed capable of deciding to a hair's breadth and the predominating element of love that pervaded the atmosphere of his actions was the commanding grace that won us all. He never knowingly took advantage of his position as presiding officer to influence the action of the body. Whatever his private opinion on a subject under discussion might be, he was determined that both sides should always have equal opportunity for ventilation of their views, and seldom, unless his opinion was asked for, could it be told by his expression where he stood on the propositions being discussed.

His titles included Prophet, Seer and Revelator, but in service, to my thinking, he was more of a "revelator" than a Prophet to the Church, inasmuch as his communications had to do

chiefly with explaining prior communications and regulating and directing the Church procedure, rather than foretelling the future or forecasting events, though in a number of those given through him to private individuals especially, the prophetic feature was exhibited. Over thirty years ago he said to the Church, unofficially, that he did not know how long he would live, but he would remain till the name of Latter Day Saint was largely relieved of the odium unjustly attached to it and was made honorable in the places where it had been held in contempt. We have only to contrast the conditions when he began his work with those that environ us now, to note the fulfillment of this. Nauvoo and surrounding country was decrying, denouncing and threatening-traducing his father's name and forbidding Latter Day Saints from living, preaching or even praying in that locality. Today the Church is in receipt of numerous requests for its return and settlement there. Independence, Missouri, had recorded itself with Far West and other places with an emphasis of hate that warned the Saints that to come here was to take a terrible risk. Today it is in tears. This present funeral gathering is eloquent in testimony of esteem and sorrow. Our telephones have for days been busy transmitting expressions of sorrow over his sickness and death, from the lips of scores who are not of our faith but knew the man or knew of him. Our public prints are teeming with articles paying magnificent tribute to his memory. Allow me to read just one-an editorial from the Kansas City Journal of yesterday.

#### JOSEPH SMITH.

In the ecclesiastical dogmas which made up the denominational belief of the late Joseph Smith the general public has no particular interest. But in the death of the late venerable head of the Reorganized Church death of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful churchman into whose keeping had been committed the destinies of one of the great denominations of the world. Those who Church in the objectionable acceptation of that term, will not appreciate the theological the two nor understand that nothing was more Joseph Smith than the doctrines of Brigham Young, with their g, with their polygamous teachings and all the features which make Utah Mormonism obnoxious in the eyes of the average American .

But all who ever came in contact with Joseph Smith

But all who ever came in contact with Joseph Smitcould readily appreciate the broad charity of his tenets, the untarnished private life he lived, the unswerving devotion to duty which he always displayed and the simple modesty of his relations toward his church and the world at large. To his church he was the prophet whom all its communicants revered, but he was also the unostentatious leader who constantly practiced the virtues which he enjoined upon his followers. To the world he was the blameless citizen who walked before all men as an example and whose interest in the movements that made for the welfare of the community always had his heartiest support.

Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral Disliking nothing so much, next to sham, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to testify to the honor in which they held him. He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived, as such he died, as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisement of the people among whom he lived and labored so many years. Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embdying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character.

What better tribute could truthfully be paid to any man that ever lived? And this but voices the sentiment that pervades the atmosphere of all places where he has lived or been known. And remember that in earning these tributes or to obtain them, Joseph Smith never trailed his Gospel flag-never sacrificed a church principlenever was disloyal in word or act to the Restoration Work of which he was made a leading renresentative and exponent. What language then, could be considered flattery upon our lips, that was employed in uttering encomiums upon a life, handicapped as it was, that, perforce of its magnificence, could soften the heart of a world and elicit therefrom such a tribute as this? What could be more voiceful of a divine supervision of this man's life than this? Thank God for the

arbitraments of time, and their assurance of final Gospel triumph!

Thirty-three years ago Joseph Smith said he would live till a man would be able to walk from Lamoni, Iowa, to Independence, Missouri, and find homes of Latter Day Saints all along the route in which to take his regular meals and lodge every night. This too has been fulfilled.

He united his interests with the Reorganization when but a handful or "remnant" of faithful church adherents were available for aggressive or defensive warfare in the interests of the Angel's message. Fifty-four years later he leaves it with an enrollment of over seventy thousand.

He was an ardent worker in the temperance cause and delivered lectures in many places in its interests. When our local option fight was on several months ago, though he was feeble in body, he had them take him to the polls to record his vote in its favor. He always held himself subject to the call of those directing the work or promoting its interests. A few days before his death, when, told by his physician that his end seemed near, he called his three minor sons to his bedside, and, taking each in turn by the hand, asked for and received promptly a promise from them that they would never drink intoxicating liquor as a beverage, or use tobacco in any form. He then expressed his gratitude to them and breathed a brief prayer for God's blessing upon them.

As a husband and father he was all that his profession and position suggested he should be or those relations called for, and but few can truthfully say what we heard him say a few days before dying, when speaking to his sorrowing wife, who had so faithfully attended him throughout all his afflictions, viz., that no mean or unkind word had ever passed between them. I heard him some years ago say the same thing regarding his former wife, just before her death.

ing his former wife, just before her death.

He was a "large" man, made to fill a large place, and he occupied well. He was a born leader and his winning charm was love, and he deserves well in tribute at the hands of all those to whom his life endeared him; hence, as one of many thousands I, in their behalf, have offered this humble tribute as the last that can be paid publicly while his mortal remains are yet with us. And I feel indeed keenly the meagreness of it as compared with what his splendid life among us and for us has entitled him to.

I hope no person hearing this will think me a worshipper of this man, or of the class to whom men become heroes or saints or angels simply because they have died. I do not wish to be understood as viewing Joseph Smith as a perfect man or as one whose official work has, even to my eyes, exhibited no flaws, or revealed no mistakes, for such is not the case. My attitude regarding these things has been well known, and even conspicuous in the Church, and has not changed because of his death, nor would he have me change except I could do so conscientiously. but, viewing him as a man among men, and speak ing of him, personally, only as a man, I point to him as one whose aims were always high, who never conceived an ignoble design, and who, as a consequence, reached and maintained a loftier plane than those whose standards were not so

I point to him as a man who, within my range of acquaintance, and to my viewing, has had no superior and but few, if any, equals, when I consider his life here from its Alpha to its Omega, in the light of what I know circumscribed and environed it, and this I say after abundant opportunity, in almost all life's walks, for observing and judging. To say more is forbidden me. To say less would be unjust and unkind. If I know love's meaning, I loved the man for the nobility I discerned in him.

He was a sufferer for years from facial neuralgia, but was almost the personification of patient endurance, and the characteristic cheerfulness of his life never failed him during all his affliction. Almost four years ago the eyes that, as he said, had served him so well for over seventy years, but for some six years later had been gradually growing dim, lost their usual power and his hearing became seriously impaired, and thus he was all but shut out from the world and deprived of the ability to circulate at will. He became dependant in this direction, upon others, and this to a man of his disposition was an indescribable trial; still no complaint escaped him. He toiled on by the

aid of his private secretary and amanuensis till his life Memoirs were completed and turned over to the Church, and he found abundant cause for thanksgiving to God for what he still enjoyed even in his life condition.

When about a fortnight ago he was attacked with a form of heart neuralgia he was ill prepared physically to endure much further pain and along during the continuance of his distress and increasing wealness, he expressed repeatedly a wish to go. His life work was done, his race was run, as he viewed it, and seeing nothing further of usefulness for him in this life, or benefit to be conferred by a prolongation of his stay, like the real philosopher that he was he quietly folded his hands and announced his readiness to be transferred to the next condition, where he hoped to continue under the divine directorate and be obedient and contented under the requirements of the new estate.

At one time, when under the impression that he had only a few hours to stay, he called for his son, Israel, who was his scribe, and dictated a brief farewell to the Church and to his family, all of whom, except his son Frederick M., were assembled around his bed; also repeated, as his dying testimony, the declaration he had through life made of his belief in his father's virtue, also that Jesus was the Christ, the Redeemer of the world, closing with the words "The Spirit and the Bride say come, and I say Come, Lord Jesus, come quickly."

Shortly after this he revived and his condition continued to fluctuate for several days, during which time his son Frederick M., arrived from the East and thus completed the family group in attendance. On the morning of the 10th of December he seemed to revive considerably, inspiring a little renewal of hope in some who were near him, but suddenly he asked for his wife and that he might be raised up in bed. It was but the answering of the final summons, for scarcely had his request been complied with ere his tired heart had ceased to beat and the spirit had quitted its earthly tenement. At one o'clock p. m., after making the usual tests and examinations, his physicians pronounced him dead, and the grief-stricken attendants at his bedside retired to mourn through coming years a loss which to them seems inestimable, and irreparable.

Truly, as our brother said to me, his life, from the cradle to the casket was circumscribed by his birth as no other life had been; but, instead, as many would have done, of viewing this as the decree of cruel fate, and abandoning himself to its apparent forecastings, he accepted it as the behest of an infinitely wise Providence, and prepared himself to occupy within its limitations; nor once did he ever seem to chafe under its restrictions or look or long to step outside of them, He confined himself to an effort to fill becomingly the sphere thus narrowed for him, and as we stand by this casket and look back to that cradle, we are instinctively led to exclaim: "Who, thus circumscribed, could, within that circle, have been larger, grander or nobler?" As if to still further restrict him and give, by a final test, his grand character opportunity to yet more resplendently shine out, put on its finishing touches, and illustrate in completeness the divine lesson intended and under which influence to close his career as a teacher and an exampler, he was deprived of the use of his eyes and nearly so of his ears-shut out from those beauties of sight and sound he used to so keenly relish, nor even permitted to look upon the faces of his family; but, when words of commiseration were communicated to him regarding this, he cheerfully made answer, "O, well, these eyes have served me splendidly a long time and till my work was practically done and I have no complaint to make. I thank God that they lasted me so long."

Thus has this hero in the struggles that life has brought to few if any others in this world, lived and walked and talked among us. We welcome the blessed legacy thus entrusted to us and, committing the interests of the family and Church, as he did, to the care of the All Wise and loving God, we hail and apply the comforting words of the Seer of Patmos, which may be considered as my text, "Blessed are the dead which die in the Lord, from henceforth. Yea, Saith the Spirit, that they may rest from their labors and their works do follow them."

Those eyes no longer dependant upon the clearness of fleshly windows for their vision, are now

gazing upon the splendors of new realms of beauty and occupancy and heholding the faces of those who preceded him thereto, and those ears are now being saluted by the welcomes and the plaudits, and the music of that chorus which his voice will help to swell in singing to a present God and Savior "Blessing and honor and wisdom and Glory be thine for ever and ever! Hosanna for evermore!" Rest—Rest—REST, to his noble weary spirit. Peace-Peace-PEACE to his sacred ashes.

The choir again sang using the following hymn selected by President Smith.

I know that my Redeemer lives, And ever prays for me;
A token of his love he gives,
A pledge of liberty.

I find him lifting up my head; He brings salvation near: His presence makes me free indeed, And he will soon appear.

He wills that I should holy be: What can withstand his will? The counsel of his grace in me He surely shall fulfill.

Jesus, I hang upon thy word: I steadfastly believe hou wilt return, and claim me, Lord, And to thyself receive. Thou

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Young Woman's Department, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

#### THE VALUE OF PRACTICAL RELIGIOUS TRAINING FOR CHILDREN.

It seems such a self-evident fact that children should It seems such a seir-evident fact that children should receive practical religious training in early childhood that the treatment of the subject seems almost superflows. But lest some may carelessly omit this duty of so train-ing their children we will endeavor to bring out a few thoughts.

We can easily agree that what we expect the man to be must be furnished in his childhood training; that is as regards the building of his character. Desirable habits are headed in importance by the well rounded devotional ideas we must make a part of our children's lives. "Tis true that children generally first learn a re-ligious form in prayer, saying grace at meals, etc. They grow out of this however, as they develop; or at least if the parent is wise enough to see when they have developed sufficiently to make a little more progress and suggests the same to the child.

While we may teach a child the words to use when praying, when he makes a start, I believe it is well to suggest, when quite young, different things to pray about each night as the needs of the day may be. While the mother's mind may lead in suggestion, try to get the child to form the words. Though they may be crude for a time there is development in it. This method if suggesting to a child subjects for his prayer may take a little of your time, more thought on your part, but is worth a great deal to your child and his development.

Children should hear their parents pray also. This is another help in their progress. Do not weary them with long, ill-adapted prayers for they will cease to listen if you do. Children should hear father and mother be carefully done for the each pray, and let it be carefully done for the child's special benefit sometimes. It seems to me when fathers do sense the importance of being exemplary to their children the effort usually counts for more than the mother's constant effort. May be not in the grand sum total of influence but it has a very noticable effect usually for the real training of the child. Perhaps its being less frequent solves the enignae—perhaps not, but at any rate thoughtful fathers have a great influence over their children.

children.

I had the privilege recently of reading a communication given to a body of Saints through the Spirit. It is of an accessally high order and just in this connection I visit to quote a paragraph therefrom: "There are families here represented before which my name is not heard in prayer. Thinkest thou that this is pleasing unto me? My Saints have been admonished, and instructed that they shouldst teach their children to pray, and in so teaching, I have required that as the shades

of night have settled down over thy habitations that thou shouldst call the children together and upon the bended knees, with them about thee, that thou shouldst by thine own petitions, teach them how to pray. Is you counsel in these things is disregarded, come not thou, becounsel in these things is disregarded, come not thous he-fore me with railings against me and my work in who days when thy children have departed from the faigh. Unto those who are pleased to heed my counsel in this regard, I desire to say, that if in thy devotions thou wilt remember mine order, in after years thy children shall bring honor to thee, and to thy name, in the service which they shall render to the church. Be thou admon-ished, therefore, to remember me as it were in secret. Call thy families about thee and in fervent prayer seek me for those things that are needful, and in mine own time and way, even as I have seen, as it were thy prayers time and way, even as I have seen, as it were thy prayers in secret, thy prayers offered up in the confines of thine own habitations, so shall I roward thee openly."

own habitations, so shall I reward thee openly."

As to saying grace at meals the very idea of doing it himself causes the child to sense more nearly what is being done and why. A little boy's question one day, after grace had been said by the father and the table talk had been engaged in for a few minutes, and the food was ready on his plate for his disposal, when he hesitated and said, "Mama, did papa ask the blessing?" cused me to decide quite promptly that the little boy must have a little responsibility along this line or he might have a wandering mind quite frequently, simply bowing his head and being quiet from habit, whereas if he had to sometimes ask the blessing himself the responsibility would make him more attentive. Also it would cause him to be more personally thankful. Timidity is overcome also by practice in these things and that is of great benefit. Many an adult struggles

hard and long to be able to properly perform religious duties before others just from timidity, which might have been overcome had it been no unusual thing in the

To sum it up I do not hesitate to say that for many reasons a child should early learn the religious duties which he must perform later in life; and by their practice in the early years will become a part of life and not in the entry years will become a part of life and not easily dropped when he becomes a more independent being. Let us all teach our children what God is pleased to have us do, and not forget the needed examples we ourselves must furnish in order to make it at all effecttual.

Read at Woman's Auxiliary Local at Independence, Nov. 15, 1914. Published by request of said meeting.

#### Knobnoster, Mo.

Dear Editor Auxiliary:—While reading the article "Relation of Habit to Discipline," my mind goes back to early childhood, and for the benefit of some of my friends, some of which are young mothers and fathers, I pen this article. About the first that was required of me after I became old enough to understand was, obedience, with firmness, manifested on my father's part. The circumstance was this: "I awoke in the silent hours of the night, and from my maneuvers mother decided I was hungry so I was placed in my father's care until mother went to prepare some bread and milk for me, but I was very cross and continued crying and became very angry, so much so that when mother returned with my bread and milk and father tried to feed me I would not eat. I was so rebellious that I would strike the spoon to thrust it away. Then mother interfered as so many mothers do, but father was the stronger in our house, mothers do, but father was the stronger in our house, so he said, no I am going to feed her. So he did and the result was I was soon asleep again. Me thinks I hear some one say maybe you were not hungry, that some other cause might have been the reason for refusing food. Now don't think for a moment that a mother, who had had six big, burly rubust boys could not tell who had had six big, burly rubust boys could not tell when her little eighteen-month old girl (the first one) was hungry. Now don't you know that mother with her six boys was proud of the girl, but they never forgot that that little girl must learn her lesson, as she did and I never disobeyed my father but what I got my punishment

So then we must be firm, teach your little ones that papa's and mama's wisdom is far superior to theirs. First of all, papa and mama, don't you disagree in the presence of your child, if you disagree in the mode of punishment postpone discipline and go by yourselves and reconsider, then unitedly you will not make a mistake. Teach the little one that mama and papa must be respected. Let the little ones have all the playthings they want, but teach them that it is very wrong for them to want, but teach them that it is very wrong for them to leave them for poor tired mama to put away. I know a very successful teacher that has very few rules. I have heard the pupils say just one look from Bro.—is enough for me, his eye pierees me through. Is it not better to rule by looking them out of countenance than to whip them into rage? While wou are looking at them let your soul's inspiring love for them show in your eyes, let them see that you love them better than all else on earth. Meet them with your tears just two or three times.

No child likes to see mama cry.

Some will ask: When must we begin to train the baby?

You all have your ideas; I have mine. My idea is as You all have your ideas; I have mine. My idea is as soon as baby is old enough to form a habit it is old enough to train. For instance, the first thing baby does after he comes to this world is to cry, then the first thing that we as parents must do is to control his crying. If he swallows a "bone" as we sometimes express it, which is nothing more than a bubble of air, it hurts him, then he cries. So you must teach him to take his meals more carefully. Then as time advances they begin to notice things and want them. Teach them what they can have and what they can not, then you will find that they will soon begin to show determination to have what they want, and will cry for it. See—the first thing is to cry. Now don't slap it for crying for as a rusult of pain it cries, but rather stop its crys. How, you say? By gently

taking it upon your lap and placing your left arm around its body, and hold both the little hands in your left hand, then put your right hand gently over the little mouth, being careful not to hold the nose and hold her firmly. She will resist, but it will be just a little while when she She will resist, but it will be just a little while when she will learn that your hand upon her mouth means that she must not cry. Is it not better that five or ten minutes two or three times a day would be better than fussing all day and night with a cross baby. If we have succeeded we have gained a point. Now as baby grows older apneal to his reasoning powers by talking to him and administering a little water and if need be a greater amount. But never forget that your child has the same senses that you have the you can form its habits hy moulding. that you have. If you can form its habits by moulding its sem-ses then the habits will last, then you can say, I have done what I could, and your children will rise up and call you blessed.

J. A. S.

#### MISCELLANEOUS

#### CONFERENCE NOTICES.

CONF-SRENCE NOTICES.

The northern Wiscol, sin district conference will be held February 6th and 1/th, at the Porcupine Branch. Saints coming by train should come to Durand where they will be met by teams on Thursday and Friday. Trains leave Eau Clair for Durand oly the Milwaukee railroad, at 8:15 and 11:50 in the forencom. Send reports to Bro. Leroy Colbert, district secretary, Chryctek, Wis.

L. Houghton, Dist. Pres.

Conference of the Northeast Kansas disagrict will meet with the Atchison Branch, at 10:30 a. m., February Ath 1915. The following business will come before the conference. Amendment to district rules, electing delegates to General Conference, electing district officers. Frank G. Hedrick, Dist. Pres.

Fanning, Kansas.

#### NOTICES.

To the saints of Independence and the two Kansas Citys: The First Kansas City branch will dedicate Central Church, January 10th, 1915. Services 11 a. m., 2:30 p. m., and 7:45 p. m. Prother Elbert A. Smith of Lamoni, I lowa, will deliver the dedicatory sermon at 11 a. m. and Bishop E. L. Kelley will offer the dedicatory prayer. We expect to have one big and spiritual day and extend a expect to have one of and spiritual day and extend a hearty welcome to all to attend. Bring your lunch and remain throughout the day and take in all the services.

J. A. Tanner, Pastor,
J. W. Rushton, Minister in Charge.

1522 West Short St., Independence, Mo., Dec. 15, 1914. To all whom it may concern:

This is to announce that the members of the Quorum of Twelve will meet at 2 p. m., Wednesday, March 18th, 1915, in Independence, Mo., for the usual sessions.

All matters requiring the attention of the Quorum must forwarded to the secretary whose address is above. We call attention to all the missionary force as well

as those who may send in applications for appointment to be considered by the quorum, to the new blank; and request that all will please read the questions which have been catalogued therein and then answer as fully as possible, as appointments are made according to the information which is thus furnished.

The headquarters of the Quorum will be transferred to the meeting place in Lamoni, on or about the 1st of April. The places of meeting will be advertised when arrangements have been completed.

We solicit an interest in the prayers of the saints at

this time as the condition under which we shall meet this year are grave and important, that under Divine guidance all that shall be done may express His will and assist in the fulfillment of our heavenly Father's

Respectfully,
Gomer T. Griffiths, President,
John W. Rushton, Secretary.

Independence, Mo., Dec. 17.

To whom it may concern:-

By arrangement between the ministers in charge, Roy S. Budd, late of the Northwest mission has been transferred to the Clinton District, Missouri. We commend our brother to the good will of all the saints and friends in this district.

> John W. Rushton, In charge of Mission No. 2.

#### MARRIED.

Benham-Wolfe, of Millet, at the home of T. G. Mac-alister, Edgewood acres, Ellerslie, Alberta, Elder Ira Irving Benham and Miss Maybell Vivian Wolfe, were united in holy bonds of matrimony, Wednesday, December 2, 1914, Elder Wm. Osler, president of district officiating.

#### THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-mem-bers at half price. This offer, as usual is good only in hers at hair price. Into other, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. It is good only during the months of November and December. It is unfair and hardly honorable for mem-ber to stop their paper and then subscribe in the name of a member of their family who does not belong to the church for the sake of getting it at half price. That is the distribution on the object of this offer. It is for the sake of spreading the gospel among outsiders.

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PAST LOSING POPULARITY.
The question is also asked: "How is the saloon to be destroyed?" It is being destroyed from the economic side. Great trunk railroad lines will not hire men without a proviso that if they frequent salooms their contract is broken. Almost no great business institution cares for a young man who frequents the saloon. The working people more and more see that the rum shop is their great enemy, that it botches their work, lessens their hours of service and reduces their pay on Saturday nights. Lord Kichener, the other day, issued an order forbidding the shipment of intoxicating drinks to officers of the English army in the war zone, stating that they were injurious to the men and the service. It is reported that the Caar in this war has forbidden his soldiers to have the volke which so disable them and the service. It is reported that the salone throughout his domain in Europe, in the interest of efficiency and patriotism. Secretary Daniels removed the wine mess from the officers of the United States navy, on the ground that is was not good for the public service.—The Christian Herald.

### RAILROAD TIME TABLES.

#### MISSOURI PACIFIC R. R.

MAIN LINE-BAST BOUND

202 CC & Joplin Mail	12 08 am
22 Kansas City & St. Louis Local	800 a m
6 St. Louis Special (Stops for St Louis	10 40 a m
passengers only)	10 00 a m
2 St. Louis Mail & Express	12 47 D m
38 Sedalia and Vevada Local	5 30 pm
4 St. Louis Express & Mail	9 30 pm

ool oolin to Kansas City 5 St. Louis to K. C. & California 17 Sedalia, and Nevada Local 7 Sasi Mail 11 26 p m 7 01a m 9 35 a m 9 02 a m 2 10 p m 4 50 p m 6 30 p m 207 Toplin to Kansas City 1 St. Louis and Calif Express 21 St. Louis Local

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